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INDEX.

685136

- Alkali in pastry, use of, 3.
 An address to youth of both sexes, 31.
 Adam's Private Thoughts, extracts, 156, 162, 164, 176, 196, 204, 250.
 Arkansas, antiquities of, 168.
 A warning to the People called Quakers by B. Padley, 303.
 Antiracitic ashes, 354.
 Agents, list of, 24, 120, 139, 145, 156, 184, 280, 285, 325.
 A generous act, 72.
 A Kempis Thomas, extract, 132.
 Address to Society of Friends in Great Britain and Ireland, 137.
 Ames's Shovel Works in Massachusetts, 172.
 Ascent to summit of Mont Blanc, 242.
 Age of Improvement, 347.
 A peaceful profitable old age, 359.
 Aberration of animal instinct, 358.
 Aphides, absurdities of, 404.
 Animals, remarks on, 9.
 Animal Vitality, 28.
 Agriculture and Military Glory contrasted by Washington, 58.
 Animal and Vegetable Physiology with reference to Natural Theology, 106.
 Animal Nutrition, 139.
 Antidotes to Animals, 287.
 Acclimated Plants, 294.
 Anti-Corset Societies, 312.
 Animal sagacity, curious account of, 364.
 Abolition of Slavery, West Indies, relative to, 36, 50, 96, 128, 156, 164, 192, large provision in Bibles, and for education, 416.
 Apostle Thomas and St. Thomas Christians, coast of Malabar, 130.
 Anon, extract, 131.
 Acoustic chain, 136.
 Austrian Salt Mines, 282.
 Asylum, Friends near Frankford, Annual Meeting of Contributors, 192, Eighth Annual Report of Managers, 282.
 A well authenticated Fact, 413.
- Blair, extracts, 4.
 Baltimore Yearly Meeting, 36; account of meetings in, 155.
 Bates Elisha, his return from England, 44.
 Barclay John, extract from his late work, 135.
 Banquet of Fruit, 144.
 Barclay's Apology, remarks on and extracts, 221.
 Bell Rock Light House, extract of, 113.
 Beattie, extract, 144.
 Blessing of a tender conscience, 380.
 Biblical Library of Bible Association, catalogue, 16.
 Bible Association of Friends, table of prices for Bibles, &c., 32, Corresponding Committee to Auxiliaries, 143, meeting of, and list of Officers, 248; Sixth Annual Report of, 269.
 Bible, third century completed since the printing of, 416.
 Bird-nesting in the Southern Ocean, 43.
 Biblical Illustrations, table of prices for Bibles, &c., 32, Corresponding Committee to Auxiliaries, 143, meeting of, and list of Officers, 248; Sixth Annual Report of, 269.
 Bishops, income of, and remarks on, 263.
 Brown Thaddeus, extract from pamphlet by, 4.
 Boa Constructor, account of, 122.
 Boyle Robert, traits of, 146.
 Bone marrow, use of, 181.
 Bowman Samuel, some account of, and extracts, 310, 319.
 Brown Thomas, brief biographical notice of, 278.
 Byrd Rebecca, testimony respecting, 357.
- Canon of the New Testament, 7.
 Cashmere, Province of, account of, 98.
 Chancery Suit, New York, Vice Chancellor's decision, 18.
 Canal, Pennsylvania and Ohio, advantages of, 232.
 Charitable feeling to Christian professors recommended, 284.
 Charity, remarks on the abuse of the term, 294.
 Calane Mary Ann, brief memoir of, 366, 373.
 Chemistry of Nature, 72.
 Ceylon, Missionary efforts in, 182.
 Chemistry as connected with agriculture, importance of, 233.
 Cherokee Indians, aversion to removal, 288.
 Cherokee Alphabet, facts relating to invention of, 415.
 Celery, to preserve throughout the winter, 354.
 China, present aspect of, 57, 52, 73.
 Christianity, changes wrought by, 109.
 Chili, dreadful earthquake in, 283.
 Coloured persons, evening schools for, account of, 13; Moral culture of, 23; Infant school examination, 364.
 Cooper David, address of, directed to be read at his grave, 31.
 Contents in Natural History, 41, 53, 75, 97.
 Coleridge, extract, 78.
 Cotton seed oil, 131.
 Confectionary, on the fondness or free use of, 141.
 Clover Hay, to prevent salivating effects of, 252.
 Coral Islands, Leprous Slaves, Phosphorescence of the Ocean, 281.
 Cost of a Railway act, 288.
 Corporation School Fund, 309.
 Cotton, the culture of, its effects on the price of Slaves, 288.
 Cold water the best dentrifrice, 332.
 Colonies for the poor at Frederick's Ord, North Holland, 352.
 Coffee, substitute for, 412.
 Cocoa-nut Tree, account of, and its various utility, 403.
 Crossing the Alleghanies, 410.
 Curious calculation, 4.
 Cudworth Ralph, extracts from his writings, 90.
 Churchman John, anecdote of, and a Barber, with remarks, 254.
 Correspondents, notes to, 20, 28, 36, 56, 220, 264, 212, 328.
- Date and Olive Trees raised in Georgia, 40.
 Draughts and Deaths, 51.
 Deal Boatmen—George Phillpotts—County of Kent, 290.
 Density of Bodies at different Depths, 396.
 Dew, respecting the burning of, 412.
 Diamond of great value found by a poor man, 144.
 Divine Worship, 174.
 Dickson John, speech of, on abolition of Slavery, &c., 179.
 Dialogue at the Rail Road depot, 348.
 Dredridge, extracts, 4.
 Dog, remarkable sagacity of one, 148; Australasian dogs never bark, 267.
 Doyle Mary, obituary notice of, 167.
 Doctrine of the Spirit, 186, 205, 232.
 Doan Bishop, statement of, corrected, 247.
 Ducks, way to catch, 131.
 Dyspepsia, how to get, and how to cure, 43.
 Deafness—Sarah Swenden, 4; John Hamilton, 16; Elizabeth Wistar, John Philips, Catherine Murray, Abel Collins, Asa Rogers, Phebe Doyle, 20; Thomas C. Price, Anna Guesat, 44; Margaret Sharpless, Sarah E. Hadwen, 51; Mary B. Hartsorn, Samuel L. Smedley, Deborah D. Ridgway, William Gas-

- kill, Rachel Tatam, 56; Mary James, Sarah Austin, James Carey, Phebe Akin, 61; Ruth Bredall, Eliza Emma, 65; Elitson Perot, Samuel Thomas, Rachel Haines, Joseph Pearsall, Elisha Anthony, Jr., Samuel Buffum, 80; Edward Randolph, Jr., 88; Hannah Johnson, 101; David H. Kinsey, William B. Lippincott, Moses Brown, 116; Enoch Dorland, Elizabeth Price, Isaac Overman, Nathan White, 130; Jane Ashton, John Kinsey, Mary J. Snell, Elizabeth Ann Valentine, James Congdon, Phebe Congdon, Samuel Stanley, Eliza Worth, Matthew Howland, Jonathan Peckham, Cornelius Howland, Isaac Almy, Lucy Akin, 132; Bethia Ladd, 148; Ann L. Hudson, Lydia Spencer, William N. Newbold, Lydia Varney, Caleb Underhill, 152; Benjamin Shad, Lydia S. Rogers, 160; Sarah Hartsorn, Hannah Wood, 164; Phebe Underhill, George Sherman, 176; Edward Hacker, 184; Jane Thomson, Jane Humphreys, Rebecca Branson, Joseph Jones, 192; Margaret Clapp, 200; Ann Burton, Francis Wisely, 205; Edith Sharpless, 220; Jesse Mekeel, 232; Elizabeth Hibberd, Tamer Kenworthy, 240; Jane Constock, 256; Dr. Edward Taylor, 264; Mary Taylor, David Aldrich, 280; Foster Hallock, Elizabeth Roberts, 288; Ruth Wills, 292; Joshua Kite, 304; Dr. Thomas C. James, Eleanor Hoskins, 320; Susan H. Newbold, 332; Lewis Evans, John H. Willets, 336; James Tatlock, Jeremiah Cox, 344; Anna Hacker, 360; Joseph Roberts, Jr., 376; Eliza L. Hutchinson, 392; Benjamin Rogers, 408; Ezra Jones, Aaron Clayton, 416.

- Extraordinary abstinence from food, 3.
 Explanatory of Judges xv. 18, 19.
 Emancipation of the Colored People, remarks on, 255; Instances of, in the south and west, 309.
 Emancipated Slaves of Jamaica, affectionate and grateful feeling among, 348.
 Evans Joshua, interesting incident respecting, 352.
 Early Friends, instances of their constancy in suffering, 374.
 Elephant, notices and anecdotes of the, 19, 33, 42.
 Egg-hatching ovens of Cairo, visit to, 266.
 Extensive Bishopric, 272; remarks relating to R., 280.
 Evergreens, transplanting of, 276.
 Eclipse of the Sun, 1834, account of, 73; from American Almanac, 56.
 Esquimaux, board and lodging of, 101; improvidence of, 132.
 Epistle to Friends by G. Whitehead, extracts from, 153.
 Emigration, 363.
 Elgius, Bishop of Linoges, anecdote of, 400.
 Epistle of Women Friends 1668, 70.
 Education, on the best motives in, 54; communication elicited by, 63; extracts from London Yearly Meeting records respecting, 391.
 Editorial—Remarks on commencing volume 8, 14; relative to rooms No. 50, North Fourth street, 16; to agents, 20; Abolition of Slavery, West Indies, 36; arrival of several Friends from Westphalia, 44; China and Gutzlaff—Friends' Meeting-house, Richmond, burnt, 64; Water street School for Colored boys, 80; Governor Livingston—Infant School for Colored children—Union Benevolent Association, 88; American Advocate of Peace, 96; Negro depot Richmond, 104; the cold weather—Union Benevolent Association, 112; Decision in Chancery, New York—Bell Rock Light House, 202; Infant School for Colored children, 128; increasing interest in "The Friend," Lewis' Reply, 136; Circular to Subscribers, 144; Friends Reading-room—

- British West Indies, 152; Slavery, &c., District of Columbia, 184; Colonisation and Immediate Emancipation—Increase of Slave Trade, 206; Friends' writings, as reading books in Schools, 220; Discussions respecting Slavery, 232; Southern Slave holder withdraws his subscription, &c., and remarks, 264; Law suits respecting Friends and Coloured People, North Carolina, settled—American Indemnity Bill passed, 272; Friends' Asylum report, remarks on—opening of Friends' Reading-room, 283; remarks on Missionary Enterprise, 292; Emancipation, Kentucky—Negro Voters, North Carolina, 320; Chief Justice Marshall, his death, &c. 328; respecting Lindfield Reporter, 332; Littell's Museum, 344; New Richmond Colonisation Society, resolutions, 323; Friends' Reading-room, 400.
- Facilities for traveling, counterbalancing evils of, 48.
- Faithfulness in all Things, 245.
- Faithfulness in Suffering for Truth's sake, 337.
- Falls of Nisagara, 41.
- Fenelon, extract, 24.
- Flea, surprising strength of, 267.
- Fellows' trees, machine for, 332.
- Fish Preserves, 34.
- Fidelity of a young Moor, 92.
- Friends' Books, 143, 215, 224.
- Field of Waterloo, 394.
- Flour, improvement in the manufacture of, 39.
- Fosters' Reports, strictures on a passage therein, 159.
- Fox George, extract, 350, 360.
- Frags in Ireland, introduction of, 292.
- Fulfillment of Prophecy, 208.
- Fruit, value of, 276.
- Gambier Islands, mode of salutation among, 101.
- Graham Mary Jane, fragments by, 191.
- Grammar for the Blind, 306.
- Great Britain and her Colonies, statistical, 128.
- Gentleman, definition of the term, 400.
- Grimke's edition of Dymond on War, 142—assertion in one of the notes controverted, 198.
- Griffith John, extract, 315; extracts with remarks, 326, 353, 360.
- Grimko Thomas S., testimony of Charleston Bar respecting, 50.
- Government of the Tongue, 10, 17.
- Good Peter, 392.
- Gurney J. J., Essay of, on a Discipline of primitive Christians, 5, 12, 29—on the Doctrine of the Spirit, 255.
- Guzot's edition of Gibbon, 108.
- Hampton James, extracts from his Diary, &c., 7.
- Hawes Dr., liberated Slaves of, sail for Liberia, 36.
- Hair, effect of the atmosphere on, 101.
- Haverford School Circular, 240, 247, 385, 392.
- Hall Bishop, extract, 400.
- Heaven terms for months and days, 246.
- Historical Fact, 79.
- Hill on Preaching, 117.
- Historical Literature, 150.
- Hicks's attempt on the Legislature of New Jersey, 200; copy of the Bill offered to Legislature, 226; remonstrance by Friends, 227; reasons assigned by applicants, 235; answer by Friends, 236.
- Hicks on Scripture, 237.
- Hill Henry, obituary notice of, 22; additional notice, 32.
- Humming Bird, luminous insects, luminous meteors, &c., 83.
- Hutchinson Jonathan, Life and Character of, 371, 381, 390, 399; error corrected, 407.
- Hydrographic Paper, 132.
- Jaffray Alexander, extract from his Journal, 79.
- Italians, discoveries and inventions of, 30.
- Jamaica, funds for instruction of Negroes there, 331.
- Jerusalem, scenery around, 1.
- Interesting Scientific Fact, 131.
- Interesting Narrative related by Richard Jordan, 215.
- Internal Slave Trade, and case of Brig Enterprise, 266.
- Insects, essays on, 321, 329, 337, 345, 353, 361, 369, 377, 385, 411.
- Interpretation of Prophecy, 256.
- Jewish children, schools for, 379.
- Indecision in religion, dangers of, 414.
- Indiana Yearly Meeting, 36; report of committee on Indian Affairs, 61.
- Indians west of the Mississippi, prospects of, &c., 68.
- Indian Army, Kentucky, 79.
- Indian Sports, 355, 346.
- Indian tribes, statistics respecting, 383.
- Infidels think sometimes, 404.
- Johnson, extracts, 43, 384.
- Johnson Dr. Samuel, last hours of, 71.
- Iron, strength of, 301.
- Judge Martin of Louisiana, a sketch, 2.
- Justice, anecdote of Alhakim II, 92.
- Judging amiss of religious character in others, 264.
- Influence of the stomach, 284.
- Kroetz, (desh preserver) discovery in chemistry, 24.
- Kroetz's cavern, 234.
- Knowledge manufactory, 20.
- Lackington, James, the famous London bookseller, 25.
- Lapping, touching anecdote of one, 48.
- Lady Hester Stanhope, singular history of, 314.
- Lewis Enuch, his life, in an invective attack, &c., 46, 53, 62, 69, 85, 93, 101, 125, 133.
- Letters from Europe, by a Pennsylvanian, 193, 209, 217, 234, 250, 273, 305.
- Linen, substitute for, 2.
- Livingston, Governor, the Bible, &c., 88; remarks on gospel ministry, 168.
- Life prolonged by civilisation, 101.
- Liberated slaves in Cincinnati, 296.
- Liberia, interesting account from, 312.
- Longevity of Friends compared with others, 120.
- London butter, 143.
- Lord Loughborough and the lunatic, 348.
- London Yearly Meeting, 1335, notice of, 349; official notice of, perturbed account of 368; general epistle, 351; epistle addressed to its members, 389.
- Madeira, account of, 121.
- Manritius, education of liberated slaves, 331.
- McKezie, extract, 80.
- Metacological stone, 131.
- Mercy through sacrifice, 135.
- Metalic pens, 276.
- Memory of the bullfinch, 288.
- Mechanics in sailing, 408.
- Ministry, and the qualification to judge of it, 14.
- Milton John, biographical sketch of, 43, 60, 76, 87.
- Miscellanea, 131.
- Middle Florida, agriculture, soil, and products of, 185.
- Missions, reasons why Friends do not co-operate in, 230, 261, 270.
- Mount Carmel, 55.
- More Hannah, extract, 132, 380.
- Morrell's narrative of voyages, extracts from, 138.
- More of the humming-bird, 147.
- Mont Blanc, ascent to the summit of, 242.
- Moravian brethren, short account of, 292.
- Music on the insae, influence of, 144.
- Murray, Hannah, relict of Lindley Murray, obituary, 263.
- My album, 66.
- Marriages.—Charles Yarnall to Emma Cope, 4; Stephen Wood, M. D., to Catherine M. King, 16; John Murray Bacon to Elizabeth H. Sloan, Charles Roberts to Anna Maria Hoskins, 22; Joseph Howell to Hannah Austin, Samuel Hestin to Sarah P. Constock, 32; William Henry Brown to Laura A. Howes, James Carl Morris to Fannine R. Pennell, 36; Francis R. Greaves to Abigail Sharpless, 40; Thomas Saverly to Hannah H. Webb, 52; Daniel Fry to Judith Faige, Joseph R. King to Mary Gaskill, 68; Joseph Taber to Rachel Heaton, 80; Robert Harvey to Sarah Hadley, John I. Carter to Ruth Pennington, 82; Samuel Boone, Susan J. Gammer to Abby Griscom, 292; William Hodgson, Jr. to Elizabeth Richardson, 294; John Stanton Gould to Mary Ashby, 272; Septimus C. Sharpless to Sarah Negus, 328; Aaron Sharpless to Susanna Kite, 392; Thomas B. Taylor to Margaretta Hughes, 408.
- Natural history, contribution in, 41, 58, 75, 97.
- Narration of the loss of the Earl of Eidon by fire, 265.
- Natural flowers in Winter, 288.
- Natural fountains and artesian wells, 362.
- Negro Sam, emancipated for generous conduct, 44.
- Newfoundland dog and an old horse, attachment of, 61.
- Newton John, biographical account of, 173, 195, 202, 218.
- New York Yearly Meeting, 280; address of its meeting for sufferings, 295.
- New England Yearly Meeting, 304.
- New England school instruction there, 344.
- Niagara Falls, perpendicular height of, 39; description of, 401.
- Nismes, affecting circumstance relative to Friends there, 332.
- North Carolina Yearly Meeting, 56.
- North Carolina, strange law proposed there, 144.
- Nova Zembla, perils of a crew wintering there, 63, 89.
- Occasional Thoughts, 19, 31, 38, 48, 101, 156, 167, 176, 183, 254, 387.
- Orphan Asylum at Halle, 77.
- Osnaburg, hopeful symptoms there, 406.
- On the comparatively small faults and virtues, 127, 135.
- Observations on the ministry, 168.
- Observations on slavery, 201, 225, 233, 249.
- Observation of Nature, 313.
- On Scepticism, 318.
- Oceana, its great extent, 380.
- Ostrich, swiftness of, 52.
- Osade, the king, education at Lucknow, 192.
- Osier willow, culture of, 276.
- Ohio Yearly Meeting, 408.
- Practical extracts, 6.
- Practical lessons on the existence and providence of God, 109.
- Prayer, remarks on, by Hannah More, 124.
- Palmer's apothecary, extract, 149.
- Palermo, visit to the Royal House for the insane, 161.
- Plainness of speech, 199.
- Parasite, or mock suns—Parasitism, or mock moons, 343.
- Painting houses, time for, 411.
- Paris, a Dutch crew wintering at Nova Zembla, 63, 89.
- Peace, the cause of, a necessary auxiliary, &c., 91.
- Peace, extract from Lord Clerendon, 105.
- Penn William, early evidence of his faithfulness, 95; his experience of the light of Christ, 400; extracts, 284, 292, 312, 380, 384.
- People of colour, interesting statements respecting, 166.
- Preston and King's salt works, 203, 210.
- Pemberton James, his Christian character vindicated, 257.
- Phenomena of Vision, 289, 298, 307, 323, 378, 386.
- Phenomena of Tracts, 292, 296, 301, 302, 354, 360, 390.
- Petrified Buffalo, 309.
- Pease John, epistle of, to Friends in Ireland, 334.
- Preservation extraordinary, 376.
- Primitive Christians and Society of Friends, discipline of, 5, 12, 29.
- Pittsburg, manufactures in, 40; description of, 124.
- Primitive Christianity, 86.
- Philadelphia Association of Friends for instruction of poor children, annual report of, 112.
- Power of Divine Grace, striking illustration of, 8.
- Potatoes, uselessness of earthing up, 10; mode of cooking, 72; time for gathering, housing and wintering, 408; a mode of the culture in France, 3.
- Popocatepetl, ascent to the summit of, 105, 115.
- Popularity, its tendency to weakness and irresolution, 154.
- Puerto Rico, account of present state of, &c., 340.
- Poetry, ORIGINAL.—Thoughts on a religious meeting, 8; Lines on an autumnal evening, 20; "Hat one thing is needful," &c., 156; "What, thou knowest not now, thou shalt know hereafter," 216; "Flowers," "Consider the Lilies of the field," 215; "On the death of Felicia Hemans, 328;—SELECTED.—The Christian Soldier, 32; The Autumn Leaf, 40;

INDEX.

- Selection from "A Wreath of Forget me Not," 44;
 The living, the living, he shall praise thee, &c., 50;
 To the Lily of the Valley, 64; To the Evening
 Primrose, 73; True and False Sensibility, 59; Paul
 before Agrippa, 96; Christ in the Temple, 104;
 Acquaint thyself with God, 104; Broken Ties, 112;
 On the Bible, 116; The Fly, 128; The past, the
 present, the future, 132; The Land of the Blest,
 144; Lines addressed to a deaf and dumb child,
 152; Source of Truth, 168; Indian Hymn, 176;
 The more convenient season, 184; God's covenant
 unchangeable, 192; The Christian's hope and triumph,
 196; Appeal for the injured African, 208;
 The Negro is free, 208; Retirement, 224; Brief
 Hints, 224; The Absent Wife, 224; Thy will be
 done, 256; "Truly this was the Son of God," 264;
 The treasures of the deep, 268; The Palmer's
 Hymn, 280; On Home, 288; Infantine Enquiries,
 296; The Sound of the Sea, 301; Ode to Evening,
 309; To a Wild Flower, 320; Field Flowers, 344;
 Reminiscence, 352; Heaven in Prospect, 360; Lines
 on passing the tomb of my sister, 368; Liberal
 Religion, or Poetic Flowers gone to Seed, 376;
 Oh God, whose glories leave, 384; There is a land
 of pure delight, 392; Speed the Prow, 408; The
 Setting Sun, 416.
- Quarles, extracts, 32, 384.
- Randolph John, of Roanoke, interesting anecdote re-
 specting, 40.
- Raven, account of, from Anecdotes of Animals, 129.
- Relie, interesting, 40.
- Retirement, remarks on, 126.
- Reading Room, Friends', communication respecting
 establishment of, 134; establishment of, and regu-
 lations, 151, 184; appointment of officers and cir-
 cular, 216; communication respecting, 304.
- Remarkable preservation from danger, 410.
- Researches into Central Africa, 331.
- Revelation, observance of days, rule of life, 407.
- Rittenhouse David, sketch of his life, 297.
- Rowland Hill, several quotations from, 133.
- Roget's Animal and Vegetable Physiology, extract
 from, 136.
- Royal printing office at Paris, 144.
- Roan Mountain, trip to the, 322.
- Rule of Life, extract, 67.
- Scraps in Natural History, 99.
- Salt in the mountain of Gern, &c., 123.
- Spain—the Lincasterian system there, 144.
- Slavery in Kentucky, resolution offered in the senate,
 164.
- Slavery, observations on, 201, 225, 233, 240.
- Salt Works, Preston and King's, 203, 210.
- Slavery, testimony of Porteus, Burke, and others
 against, 207; opposed by George Fox, &c. as a re-
 ligious duty, 258; Epistle on the subject, by a
 Meeting for Sufferings in London, 258; Slavery in
 Missouri, 267.
- Stanton Daniel, sketch of his life, 259.
- Slave trade still extensively carried on, 301.
- Slaves on the coast of Africa, 312.
- Spain, its present state interesting to philanthropy,
 405.
- Steam, the wonders it performs, 24.
- Select Schools, remarks relative to, 148.
- Splendours of the East—Ode, 177.
- Selections from London Epistles, 262, 275, 285, 302,
 317, 333, 340, 365, 382, 388.
- Spectator, extract, 288.
- Seeket thou great things for thyself, seek them not,
 355.
- Singular incident, 80.
- Spiritual discerning and intellectual culture, 219.
- Swine and Cattle, preparation of food for, 253.
- Signs, 380.
- Silk Worms, calculation respecting, 388.
- Singular trade in Brazil, 416.
- Stoke Park—J. Penn, Esq., 36.
- Society of Friends, present state of, compared with
 former days, 188.
- Schools for Coloured Persons, report respecting, 212.
- Stock speculations, 256.
- Southey, extract, 384.
- Surgical operation, extraordinary, 56.
- Subversion of Port Royal, 143.
- Sendamore Rebecca and S. Young, 335, 341, 358.
- Trade and Business, 165, 171.
- Tract Association of Friends, Philadelphia—Report,
 297.
- Traits of Christian character, 286.
- The pious Negro, 21.
- "The Friend," remarks of Z. to encourage contribu-
 tions, 23.
- The River of Death, 23.
- Tea Trade, 52.
- The Holy League, 78.
- The Times, 245.
- Theo and Thoo, grammatical use of, 254
- The Emancipated Slave, 301.
- The Rainbow, 307.
- Terrific hail storm in the Bosphorus, 311.
- The Polish Jew Boy, 330.
- The Family State, 351.
- The path of duty the path of peace and safety, 370.
- Temperance Societies in England and Wales, in-
 crease of, 336.
- Tea, substitute for, 412.
- Thirst - quenched without drinking, 100.
- Trip to the Roan Mountain, 322.
- Thorp Hannah, obituary, 377.
- Tornaco, dreadful in New Jersey, 290, 311.
- Vesuvius, recent eruption of, 28.
- Vegetable Reproduction, curious facts regarding, 316.
- Venice, historical sketch of, 383, 393.
- Vegetable Organisation, rapidity of, 388.
- Underhill Phebe, memoir of, 406.
- Vision, the Phenomena of, 280, 298, 307, 325, 378, 386.
- Viator, visit of, to Havertford School, 409.
- Watchman, 17, 81, 137, 241.
- Waste of corn in agriculture, 44.
- Water Spout at Sea, account of, 67.
- War, evils and guilt of, 103; Militia Fines, 151; re-
 marks from Lindfield Reporter, 331.
- Waters of Atlantic and Mediterranean, relative salt-
 ness of, 267.
- Watts Dr. Isaac, birth place and residence of, 388.
- Wreck of the Albion, 311.
- Webster Cassandra, on the use of plain language,
 272.
- Wheeler Daniel, information respecting, 360.
- Winter travelling in Canada, 27.
- Whitehead George, 37, 45, 94, 117, 149, 159, 173, 189,
 197, 213, 223, 267, 303, 359.
- Wielik's Translation of the Bible, 116.
- Wilberforce, extracts, 120.
- White wash, marine salt in fixing, 276.
- Yearly Meeting at Philadelphia—communication, 239.

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SCENERY AROUND JERUSALEM.

The most pleasing feature in the scenery around Jerusalem, (says Carne, in his Letters from the East,) is the valley of Jehoshaphat. Passing out of the gate of St. Stephen, you descend the hill to the torrent of the Kedron; a bridge leads over its dry and deep bed; it must have been very narrow, though in winter a rapid stream. A few steps beyond the Kedron, you come to the garden of Gethsemane, of all gardens the most interesting and hallowed, but how neglected and decayed! It is surrounded by a kind of low hedge, but the soil is bare; no verdant grows on it, save five or six fine venerable olive trees, which have stood here for many centuries. This spot is at the foot of Olivet, and is beautifully situated; you look up and down the romantic valley; close behind rises the mountain; before you are the walls of the devoted city. While lingering here, at evening and solitary—for it is not often a footstep passes by—that night of sorrow and dismay rushes on the imagination, when the Redeemer was betrayed, and forsaken by all, even by the loved disciple.—Hence the path winds up the Mount of Olives: it is a beautiful hill. On the summit are the remains of a church, built by the Empress Helena. Descending Olivet to the narrow valley of Jehoshaphat, you soon come to the pillar of Absalom: it has a very antique appearance, and it is a pleasing object in the valley; it is of a yellow stone, adorned with half columns, formed into three stages, and terminates in a cupola. The tomb of Zecharias, adjoining, is square, with four or five pillars, and its cut out of the rock.

The small and wretched village of Siloa is built on the rugged sides of the hill above; and just here the valleys of Hinnom and Jehoshaphat meet, at the southeast corner of Mount Zion; they are both sprinkled with olive trees. Over the ravine of Hinnom, and directly opposite the city, is the Mount of Judgment, or of Evil Counsel; because there, they say, the rulers took counsel against Christ, and there the palace of Caiaphas stood. It is a broad and barren hill, without any of the picturesque beauty of Olivet, though lof-

tier. On its side is pointed out the Acceldama, or field where Judas hung himself: a small patch of different woods cut it, and it is used as a burying place. But the most interesting portion of this hill is where its rocks descend precipitously into the valley of Hinnom, and are mingled with many a straggling olive tree. All these rocks are hewn into sepulchres of various forms and sizes; no doubt they were the tombs of the ancient Jews, and are in general cut with considerable care and skill. The valley of Hinnom now turns to the west of the city, and extends rather beyond the north vale; here the plain of Jeremiah commences, and is the best wooded tract in the whole neighbourhood. Above half a mile from the wall is a ruined desolate building, adorned with a few trees, and said to be the tombs of the kings.

On a delightful evening, we rode to the wilderness of St. John. The monastery of that name stands at the entrance; it is a good and spacious building, and its terrace enjoys a fine prospect, in which is the lofty hill of Modin, with the ruins of the palace of the Maccabees: on its summit. A small village adjoins the convent, in which are shown the remains of the house of Elizabeth, where the meeting with Mary took place. The next morning we visited the wilderness; it is narrow, partially cultivated, and sprinkled with trees; the hills rise rather steep on each side; from that on the right, a small stream flows into the ravine below. The whole appearance of the place is romantic; and the prophet might have resided here, while exercising his ministry, with very little hardship. The neighbourhood still, no doubt, produces excellent honey, which is to be had throughout Palestine. High up the rocky side of the hill on the left, amidst a profusion of trees, is the cave or grotto of St. John. A fountain gushes out close by. When we talk of wildernesses, mountains, and plains in Palestine, it is to be understood that they seldom answer to the size of the same objects in more extensive countries; that they sometimes present but a beautiful miniature of them. From the east end of the wilderness you enter the famous valley of Elah, where Goliath was slain by the champion of Israel. It is a pretty and interesting looking spot, the bottom covered with olive trees. Its present appearance answers exactly to the description given in Scripture; the two hills on which the armies stood entirely confining it to the right and left. The valley is not half a mile broad. Tradition was not required to identify this spot; nature has stamped it with everlasting features of truth. The brook still flows through it in a winding course, from which David took the smooth

stones; the hills are not precipitous, but slope gradually down; the vale is varied with banks and undulations, and not a single habitation is visible in it. From the scenes of some of the battles and positions of armies in those times, it is difficult to account for the mighty numbers stated as having fought; where could they be drawn up? The rich and beautiful plain of Esdralon is the most spacious area in the country, and was the theatre of some battles; and the plain of Jericho is next in extent; but when we read that many hundreds of thousands of men fought around Mount Ephraim, and other scenes in this country, one is tempted to wonder how the confined valleys and open places one traverses could have contained them.

At the southeast of Zion, in the vale of Jehoshaphat, they say the gardens of Solomon stood, and also on the sides of the hill adjoining that of Olivet. It was not a bad, though rather a confined site for them. The valley here is covered with a rich verdure, divided by hedges into a number of small gardens. The places within the walls of the city, which tradition would render sacred, are innumerable. Beneath the gate of Bethlehem is shown the spot where Bethsheba was bathing when the king beheld her from the roof of his palace, and the present tower of David is built on the site of the ancient edifice. A small distance within the gate of St. Stephen that fronts Olivet, is the pool of Bethesda; it is deep and dry, the sides and bottom overgrown with grass, and containing two or three trees. A wretched street leads from this to the governor's palace, a spacious and rather ruinous building of Roman architecture; it contains some good apartments, the windows of which command an excellent view of the Mosque of Omar and its large area. In the palace the monks point out the room where Christ was confined before his trial; and at a short distance is a dark and ruinous hall, shown as the judgment-hall of Pilate. A little farther on, is the arch where the Redeemer stood, as his judge exclaimed, "Behold the man." You then proceed along the street where Christ bore his cross, in which, and in the street leading up to Calvary, are three places where, staggering under the weight, he fell. These are marked by three small pillars laid flat on the ground. Departing from Jerusalem, and after many dangers, we came in sight of the Dead Sea, whose waters cover the cities of Sodom and Gomorrah. On reaching the brink of the precipices which hang over the Dead Sea, the dawn was just appearing; and in the grey and cold light, the lake was seen far beneath, stretched out to an interminable length, while the high mountains of Arabia Petraea opposite

were shrouded in darkness. The descent of the heights was long and difficult; and ere we reached the bottom, the ruddy glare of morning was on the precipices over our heads. The line of shore at the bottom was about two hundred yards wide, and we hastened to the edge of the lake; but for several yards from it, the foot sunk in a black mud, and its surface was every where covered with a greysish scurf, which we were obliged to remove before tasting it. There was not a breath of wind, and the waters lay like lead on the shore. Whoever has seen the Dead Sea, will ever after have its aspect impressed on his memory; it is, in truth, a gloomy and fearful spectacle. The precipices, in general, descend abruptly into the lake, and on account of their height, it is seldom agitated by the winds. Its shores are not visited by any footsteps, save those of the wild Arab, and he holds it in superstitious dread. On some of the rocks there is a thick sulphureous encrustation, which appears foreign to their substance; and in their steep descents there are several deep caverns, where the benighted Bedouin sometimes finds a home. No unpleasant effluvia are perceptible around it, and birds are occasionally seen flying across. For a considerable distance from the bank the water appeared very shallow; this, with the soft slime of the bottom, and the fatigue we had undergone, prevented our trying its buoyant properties by bathing. A few inches beneath the surface of the mud, are found the black sulphureous stones out of which crosses are made and sold to the pilgrims. The water has an abominable taste, in which that of salt predominates; and we observed encrustations of salt on the surface of some of the rocks.

The mountains of the Judæan side are lower than those of the Arabian, and also of a lighter colour. Bitumen abounds most on the opposite shore. There is no outlet to the lake, though the Jordan flows into it, as did formerly the Kedron, and the Arnon to the south. It is not known that there has ever been any visible increase or decrease of its waters. Some have supposed that it finds a subterranean passage to the Mediterranean, or that there is a considerable suction in the plain which forms its western boundary. But this plain, confined by the opposite mountains, is partially cultivated, and produces trees, and a rude pasture used by the camels of the Bedouins, although in some parts sandy. It has never been navigated since the cities were engulfed; and it is strange that no traveller should have thought of launching a boat to explore it, the only way that promises any success. Some stunted shrubs and patches of grass, a mere mockery of verdure, were scattered on the withered soil near the rocks. The golden and treacherous apples,

That turn to ashes on the lips,

will be sought for in vain, as well as the fish in the lake, which have been also asserted to exist. The length of the Dead Sea is probably about sixty miles, and the general breadth eight. The sun had now risen above the eastern barrier of mountains, and shone full in the bosom of the lake, which had the appearance

of a plain of burnished gold. But the sadness of the grave was on it, and around it, and the silence also. However vivid the feelings are on arriving on its shores, they subside after a time into languor and uneasiness, and you long, if it were possible, to see a tempest wake on its bosom, to give sound and life to the scene. The passage over the wilderness of Ziph, had given us a more complete and intimate view of the lake than the usual route to Jericho, which conducts only to its commencement, at the embouchure of the Jordan. We had now to walk to its extremity along the shores, and over the plain to Jericho, in a sultry day; and we took a last look of this famous spot, to which earth can furnish no parallel. The precipices around Sinai are savage and shelterless, but not like these, which look as if the finger of an avenging God had passed over their blasted fronts, and recesses, and the deep at their foot, and caused them to remain for ever as when they first covered the guilty cities.

JUDGE MARTIN OF LOUISIANA.

The following vividly drawn sketch, which has appeared in several of the newspapers, will probably interest many of the readers of "The Friend."

Such is the defective structure of his organs of sight that his perception takes in but a single point at a time, brought almost in contact with the eye. It is to this physical infirmity that we are to trace most of the peculiarities that entirely separate him from the rest of mankind.

The muscles of his face are drawn upward and the orbit of the eye is nearly closed by a constant effort to lengthen the focus of vision, while his mouth is kept ajar, and the features of his face is so strangely distorted, that he seems to be making grimaces at every object he encounters. He might be mistaken for a somnambulist, who walks rather by feeling than the light of the sun; fully illustrating the notions of metaphysicians, that we acquire a knowledge of space, not by the eye, but by the sense of touch alone. He is not able to distinguish his own features in a mirror, or the form, colour, or condition of a single garment he wears. Hence his apparel is composed of the most incongruous articles, selected without regard to size or shape, often squalid, discoloured, and fretted into holes; nor does he perceive the necessity of change until admonished by the kindness of a friend.

He has never seen that world in which he lives: nor does he recognise a single member of the bar, except by the tones of his voice. The very apartment in which he dwells, the pillow upon which he lays his head, have never impressed their images upon his mind. Never has he beheld the beautiful nature that surrounds him; nor field, nor forest, hill or valley, the glossy landscape, the blue vault above the passing cloud, nor star, nor moon, nor glorious sun!

The gentle unoffending nature of Judge Martin disarms malice, whilst his infirmity awakens the sympathy of his friends. Help-

less as a child, exposed to accident, unable to provide for his ordinary wants, he put his person for many years under the guardianship of a favourite slave.

The infirmities of sight which bear so heavily upon his physical nature, have equally affected the intellectual powers of Judge Martin. He is in the condition of one born with but four senses, entirely shut out from those external forms which enrich the imaginations of other men. Hence the numerous works of which he is the author possess no charms of style. Even his histories of North Carolina and Louisiana, filled as they are with moving incidents, never elicit a solitary figure of speech, to relieve and adorn the dull narration of facts.

Some attempts have been made to bring him in nearer fellowship with his species and an acquaintance with social life. But his infirmity forbade. He can distinguish no person in the apartment into which he is introduced: he is led as a child to his seat, or to the table, where he feeds indiscriminately upon every thing put upon his plate.

Notwithstanding the anomalies of his mind, this truly learned judge has shown himself capable on great occasions, of the highest efforts of human reason. If nature has cut him off from one of the chief sources of human knowledge, she has bestowed upon him a vigorous intellect that still leaves him an overmatch for ordinary men. Separated from the world of mankind by a physical infirmity, he sought society in books. He began very early to discipline his mind to study, and though he read with the utmost difficulty, often pausing with his nose in contact with the page to measure and combine the syllables before he could pronounce the word, yet no man living has read more of municipal and international law. Familiar as he is with the Latin language, he consults the civil law in the original text, as also the host of commentators who have written upon that exhaustless subject. His acquaintance with the Spanish tongue, which he speaks fluently, has brought him to a perfect knowledge of the laws of Spain, the basis of our own jurisprudence. And though his native French abounds in untold riches, yet it is in the English language that all his works are written. So prodigious have been his researches in the common law, that none of the books of Reports, scattered along its interminable limits, are unknown to him.

SUBSTITUTE FOR LINEN.

The following communication is from a gentleman of very high respectability in Salem, Mass., and at his request is inserted.—*Ed.*

There has recently been discovered, in Salem, Mass., and patented, a new and beautiful material, resembling silk and linen, which holds out to the manufacturers of this country the high promise of an original, beautiful, and invaluable fabric, far surpassing in strength and beauty of texture that of linen, which it is doubtless destined wholly to supersede, as the culture of it requires much less labour and expense than flax, and does not, like that and similar materials, require to be renewed an-

nally, (being a perennial.) and the preparation of it for manufacturing being far more simple than either; and its great natural affinity for colouring matters, and its requiring no bleaching, being objects of the highest importance, give it a very decided preference over that manufacture. A few specimens of the manufacture of this material into small fancy articles have been produced, some of which, being coloured of various tints, present such a beautiful silk-like appearance as to have been actually, in some instances, mistaken for it; over which, however, it possesses this decided advantage, that it not only sustains the action of water uninjured and undecoloured, (which it is well known silk will not do,) but the repeated action of water rather appears to strengthen and beautify it. It is ascertained to be the opinion at Lowell, where they have offered to make the experiment, that it can be spun upon machinery.

And while it offers to other branches of manufacture very important substitutes for those substances hitherto used, it offers a material very superior very superior, in many points, for paper. It is believed, from some specimens already produced, that paper of every description may be manufactured from it, possessing a pearly whiteness, durability, beauty of texture, and smoothness of surface, unrivalled by any other ever before manufactured in any country. And it is susceptible of the most brilliant colours, in grain or otherwise. This is believed to be the first material of the kind ever discovered in this country, that holds out the prospect of a staple commodity—silk, cotton, and linen being exotics, and the discoveries of course exotic; but this material is indigenous, is a native of this country, discovered by a native citizen, one of her own daughters; which circumstances, together with its intrinsic worth, seem peculiarly to enhance its value to us. It is open to any one who may wish to make experiments.—*Silliman's Jour.*

From "Annals of Natural History."

Use of Alkali in Pastry.

We observe the following paragraph copied into some of our American papers, from an English one, as an item of interesting information.

"At the Hatton Garden Office, on Tuesday, a pastry cook, whose shop is in Somers-town, was fined 40s. and costs, for having some volatile salts and other ingredients in his possession, for adulterating gingerbread. His wife told the magistrate that it was common in the trade to use such salts in making gingerbread and biscuits!"

What the "other ingredients" were, we know not; but so far as regards the "volatile salts" which are mentioned as one article employed in "adulterating" gingerbread, the writer of the paragraph has displayed a gross ignorance of the rudiments of chemistry. If the poor cook were really fined for putting ammonia into his cakes, the stupid magistrate who laid the fine ought to be deprived of his commission and sent to an infant school. Every housewife, or every tenant of a kitchen, is familiar with the use of the alkalis in the

form of pearlash or soda, to render light and spongy the preparations of flour, and to correct their acidity. Ammonia, or the volatile alkali, has precisely the same effect, and we suppose would answer better in some cases. The acid generated by the fermentation of gingerbread unites with the alkali, and both become neutralized and consequently deprived of their peculiar taste; while at the same time the carbonic acid which was combined with the alkali, is disengaged in the form of gas, which renders the cake porous and light. A small quantity of pearlash, or soda, or volatile salts, will sweeten bread that has become sour, if mixed with it previous to baking. The sourness is caused by the process of fermentation being carried too far; or, in the language of the trade, by suffering the dough to stand to rise too long. Vinegar, which is the acetic acid, results from this excessive fermentation, and causes the bread to be sour. And the sourness is removed, as before stated, by the addition of an alkali which absorbs the vinegar. For the same reason the *sals acetosus* (which is the carbonate of potash—that is, a combination of carbonic acid with potash,) is mixed with sour cider, and renders it lively on account of the carbonic acid gas separated from the salt, by the vinegar of the cider uniting to the potash.

The alkalis are constantly employed for a variety of useful purposes, and their mode of operation never thought of. The dyspeptic resorts to soda or to soda biscuit, to correct acidity of the stomach, and knows as little of its *modus operandi* as he does of Captain Symes' hollow. A lady destroys the colour of her dress by spilling some lemonade upon it, and restores it instantly with hartshorn; but she knows and cares as little about the cause of it as she does about useful studies of any kind. In short, most people are every day performing chemical experiments of an entertaining and useful nature, to which they apply their powers of reflection as little as if they were brute animals. We hope to see the day when the useful sciences shall become more fashionable—when mankind generally (or at least Americans) shall act as if they were conscious of the possession of intellect, and aware that knowledge and reflection may be made a fruitful source of happiness—when a polite and accomplished education will require something more than skill in the use of the fingers on the piano, and grace in the art of moving the feet in unison with music. We hope to see the day when magistrates will cease to fine pastry cooks for putting volatile salts in gingerbread, and when editors of newspapers will cease to report as frauds such culinary operations.

Notice of the Culture of the Potato in France; in a note to the Editor, dated June 27, 1834, from Wm. FOSTER, of Boston—then in New Haven.—In 1796, living in a part of France where potatoes were but little known, and less used, as food for man, and having obtained some Irish seed, I gave them to a country gentleman, at whose castle I was then residing, to plant. He asked me what soil

was the most suitable. I informed him, that on that subject there were various opinions, but that I had known very good crops, and of good quality, raised on moist ground. He told me that he had one place that was moist enough, being nothing but bog and water, and another dry enough, being nothing but sand or gravel, and that he was willing to make the sacrifice of these two places for the experiment, since the seed cost him nothing.

By the side of the morass there was a gravel hill, without a sign of vegetable earth in it. The morass was then frozen so as to bear our weight. I proposed to him, (or he to me, I do not remember which,) to imitate the process which one of the children had adopted for his spring garden, in the house; which was, sowing seeds in tow, floated on water, and to use the dry gravel in the place of the tow, as a mere receptacle, to hold the potatoes for vegetation. The plan was adopted; many wheelbarrow loads of gravel were placed at proper distances on the bog, and the potatoes planted therein, under my direction. The result was a very early crop of excellent potatoes, farinaceous and large; and the same process was continued for years after, occasionally adding a little gravel, when a part of the first deposit had sunk into the morass. The potatoes planted on the dry gravel produced a few plants and bulbs, of a very bad quality. Their producing any thing must have been owing to the dampness of the climate, and the copious dews which proceeded from the vicinity of the morass.

Is it not probable, that in New England, where good arable land is not in sufficient quantities for our wants, there are many such morasses, now of no value, which might be made to produce potatoes, and perhaps other useful vegetable food? The experiment seems to be worth trying.

I will further remark, that this aquatic potato patch had no hoeing or other labour bestowed on it; a matter of some importance in our country, where labour is so dear. Again, the labour of transporting the heaps of gravel may or must be done in the winter, when the time of the farmer is less valuable.

Silliman's Journal.

Extraordinary Abstinence from Food.

The more that animals enjoy the qualities of youth, strength, and activity, the greater is the increase and development of their parts, and the greater the necessity for an abundant supply of food. Of many individuals exposed to an absolute abstinence of many days, the young are always the first to perish. Of this the history of war and shipwreck offers in all ages too many frightful examples. There are several instances on record of an almost total abstinence from food for an extraordinary length of time. Captain Blich, of the Bounty, sailed nearly 4000 miles in a open boat, with occasionally a single small bird, not many ounces in weight, for the daily subsistence of 17 people; and it is even alleged, that 14 men and women of the Juno, having suffered shipwreck on the coast of Arracan, lived 25 days without any food. Two people first died of want on the fifth day. In the opinion of the physicians support went much longer than is generally believed. A civet cat lived 10 days without food, an antelope 20, and a very large wild cat also 20; an eagle survived 28 days, a badger one month, and several dogs 36 days. In the memoirs of the Academy of Sciences there is an account of a bitch, which having

been accidentally shut up alone in a country-house, existed for 40 days without any other nourishment than the stuff on the wool of a mattress which she had torn to pieces. A crocodile will live two months without food, a scorpion three, a bear six, a camelion eight, and a viper ten. Vaillant had a spider that lived nearly a year without food, and was so far from being weakened by abstinence, that it immediately killed another large spider, equally vigorous, but not so hungry, which was put in along with it. John Hunter inclosed a toad between two stone flower-pots, and found it was as lively as ever after 14 months. Land-tortoises have lived without food for 18 months; and Baker is known to have kept a beetle in a state of total abstinence for 3 years. It afterwards made its escape. Dr. Shaw gives an account of two serpents which lived in a bottle without any food for five years. *Ency. Brit. new edit.*

Curious Calculation.—There is but little encouragement for authors in the following statement, lately made by some ingenious and pains-taking Frenchman. We do not vouch for its accuracy, not being advised of the data upon which it is founded, but if it be true, it ought to furnish a panacea for the *cacoethes scribendi*. The work from which we translate says, that in Great Britain, one thousand books are published per annum, on six hundred of which there is a commercial loss, on two hundred no gain, on one hundred a trifling gain, and only on one hundred any considerable profit. Seven hundred are forgotten within the year, another hundred within two years, and one hundred and fifty of the remainder in three years; that only fifty survive seven years, and of these scarcely ten are thought of or known after the lapse of twenty years. That of the fifty thousand books published in the seventeenth century, not fifty are now in circulation; and of the eighty thousand published in the eighteenth century, not more than three hundred are considered worth reprinting for a second edition, and not more than five hundred are sought after now. Since the first writings, fourteen hundred years before Christ, that is, in thirty-two centuries, only about five hundred works of writers of all nations have sustained themselves against the devouring influence of time. Pleasing tidings, these, for such have hopes of fame in the ranks of authorship!

Eclectic Journal.

From a Pamphlet by Thaddeus Brown.

The mind of man, ever active in the pursuit of happiness, when disappointed in one object, naturally turns to another; and after a long and unsuccessful pursuit, not satisfied with all this world can bestow, in this dark and bewildered situation, the bright rays of good examples at times strike through the surrounding gloom; the mind is attracted to the glory of the light, and the brightness of its rising. On nearer survey, he is astonished to find, that while he has been unhappy in prosperity and adversity, the Christian enjoys happiness in both; that what he has been seeking from without, the Christian finds within; that, while from the most unbounded success in war, (which engrosses so much of our attention) lasting individual or national happiness can never arise: that, while wealth, however immense, cannot give peace; nor universal fame and applause bestow real content;

—the good man has a world within, where God rules (the devil seldom enters); where politics, wealth, and fame, are merely accidental matters, but having the highest pre-eminence; happiness or misery depend on them in a subordinate manner only.

From a feeling of the judgments of God— from an experience of the vanity of the world, its insufficiency to bestow lasting happiness— from beholding the dignity of virtue, and seeing the good man happy in every situation— many are at times brought into a state of inward attention and consideration, which, if abode in, with patience and perseverance, would be the means, by the blessing of God, of bringing those, who are thus exercised, out of darkness into light; out of anxiety and discontent, into peace and a well grounded hope of future happiness.

If unbelievers can receive instruction from the examples of good men, in their lives, they may not be altogether unbenefited by attending to their deaths.

It is the end that crowns all; and when a man is seen calmly quitting every earthly connection—passing the verge of time—entering on the borders of eternity—satisfied with life—unmoved at death!—it appears to all a consummation devoutly to be wished; and many are ready to adopt the language of Balaam, "Let me die the death of the righteous, and let my last end be like his!"

O, could I ever feel thy presence near,
Thy mercy honour, and thy justice fear,
Trace every step that Jesus ever trod,
And plead his righteousness alone with God,
Spurn every bait that luxury can show,
And tread with caution o'er the fields of woe,
With course unflinching only Heaven pursue,
Bliss in my heart and glory in my view;
And when this frame, beneath a weight of days,
Faints, drops unheeded, and unseen decays,
Then may my soul to its first source arise,
And seek a portion in its native skies.

DODDRIDGE.

Sloth enfeebles equally the bodily and the mental powers. As in the animal system it engenders disease, so in the faculties of the soul it brings a fatal rust, which corrodes and wastes them; which in a short time, reduces the brightest genius to the same level with the meanest understanding. The great differences which take place among men, are not owing to a distinction that nature has made in their original powers, so much as to the superior diligence with which some have improved those powers beyond others. To no purpose do we possess the seeds of many great abilities, if they are suffered to lie dormant within us. It is not the latent possession, but the active exertion of them, which gives them merit. Thousands whom indolence has sunk into contemptible obscurity, might have come forward to the highest distinction, if idleness had not frustrated the effect of all their powers.—*Blair.*

To wisdom it certainly belongs, that men should be impressed with just views of their nature, and their state: and the pleasures of life will always be enjoyed to most advantage, when they are tempered with serious thought.

There is a time to mourn, as well as a time to rejoice. There is a virtuous sorrow, which is better than laughter. There is a sadness of the countenance, by which the heart is made better.—*Is.*

THE FRIEND.

TENTH MONTH, 11, 1834.

Besides the direct and positive advantage to a journal of the kind in which we are engaged, derived from the co-operation of zealous and qualified contributors, in giving freshness and variety and intrinsic value to its pages, no one who has not been an editor can adequately estimate the animating and encouraging effect of such co-operation upon those on whom the burthen chiefly rests. We are not particularly prone to complain, although we might, perhaps, with some reason, indulge the disposition in reference to some of those on whom we have been accustomed to rely for aid. In entering, however, upon another volume, we embrace with pleasure the occasion to signify our acknowledgments for the cheerful and efficient assistance rendered by several of our contributors, and shall cherish the hope that others, who have suffered their zeal in degree to relax, will be re-animating, and that, at the least, the journal will not be permitted to decline in reputation. A word to the wise is sufficient.

“The Association of Friends for the free instruction of Coloured Women,” has now established two schools, one in Green’s court, the other at No. 51, Chester street near Vine, to be open the third, fourth, fifth, and sixth evenings in every week, at 7 o’clock.

10 mo. 8, 1834.

A master is wanted for Friends’ school at Anconas, in Burlington county, New Jersey. Any qualified person, being a member of the Society of Friends, who may be disposed to undertake the charge will please to apply to

EZRA HAINES, OF
AARON WILLS,
Near the Meeting house, at Anconas, or to
GEORGE W. TAYLOR,
No. 50, North Fourth street.

10th mo. 6th, 1834.

FRIENDS’ ASYLUM.

Visiting Managers for the month.—Bartholomew Wistar, No. 255, Arch street; Joel Woolman, near Frankford; John G. Hoskins, No. 201, Arch street.

Superintendents.—John and Læticia Redmond.

Attending Physicians.—Dr. Robert Morton, No. 101, North Tenth street; Dr. Charles Evans, No. 102, Union street.

MARRIAGE, at Friends’ Meeting, Twelfth Street, Philadelphia, on Fourth day, the 8th instant, CHARLES YARNALL to EMMA COPE, daughter of Jasper Cope.

DIED, in this city, on the 20th ult. SARAH SNOWDON, aged 45 years.

Communicated for "The Friend."

Essay on the Discipline of the Primitive Christians, and on that of the Society of Friends.

From the seventh edition of J. J. Gurney's "Observations, &c."

The supremacy of Jesus, over the little band of his followers, was never for a moment disputed. They were not permitted to call any man master, or to exalt each other with the title of Rabbi, Rabbi;—one was their master—even Christ. Not was this view of the subject obscured or weakened, after he had withdrawn his personal presence. Although he had "ascended up on high, far above all heavens," he was still with them, by his Spirit; and they knew that he ruled supreme, not only over the church which he had purchased with his blood, but over the universe itself, for the church's sake. They confessed that he was their High Priest for ever after the order of Melchizedek—the king of righteousness—the king of peace; and they lived in filial reliance upon his love.

While they thus looked upon Christ as the head of his *whole* church, the believers were soon planted in distinct communities; and in each of these it was their privilege to depend on the immediate government of their Lord. Wherever they were raised up and gathered together, whether few or many in number, there they found their ever present helper, friend, and teacher. They sat "under his shadow with great delight, and his fruit was sweet to their taste."

But the dependence of the primitive Christians on their Holy High Priest and King, afforded them no pretext for a neglect of their duties as members of his body. "The religion to which they had been introduced was found to be of a social character; its main practical feature was love: "By this shall all men know that ye are my disciples, if ye have love one to another." For the sake of that God and Saviour who was now the supreme object of their affections, they were willing to labour for the benefit of each other, and of the church; and thus they did, according to their respective callings, under the government and influence of the Holy Ghost.

One obvious duty which devolved upon them, was to provide for the poor. They were prepared, in this respect as well as in others, to "do good unto all men, especially to them that were of the household of faith." Thus we find that the deacons were appointed in the very infancy of the church, to provide both the Greek and Hebrew widows with their daily food—a service of benevolence, for which seven men were chosen, of "honest report, full of the Holy Ghost and wisdom." Liberal collections were afterwards made, in the churches of Greece and Macedonia, for the poor saints at Jerusalem.

But we cannot doubt that the *spiritual welfare* of their fellow-believers was still nearer to their hearts; they were taught by the apostles to "consider one another, to provoke unto love and to good works." "Brethren," said Paul to the Galatians, "if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted—bear ye

one another's burdens, and so fulfil the law of Christ." In order to effect the object here set forth by the apostle, the most important means must have been private, brotherly, exhortation and advice. When one Christian, in tender love, reproved another for his fault, and thus endeavoured to restore him to the fold of Christ, this was no improper interference with individual liberty—it was but one needful fruit of the law of love. "Thou shalt in anywise rebuke thy neighbour, and let suffer *sin upon him*."

By our Saviour himself they were left in possession of a rule, which lay at the very foundation of Christian discipline: "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee thou hast gained thy brother. But if he shall not hear thee, then take with thee one or two more, that in the mouths of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church."

Although the duty of private admonition rested on all true believers, as occasion might require it, yet it especially devolved on the most experienced members of the church. While the communities of Christians, in that day, were taught in the first place to submit to the government of Christ, and in the second, to exercise a mutual care among themselves, they were not left without rulers. "O they them that have the rule over you," said the apostle to the Hebrews, "for they watch for your souls, as they that must give account."

These persons were called indifferently *elders* or *overseers*, (the word *πρεσβυτεροι*, rendered in our version "bishops," signifies only an "overseer,") and although it sometimes happened that they possessed a gift for the ministry of the word, they were in their official capacity (as has been already remarked) distinct from the prophets, or preachers. It was their duty to guard and nourish the people of God, "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." In these labours of love they acted in behalf of the "Chief Shepherd," at whose hands alone they were to receive their crown of glory; and although they were often ordained by the apostles, and other inspired persons, it was the Holy Ghost who made them overseers—it was the Chief Shepherd himself who called them into their office.

It was, indeed, a primary principle in the early Christian church, that whatsoever office any man occupied for the *spiritual edification* of his brethren, nothing short of divine authority and power could truly bestow the commission, or qualify for the work. Sometimes the gifts of Christians are ascribed to God the Father—"God hath set some in the church; first, apostles; secondarily, prophets; thirdly, teachers, &c." Sometimes to Christ—"He (Christ) gave some apostles, and some prophets, and some evangelists, and some pastors and teachers." Sometimes to the Spirit—"All these worketh that one and the self-same Spirit, dividing to every man severally as he will."

But although the "elders and overseers," or

"pastors and teachers," were the leading persons in the church, and had an important sway in the government of the body, they exercised no exclusive power in the regulation of the churches; much less did any such power devolve on the prophets or preachers. On all subjects connected with the interests of religion, and with the welfare and good order of the body, the ultimate authority, under Christ, rested on the *community of believers*.

Many instances are on record of meetings of the churches, for the consideration of such matters; and on these occasions, even the apostles were accustomed to act in unison with their less gifted brethren, and as members of an undivided body. When a new apostle was to be appointed in the place of Judas, the whole company of believers united in the nomination of Joseph and Matthias, and in that giving forth of the lots, which resulted in the choice of the latter. When deacons were to be set apart, who should undertake the care of the poor, it was upon all the *brethren* that the duty of selection devolved. And on the same principle of discipline, the persons who were to accompany Paul in conveying the contributions of the European Christians to the poor saints at Jerusalem, were elected "by the churches."

It was to the apostles and brethren at Jerusalem that Peter apologised, when he had been preaching the gospel to Cornelius and his family. It was to the church at Antioch that Paul and Barnabas, on returning from their mission, gave a report of their proceedings in the work of the gospel. And it was the same body of persons which brought them on their way, when they were again leaving that city, for their journey through Phoenice and Samaria.

That important discussion which resulted in the declaration of Gentile liberty from the yoke of the Jewish law, took place in a general assembly of the Christians at Jerusalem. Paul and Barnabas then stated their case to the "multitude" of believers; and the "whole church" united with the apostles in sending messengers to declare their will on the subject. The letters respecting it, addressed to the church of Antioch, were inscribed as coming from the apostles, and elders, and brethren.

On this occasion a rule, intended to be binding on all Gentile believers, was settled in a meeting of the *Lord's people*. But although the fixing of a general rule is a highly important act of discipline, it does not so nearly affect an individual, as the suspension of his own membership in the body. It is, therefore, satisfactory to find, that when an unfaithful professor was to be separated from communion with his brethren, this also was to be an act, not of the elders and overseers alone, but of the church. The directions of Paul to the Corinthians respecting an offender of this description, are entirely to the point. "For I verily, as absent in body, but present in spirit, have judged already as though I were present, concerning him that hath so done this deed. In the name of our Lord Jesus Christ, *when ye are gathered together*, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of

the flesh, that the spirit may be saved in the day of the Lord Jesus." It is probable that some painful disease was the punishment about to be inflicted through the Lord's power, on this transgressor; but there was also to be an act of excommunication—"Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened." The whole passage contains an authority for the separation of an unfaithful member, as an act of the body itself—and it was by the same body, as we afterwards find, that the offender, when penitent, was to be restored to his membership. (2 Cor. ii. 6, 7.)

Since women were not permitted to speak in the churches, except under the immediate influence of the Spirit, and since they were forbidden to "usurp authority over the man," I conclude that no active part was assigned to them in public assemblies for the settlement of the affairs of the church. No such restriction, however, could be laid upon them, in ease of their meeting together at any time, without their brethren, and it is certain, that the elderly among them were entrusted with the instruction of their younger sisters. "The aged women, likewise, that they be in behaviour as becometh holiness—that they may teach the young women to be sober, to love their husbands, to love their children; to be discreet, chaste, keepers at home, obedient to their own husbands, that the word of God be not blasphemed."

On a similar principle, there could be no reason why the elders and overseers, and other gifted members of the church, should not hold select conferences on subjects which concerned their own station in the body; or even on points affecting the body at large, so long as they assumed no authority which interfered with the functions of the church itself. Examples of such conferences are afforded us in the history of the Apostle Paul. When he went up by revelation to Jerusalem, he conversed on the subject of his own calling, with the apostles and others who were "of reputation" in the church. On another occasion, the *elders* of the church at Ephesus met him at Miletus, when he unfolded to them the principles on which he acted as a preacher of the gospel, and exhorted them to the faithful discharge of their peculiar duties. Again, it appears to have been by a select company of the same character, that he and Barnabas were separated from their brethren for their mission to lesser Asia.

Now, whatsoever was the subject on which the primitive believers were called upon to deliberate, they depended for counsel and direction on the Divine Head of the Church, and acted under the immediate guidance of the *Holy Spirit*. Their democracy was safe, because it was also a theocracy. The church was enabled to conduct its own affairs, only because Christ was its ruler.

After giving directions to his disciples respecting the treatment of a delinquent brother—showing that, when private endeavours had failed, the offence was to be laid before the church—our Lord expressed himself as follows:—"Verily I say unto you, whatsoever ye shall bind on earth, shall be bound in hea-

ven, and whatsoever ye shall loose on earth, shall be loosed in heaven." These expressions are best understood as relating to discipline, which was to be administered on earth, and to be confirmed "in heaven." The divine sanction was to accompany the decision of the body, as in the case of the Corinthian transgressor, whom the church condemned, and whom (as we may infer from the passage) the Lord afflicted. A peculiar authority in these respects was, no doubt, bestowed on the apostles, but the same principle applied, in its measure, to the believers in general.

Now, it is quite obvious, that whether the degree of this authority for binding and loosening was greater or less, the act of discipline could be confirmed in heaven only on one ground; namely, that in applying it, the Lord's servants followed the counsels of their divine Master, and formed their conclusions under the influence of his Holy Spirit. Accordingly, our Lord concludes his discourse on the subject, by an express promise of a most cheering nature—"When two or three are gathered together in my name, there am I in the midst of them."

Certain it is, that the early believers were accustomed to realise this promise, not only when they met for the sole purpose of worship, but when their attention was directed to discipline—to affairs of whatsoever description, connected with the order and welfare of the body. Thus, in their first meeting, after the ascension of Jesus, when the important duty devolved on them of setting apart an apostle, the Lord himself was present to listen to their prayers, and to direct the lot; nor can we doubt, that when the seven deacons were chosen, the choice was guided by wisdom from above. The general rule already alluded to respecting the Gentile converts, was formed under a direct divine influence; for the written declaration of the church on the subject, is thus prefaced—"It seemed good to the *Holy Ghost* and to us, to lay upon you no greater burthen than these necessary things."

When the company of prophets and teachers at Antioch was met in one place, and while "they ministered to the Lord and fasted," it was the *Holy Ghost* who said unto them, "Separate me Barnabas and Saul, for the work wherunto I have called them."—Again, when the Corinthian transgressor was to be excommunicated, and delivered up for a season to Satan for the destruction of his flesh, it was "in the name of the Lord Jesus" that the church was to assemble for the purpose, and in dependence on his power alone was the abatement to be inflicted.

Thus it appears, that, in primitive times, the discipline of the church of Christ was carefully maintained, and at the same time was conducted with remarkable simplicity. Certain great principles, not formally determined upon, but arising out of the nature of Christianity itself, pervaded the whole system. The first was, that Christ is the Supreme and only Head of his own church, who rules over her, and ministers to all her need; the second, that Christians are to care for the temporal and spiritual benefit one of another, in priva-

cy and love. Thirdly, it was provided that the most experienced persons in the church, in the character of elders and overseers, should be the guardians of the flock, watching over them and ruling them in the Lord—their gifts for these purposes being distinct from that of inspired preaching. Fourthly, it was universally understood, that these individuals were not to be lords over God's heritage, but that the final authority, on all questions of church government, rested on the Lord's people, in their collective capacity. Lastly, this authority could be duly exercised, and the discipline rightly conducted, only under the immediate control and guidance of the Holy Spirit. Through a steadfast adherence to these principles, the primitive Christians were established in the truth, and prospered. They grew "up into him in all things, which is the head, even Christ, from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." The power, the work, was the Lord's, and his alone was the praise!

(To be continued.)

For "The Friend."

PRACTICAL EXTRACTS.

In the number of the Sunday School Journal for last week, under the above title, are several quotations from Bishop Sherlock, of which I propose the following for insertion in "The Friend." The sentiment appears to me sound and instructive, and the language terse and forcible.

S. R.

Mystery.—When we say this thing or that thing is a mystery, according to the form of our speech, we seem to affirm something of this or that thing; but in truth, the proposition is not affirmative with respect to the thing, but negative with respect to ourselves: for, when we say this thing is a mystery, of the thing we say nothing, but of ourselves we say, that we do not comprehend this thing. With respect to our understanding, there is no more difference between truth that is, and truth that is not mysterious, than, with respect to our strength, there is between a weight that we can lift, and a weight which we cannot lift: for as defect of strength in us makes some weights to be immovable, so likewise defect of understanding makes some truths to be mysterious.

Mere Morality Insufficient.—I would desire those who think that they have no reason to trouble their heads about the Christian religion, provided they lead good moral lives, to consider the character of Cornelius: he was devout, and feared God with all his house; he was very charitable, and gave much alms to the people, and prayed to God continually. This, I suppose, they will allow to be a description of such a moral man as they mean; and I would ask, then, for what purpose did God send a vision to Cornelius, and another to St. Peter, that Cornelius might be made a Christian? Was all this care thrown away on

a more unnecessary point, that might as well have been let alone? Was Cornelius thus called to the profession of the gospel, and was it of no consequence whether he had been called or no? If God made choice of Cornelius, one of the best of the gentiles, to show that some of them were capable of his grace, he did at the same time demonstrate that all had need of it: for if the best, with all the light they enjoyed, wanted this assistance, what could the worst do without it?

Natural Religion and the Gospel.—We have an account of the speculative opinions of many of the wise men of Greece presented to us in authors of great credit; but of their practice and personal behaviour in life little is said: which makes it hard to judge how far their own practice and conduct were influenced by their opinions, or how consistent they were in pursuing the consequences of their own doctrines. The case might have been the same with Socrates, had not a very particular circumstance put him under a necessity of explaining his conduct and practice with respect to the religion of his country. He had talked so freely of the heathen deities, and the ridiculous stories told of them, that he fell under a suspicion of despising the gods of his country, and of teaching the youth of Athens to despise their altars and their worship. On this accusation he is summoned before the great court of the Areopagites: and happily the apology he made for himself is preserved to us by two of the ablest of his scholars, and the best writers of antiquity, Plato and Zenophon: and from their accounts it appears that Socrates maintained and asserted before his judges that he worshipped the gods of his country, and that he sacrificed in private and in public on the allowed altars, and according to the rites and customs of the city. After this public confession, so authentically reported by two so able hands, there can be no doubt of his case. He was an idolater, and had not, by his great knowledge and ability in reasoning, delivered himself from the practice of the superstition of his country. You see how far the wisdom of the world could go: give me leave to show you what the foolishness of preaching could do in the very same case.

St. Paul was in the same case: he was accused in the same city of Athens of the same crime, that he was a setter forth of strange gods; and before the same great court of Areopagites he made his apology, which is likewise preserved to us by St. Luke, in the seventeenth chapter of the Acts. We have then the greatest and the ablest among the wise men of Greece, and an apostle of Christ in the same circumstances. You have heard the philosopher's defence, that he worshipped the gods of his country, and as his country worshipped them. Hear now the apostle: "Ye men of Athens," says he, "I perceive that in all things ye are too superstitious: for as I passed by, I beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you: God that made the world and all things therein. This God," he tells them, "is not worshipped with

men's hands, as though he needeth any thing:—Nor was the godhead like unto gold, or silver, or stone, graven by art and man's device." He then calls on them, in the name of this great God, to repent of their superstition and idolatry, which God would no longer bear: "because he hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

Which of these two men was a preacher of true religion? Let those who value human reason at the highest rate determine.

From the Sunday School Journal.

The Canon of the New Testament.

Having given, in our last number,* a summary of the arguments in Dr. Alexander's work, which prove the Old Testament, as we now possess it, to be the genuine Scripture, we add a similar outline respecting the books of the New Testament.

1. Catalogues of the books of the New Testament are given by individual authors and by ecclesiastical councils, from the time of Origen, who lived about a century after the death of the apostle John. These catalogues present the same books as are now in the canon, and no others.

2. These books are quoted as sacred Scripture by all the ancient writers called the Fathers, living in parts of the world the most remote from each other.

3. They were publicly read as Scripture in all the Christian churches.

4. The early translation of the New Testament into several languages is another proof of the sameness of the books.

The work before us then proceeds to give the testimonies to the authority of each book, showing that they have always been received by the Christian church, and so largely quoted by the ancient writers, that it is thought nearly the whole of the New Testament might be gathered from the quotations, if the book itself had been lost.

It is further added that,

1. The writings of the apostles were always received as inspired, and their authority appealed to as such.

2. They were not kept in obscurity, but read by multitudes, in public and private.

3. In all the controversies that arose, the New Testament was considered by all parties as decisive authority.

4. They are referred to by the enemies of Christianity as the books of the Christians, but their genuineness was never questioned by them.

5. The numerous quotations in the ancient writers show that the New Testament which they had and ours is the same. The translations show the same thing; as do also the numerous manuscripts which exist at this day.

No canonical book of the New Testament has been lost. God would not have permitted any part of what he meant to be a revelation

to the world to be lost. As the books were multiplied rapidly over the whole world, the Christians could easily have procured copies, if any one were missing.

The *Apocryphal* books which are pretended to be parts of the New Testament, are at once seen to be forgeries by the false, contradictory, and silly statements they contain.

Judg. xv. 18, 19.—"And he was sure athirst, and called on the Lord, Thou hast given this great deliverance into the hand of thy servant; and now shall I die for thirst, and fall into the hand of the uncircumcised? But God gave an hollow place that was in the jaw, and there came water therout; and when he had drunk his spirit came again, and he revived: wherefore he called the name thereof En-hakkore, which is in Lehi unto this day."

The impression ordinarily received from this passage by the English reader, viz. that a fountain was opened in the jaw-bone, the instrument of Samson's victory, is probably erroneous. From a preceding verse in this chapter it appears that the Philistines had gone up, and pitched in Judah, and spread themselves in Lehi. But as it happens *Lehi* is the original word for jaw, or jaw-bone, and our translators, following some of the ancient versions, have confounded the name of the place with that of the object from which it was derived. There is no good reason to suppose that the hollow place was *cleaved in the jaw itself*, for what can be understood by God's cleaving a cavity which was already in the bone? But if he cleave a cavity previously existing, would not the water naturally run through it, and empty itself upon the ground? But let the word *Lehi* stand untranslated, and all is plain. A certain cavity in the earth, in the place called *Lehi*, was miraculously cleaved and opened, and a refreshing fountain of water gushed forth, which continued thenceforward to flow down to the time when the history was written. This was called, in memory of the circumstance which gave rise to it, 'En-hakkore,' i. e. the well or fountain of him that cried.—*New York Observer.*

Diary and other Papers of James Hampton.

At page 390 of our Vol. VII. were introduced some extracts from this remains;—the subjoined, from the same source, possess a degree of interest sufficient to justify their insertion.

10mo. 20th, 1790. A number of southern Indians, with their chieftain, who is a man of much note among them, spent several days during the course of last summer, in this city. They were on their way to congress, then sitting in New York, and sent to establish a peace between us and their nations. At the request of the President of the United States, great attention and respect were shown them by the citizens, while among us.

As they came from a country far south, and were thought to be much unacquainted with the principles of our religious Society, Friends were desirous of having a conference with them, in order to lay before them the peaceable tenets of our profession: accordingly, a considerable number met, and appointed several judicious Friends present, to wait upon them for that purpose. As we were waiting in silence, before this appointment took place, our ancient Friend, Isaac Zane, delivered in a lively, weighty manner, the following instructive narrative, respecting some Indians at a former treaty held with them at Lancaster.

"Among the Indians who resorted to the

* See "The Friend," Vol. VII. p. 399.

treaty, were three who came from a far country, and who knew so little of the Europeans as to be unacquainted with the use of firearms. These kept much by themselves, spoke but little, and appeared very shy of the white people. One who, with many other Friends, was present at the treaty, felt an engagement of mind to have a religious conference with these strangers. He spoke to them under a solemn, weighty frame of mind. The power attending his language penetrated their hearts, and tears trickled down their cheeks. They were greatly affected; and stretching forth their arms, and closing their hands, said in their figurative manner: 'We will take it in our hands. We will hold it fast:—we will lose none of it:—we will carefully bear it to our brethren, and there open wide our hands, and spread it joyfully among them.'"

To the humane, to the philanthropic Christian, a pleasing evidence this, of the universality of the grace of God; and a cogent argument against those narrow systems which would confine this most precious gift to particular sects or communities of men.

1st Mo. 20th, 1791.—A favoured time at week-day meeting. Resignation to Divine appointment prevalent. Sealed upon my understanding, that if for Christ's sake I become a man of no repute in the world, and suffer reproach and neglect, a reward of peace shall be laid up for me against the solemn day of decision.

A Birth-Day Reflection.—Come, my soul, retire from the world, and all its commotions and delusive pleasures, dedicate in silence this evening to instructive meditation.

How solemn is it, seriously to reflect on the silent lapse of time! Seven and twenty suns have run their annual course, since thou wast called into being. Thus, already has passed more than an equal share of a longer life, than thou hast reason to expect; and what hast thou done? Important is the consideration!

A few years back, thou wast but an infant, enveloped in all the shades of ignorance; now arrived to the state of manhood, thou art busied in the various scenes of life;—and many years cannot elapse, ere this frail body must return to native dust, and the immortal spirit ascend before the awful Judge, to receive a retribution according to the actions in which thou art now daily engrossed. Oh! then, cast around thee an eye of solicitude, and see, what thou art doing;—how thy accounts stand!

The Lord's providence hath been stretched over thee: he hath favoured thee with many blessings:—art thou living answerably to his benevolent regard? Year after year, fraught with renewed mercies, hath passed over thy head. Let therefore no murmur ever enter thy heart; but, sensible of much weakness, let deep humility and gratitude influence every thought and action.

A large portion of thy life has passed; and oh! how little hast thou done in the Master's vineyard. Many of thy former companions and near connections, since thou attainedst the years of understanding, have been removed from works to rewards. Thou art still continued in probation. That thy time is thus extended,—that thou art favoured with an op-

portunity of preparing for the solemn change,—esteem thou as an unspeakable mercy.

Remember, with shame, thy former inactivity and unwatchfulness;—thy former self-willfulness and disobedience; and anxiously strive to double thy diligence, that no future day or hour may pass unimproved.

Lord! guard my life. O animate me to run the race thou hast set before me! Create in me a clean heart, and renew within me a right spirit. Teach me to number my days, that I may see how frail I am. Finally, O be pleased, through all the perils of my journey here, to preserve me so chaste and upright, so obedient in all things to thy holy will, that I may be strengthened to stand before thee undismayed, in thy great and terrible day of judgment.

For "The Friend."

The following is an interesting case which came under my notice some years ago, and which I have always believed to be a striking illustration of the power of divine grace.

When I first knew the little orphan M— he was six years old, and, for a child who possessed the ordinary physical endowments, was very deficient in intelligence. He spoke imperfectly, was very helpless, and seemed utterly incapable of answering the kind and oft repeated enquiries of his protectors:—the smile of maternal affection—the tender solicitude that guarded his helpless infancy, the scenes of his late home, and the little incidents of his past life, appeared to be entirely effaced from his memory. The tears that flowed down his infantile face on finding himself among strangers, were however a proof that his little mind was not blighted by the dull insensibility of idiocy, and told a tale which strongly appealed to our pity and tenderness. The development of his mind had, no doubt, been retarded by defects of education, and its natural imbecility confirmed by neglect. He had, during the year he remained with us, the usual advantages, but with very little success;—he did not advance much beyond his alphabet, and still remained a mere baby in habits and understanding;—scarcely excelling common children of two or three years old. He was told of heaven and of his Almighty Father, and that he had an immortal soul;—but these things were apparently, to his mind, sounds which conveyed no distinctive idea;—no glimmering ray of light seemed yet to have reached it. Mothers know that children, even of an earlier age, are capable of understanding the simple truths of religion, and that they are often very susceptible of heavenly impressions; the Gospel, though glorious and sublime beyond human conception, is yet made simple to the wayfaring man, and to babes;—and this blessed quality was now to be exemplified, to our admiration, in the little imbecile. About six weeks before his death, and while yet in good health, he began, suddenly, to talk of dying and of heaven. Though he had heard nothing more than usual on these subjects, he frequently made enquiries about death, and one morning I was awakened, by his little voice singing with much feeling of the happiness of heaven; he seemed to behold his mother there, a name I did not remember to

have heard him pronounce before. I have not retained all his expressions on this occasion, but he seemed to have a view of the brightness and beauty of the heavenly courts, and of the angels around the throne, singing praises, and concluded his little song thus:—"O thou are so happy! happy—happy." He then asked me with much animation various questions relative to the employment of the heavenly host; his countenance all the while beaming with unwonted intelligence;—he continued to dwell on these themes for several weeks, the little spirit with its newly acquired powers, "readily winged for the flight," awaited the messenger who now approached. His illness was a very painful one, but his mind was not diverted from heavenly thoughts. He said the doctor could not make him well, (even when his symptoms appeared more favorable), that he was going to heaven, where his dear mamma was, to sing and be happy. One evening when the sky was glowing in the gorgeous tints of the setting sun, he fixed his gaze on it, while his countenance brightened with joy, and exclaimed "O how beautiful it is," and then, as if its brilliant hues conveyed an image to his mind of the glories of the eternal world, he broke out again into joyful expressions of the happiness which awaited him. Thus was this feeble lamb permitted to taste of that blessed bread which came down from heaven, to give life to the world; a little helpless unattractive object, which scarcely claimed from the passer by any other notice than of pity, seemed chosen as a vessel in which to show forth the Divine power and goodness. For "God hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty. And base things and things which are despised hath God chosen: that no flesh should glory in his presence." E. H.

For "The Friend."

THOUGHTS IN A RELIGIOUS MEETING.

Though few in number, Father, Lord,
Still in thy name we come,
To wait for thy interceding word,
Though human lips be dumb;
Though neither sad nor joyful tone,
Be lent to mortal ear,
Thou, Thou, who know'st the heart alone,
With kindly listens here.
The while a cold or fever'd throng,
We seem to mortal eye,
Thou know'st full many a grateful song,
And many a secret sigh,
And heartfelt prayers, for strength and grace,
To walk from error free.
Rise from this silent gathering place,
In sounds of cold or fever'd throng,
The few that here are wholly thine,
Who tread the narrow way,
Told not by outward sad or sign,
Of their baptismal day:
Thou only know'st the way and time,
Their covenant began;
Thou only, when they seek sublime
Communion with thy son.
Join me to these, as deep to deep,
Their way be still my choice;
My soul even as an infant keep,
That knows its parent's voice;
While others labour in thy cause,
With words of power and skill,
Be it but mine, to know thy laws,
To love thee, and be still.

Newport, R. I.

A. C. H.

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REMARKS ON APHIDES.

The following, being part of a communication in an English publication, devoted to Entomology, besides being recommended by pleasantries of manner, and the curious facts detailed, may, by insertion in "The Friend," be of some service by inciting to further investigation into the habits and the means of preventing the depredations of this apparently insignificant, but often formidable class of insects. As a proof of the extent of mischief which in some instances they are capable of effecting, it is stated in a previous part of the same work, that the diminutive creature, *Aphis humili*, or hop fly, has been known to influence the returns of the hop trade in England, to the amount of 426,000 pounds sterling, in one year, (1825), in the duty alone.

The true blight, or aphid, is a quiet, dull, stupid-looking insect, mostly without wings, but sometimes it has four, two of which are much larger and longer than the other two, and fold over and hide them, reaching beyond the body and meeting together behind it; these wings are generally as clear as crystal, with a few veins in them, yet if you hold the insect in the sunshine, and examine him through a glass, you will find they take all the colours of the rainbow: you will also find he has a long trunk or sucker, which is used as a pump or siphon, through which the sap of plants is drawn. I have sometimes seen this sucker so long as to pass under the breast and legs, and reach a considerable distance behind the body, but it is not generally so. All blights infest the young and juicy shoots and leaves of plants, for the purpose of sap-sucking; and the plants honoured by their operations forthwith play the most amusing and incredible vagaries: bearing blossoms instead of leaves, leaves instead of blossoms: twisting into cork-screw stems which ought to be straight, and making straight as sticks those which, like the scarlet runner and hop, ought to twine; sometimes, as in the peach, making the leaves bump up in the middle, and causing the tree to look as though it had a famous crop of young fruit; making apple trees bear blossoms on their roots, and causing roots to grow out of their

young shoots; and, by tormenting orchards in this way, preventing the fruit from ripening, and making it woolly, tasteless, and without juice. Our China asters often owe a good deal of their beauty to these vermin; they act as a spur to make them blossom beyond their strength and nature, and then die off without bearing seed. It is amusing to see with what regularity the blights station themselves on the young shoots of the Guelder rose, crowding so close together that not a morsel of the rind is to be seen, and not unfrequently forming a double tier, or two thicknesses; the poor sprig losing its formal unbending upright position, and writhing itself into strange contortions.

Blights are of all colours, but green is their most fashionable hue; those of broad beans are black as soot, and velvety; and these, if attended to, do but little harm; they cluster at the very top, and each bean should be lopped just below the blight, and the top carried away and burnt, not thrown on the ground, or else they are sure to climb up the bean stalks again, and, stopping here and there at the best landing place, to increase and multiply, thus soon covering the whole plant; nor should they be buried in the ground, for they take care to out-wit you by living under ground for months, and, when the gardener's spade turns them up again, they make for the beans directly: the plan of lopping the beans does not injure the crop, but, if carefully done, rather improves it. The blight of the willow is very large, and at first sight looks greyish, but under a glass is beautifully variegated with black and white: when crushed it gives out a deep blood-coloured dye, which stays on your hand several days, in spite of frequent washings.

I have taken a good deal of pains to find out the birth and parentage of true blights; and for this purpose have watched, day after day, the colonies of them in my own garden, and single ones which I have kept in doors, and under tumblers turned upside down: the increase is prodigious; it beats every thing of the kind that I have ever seen, heard, or read of. Insects in general come from an egg; then turn to a caterpillar, which does nothing but eat; then to a chrysalis, which does nothing but sleep; then to a perfect beetle or fly, which does nothing but increase its kind. But blights proceed altogether on another system; the young ones are born exactly like the old ones, but less; they stick their beaks through the rind, and begin drawing sap when only a day old, and go on quietly sucking away for seven or eight days; and then, each individual begins bringing forth young ones, and continues to do so for months, at the rate of from a dozen to eighteen every day, and yet continues to increase in size all the while: there seem to be

no males, no drones, all bring forth alike. Early in the year these blights are scattered along the stems, but as soon as the little ones come to light, and commence sap-sucking close to their mother, the spaces get filled up, the old ones look like giants among the rest, as here and there an ox in a flock of sheep; when all the spare room is filled up, and the stalk completely covered. The young ones, when they make their first appearance in the world, seem rather posed as to what to be at, and stand quietly on the backs of the others for an hour or so; then, as, if having made up their minds, they toddle upwards, walking on the backs of the whole flock till they arrive at the upper end, and then settle themselves quietly down, as close as possible to the outermost of their friends, and then commence sap-sucking like the rest; the flock by this means extends in length every day, and at last the growing shoot is overtaken by their multitude, and completely covered to the very tip. Towards autumn, however, the blights undergo a change in their nature: their feet stick close to the rind, their skin opens along the back, and a winged blight comes out—the summer generations being entirely wingless. These are male and female, and fly about and enjoy themselves; and, what seems scarcely credible, these winged females lay eggs, having first lived through the winter; and, whilst this operation is going on, a solitary winged blight may be observed on the under side of the leaves, or on the young shoots, particularly on the hop, and differing from all its own progeny, in being winged and nearly black, whereas its young are green and without wings. In May, a fly lays a lot of eggs; these eggs hatch and become blights; these blights are viviparous, and so are their children and grand children, the number of births depending solely on the quantity and quality of their food; at last, as winter approaches, the whole generation, or series of generations, assumes wings, which the parents did not possess, undergoes frequently a total change in colour, and in the spring, instead of being viviparous, lays eggs.

You will never find a plant of any kind infested with the aphid, without also observing a number of ants and ladybirds among them, and also a queer-looking insect, like a fat lizard, which is in fact the caterpillar of the ladybird. The connection of the ant and the aphid is of the most peaceful kind that can be conceived; their object is the honeydew which the aphid emits; and, far from hurting the animal which affords them this pleasant food, they do it the greatest possible attention and kindness, licking it all over with their tongues, and fondling it, and patting it, and caressing it with their antennæ in the kindest prettiest

way imaginable: not so the ladybird, or its lizard-like caterpillar; these feed on the blights most voraciously, a single grub clearing a leaf, on which were forty or more, in the course of a day. The perfect ladybird is a decided enemy to them, but not so formidable a one as the grub. The eggs of the ladybird may often be seen on the hop leaf; they are yellow, and five or six in a cluster placed on their ends: these should on no account be destroyed, as it too often the case; but, on the contrary, every encouragement should be given to so decided a friend to the hop-grower.

Besides the ladybird and its grub, there are two other terrible enemies to the poor aphid; one of which is a green ungainly-looking grub, without legs, which lies flat on the surface of the leaf, and stretches out its neck just like a leech, till it touches one of them; directly he feels one he seizes it in his teeth, and holds it up wriggling in the air, till he has sucked all the goodness out of it, and left it a mere empty skin. This curious creature turns to a fly [one of the Syrphidae], which has a body banded with different colours, and which in summer you may often observe under trees and about flowers, standing quite still in the air, as though asleep, yet, if you try to catch him, darting off like an arrow. The other has six legs, and very large strong curved jaws, and is a most ferocious-looking fellow, strutting about with the wings of the blights which he has killed on his back. This fierce fellow comes to a very beautiful fly [Chrysopa Pérala], with four wings, all divided into meshes like a net, and two beautiful golden eyes. All these creatures, which thus live on the plant lice, have a very strong and disagreeable smell in the perfect state.

For a favourite plant infested with blight there are several remedies—smoke of tobacco, snuff, &c.; but the most effectual, and the least hurtful to the plant, is to let it stand in a tank of cold water for half an hour, when all the blights will leave it, and swim on the surface of the water. For hops, none of these plans are available; and, unless a way could be discovered of increasing the number of the blight-eaters, I fear the chance of discovering a remedy is very small.—*Entomological Magazine.*

Uselessness of earthing up growing crops of Potatoes.

As any improvement in the mode of cultivating the potato is of some importance, the following observations, the substance of a communication in Loudon's Gardener's Magazine for 1835, an English publication, will probably be thought deserving of attention by some of our readers.

There is one laborious operation commonly resorted to in cultivating this vegetable, which, I think, has not been sufficiently considered; and which, I am convinced by more than ten years' experience, is superfluous. Observing that a farmer, in managing a field of potatoes alongside one of mine, did not earth them up, but simply flat-hoed the surface of the soil to clear away the weeds, while I had mine earthed

up with great care, I determined on noticing the difference on taking up the crop; and to my astonishment, he had fourteen tons per acre, while I had not more than half the quantity, and his potatoes were of a more marketable quality than mine; being generally of a good size, while mine were large and small.

The result induced me to question the farmer; and he told me it was a practice he had followed for many years, as he thought the earthing up was worse than labour thrown away; that, a year or two before, he had obtained nineteen tons per acre by the same management. This statement put me upon considering the principles upon which such a result was founded; and it appeared to me that, by drawing up the earth over the potatoes, in sloping ridges, it was deprived of its due supply of moisture by the rains; for, when they fell, the water was cast into the ditches. Further, in regard to the idea that, by thus earthing up, the number of tubers is increased: the effect is quite the reverse; for experience proves that a potato placed an inch only under the surface of the earth will produce a greater number of tubers than one planted at the depth of a foot. From reasoning thus I determined to adopt the practice: however, such is the force of prejudice that I have been able to make but few proselytes. A year or two since, I prevailed on a clergyman to try the practice on a strip of half an acre, running through a large field, treated in the common manner; and he told me that, on taking up the crop, he did not find much difference in the gross quantity; but that those which had not been earthed up were, more generally, of a good size; not so many large and small as the other part of the field. I have no doubt, if potatoes are planted shallow, and placed wide enough apart to admit of the stems being laid down after the young potatoes are formed, and to have the earth between them thrown over five or six inches thick, so as to form a flat surface, that it would increase the crop. But this is a very different operation from that I object to.

For "The Friend."

Having lately met with a little work on "Self-discipline," by Henry Forster Burder, I have read it attentively, and with satisfaction; not only on account of the purity and beauty of the style, but also for its instructive tendency; the writer appears to have been acquainted with real practical Christianity, and to have felt the necessity of regulating his conduct according to the precepts and spirit of the Gospel. We had need to be frequently reminded of the duties which we owe, first, to our great and Almighty Benefactor, and then to each other; and when subjects on which we have not sufficiently thought are placed before us in rather a new form, they sometimes make a more vivid, abiding impression.

The chapter on the *Government of the Tongue*, is, I think, particularly calculated to excite to self-examination; and being desirous of having it inserted in suitable por-

tions in "The Friend," it is forwarded for that purpose.

A. B.

The Government of the Tongue.

If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.—James iii. 2.

"The Tongue," affirms this apostle, "can no man tame." Animals the most fierce and the most formidable, have been subjected to the rule of man, and, by his sagacity, rendered tractable and docile. But it transcends all human power to impose an effectual curb on the tongue of unregenerated man, or entirely to counteract the venom emitted from his lips. Hopeless, however, as might be the effort to control the tongue of another, not so is the attempt to control our own. It is confessedly difficult, but it is indispensably requisite; for the same apostle has said—"If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain." The government of the tongue, then, it is absolutely necessary to attain; and he who acquires it in the highest degree, is the Christian of most distinguished eminence:—"If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." The human body is here represented, by the apostle, as a complex system of members and organs, designed to be subject to the authority, and subservient to the purposes of the indwelling mind. Of these organs, there is one, over which it is peculiarly difficult to obtain a due ascendancy. If, then, that control be acquired, much easier will be the task of duly restraining the rest; so that the man who has acquired the government of his tongue, may be supposed to have attained a correspondent dominion over all the organs, over all the senses, and over all the appetites of the corporeal frame. If any man, therefore, could be found, who, since the acquisition of that power, had never in any instance abused, nor failed to improve, the faculty of speech, he might be regarded as a perfect man; and, in so far as there is an approach to this exalted attainment, there is acquired, by the controlling mind, a facility in bridling and governing the complex system of "the outer man."

Let me, then, engage your fixed attention, *First*, To the peculiar importance of the government of the tongue; and,

Secondly, To the principles by which this government is to be acquired and maintained.

First, Let us reflect on the importance of attaining this control.

Consider, *first*, The dignity and excellence of the faculty of speech.

He who delights to gather materials for admiration and praise, out of the curious and wondrous economy of man's living frame, will find much to repay his researches in the contemplation of the faculty of speech. Think of the delicate and difficult articulations which intelligible speech requires. Think of the combination of a few simple and elementary sounds denoted by a small number of alphabetical characters, so as to form all the thousands of words which we employ in the

conveyance of thought. Think of the power acquired in early life, of connecting with those sounds the ideas which they are employed to express; so that even before the formalities of education have commenced, there has been an admirable progress made in the knowledge of the arbitrary symbols of thought, by means of which we converse. Think of the power of memory which the use of language involves. Think of the influence of words in aiding and guiding all our processes of thought, even when no sentence escapes our lips. Who gave us this power of articulate speech, which raises us so far above the most sagacious of all the inferior tribes of animated nature? Who sustains all the delicate sensibilities of the ear and of the tongue, required for distinct articulation? Answer such questions as these, and surely you will not be disposed to unite with those who say, "Our tongues are our own; who is Lord over us?" Surely, if you feel aright, you will enter into the grateful emotions of him who exclaimed, "Awake up, my glory;—my heart is prepared; I will sing and give praise, even with my glory."

Consider, *secondly*, the influence which the tongue is capable of exerting over the minds and characters of others.

Can you specify the country, or the age, or the condition of society, in which this influence has not been powerful? Conceive of the effects produced, even on a tribe of savages, by the simple and vehement oratory of a warlike chief. Conceive, if you are able, of the effects produced on a democratic assembly of ancient Greeks by the energies of Demosthenian eloquence. You have sometimes felt, perhaps, the willing subjugation of the soul to the fascinating and commanding talents of some master of the power of speech, who knew well the avenues which give access to the human heart. And long before it was possible for you to know what the word eloquence denotes, you felt the power of the living, and animating, and soothing voice. You listened to the music of a mother's most endearing accents, and to the joy-inspiring tones of a father's voice of love. And as your capabilities of thought began to unfold themselves under parental fosterage, you imbibed full many a sentiment, and received full many an impression, even while you were only in the act of acquiring the use of your mother tongue. And what is the history of all your companionship, but the history of the reciprocal influences of thought and feeling, communicated through the medium of speech? The influence which in your early days you felt, without tracing it to its source, you have long since begun to exert, and you are daily in the habit of exerting, over the minds of those around you. Is that influence—let me most earnestly and affectionately enquire—is that influence of a character beneficial, or is it of a character injurious to the dearest interests of your associates? Would they have been losers, or would they have been gainers; had they never listened to your voice!

Consider, *thirdly*, the awful responsibility connected with the employment of the tongue.

Hear the declaration of Him who will hereafter occupy that throne, before which shall be gathered all nations:—"I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment; for by thy words thou shalt be justified, and by thy words thou shalt be condemned." It is, I conceive, as if our Lord had said:—"The evidences of thy character shall be sufficiently gathered from the words of thy lips; so that, independently of thine actions, there will be abundant materials for the decisions of the judgment-day." Even a philosophic heathen could say,— "Such as a man is, such are his words;" and He who knew, infinitely better, what is in man, said,— "Out of the abundance of the heart the mouth speaketh." If the tongue, in one single conversation, or even in one significant expression, may be regarded as the index to the heart, what a mass of materials for the proceedings of the judgment-seat must be accumulating every day of life, as the words, whether thoughtfully or heedlessly, are falling from our lips! What an awakening consideration should it all times prove—that every word we speak is heard by Him whose ear (no less than his eye) is in every place; and that every utterance of the lips is recorded in "the book of His remembrance!" O, for the blotting out, then, of "the hand-writing that is against us, in that book! O, for an interest in the abundant mercy of Him who has said,— "I, even I, am he that bloteth out thy transgressions for mine own sake, and will not remember thy sins!" Who that attempts to retrace the history of the communications of his own lips, will not acknowledge the necessity of an interest in the sacrifice of expiation which was offered on Calvary! What can authorise the feeling of repose and tranquillity in the prospect of the day of account, but a believing reliance on the mercy of God through our Lord Jesus Christ, who "was made sin for us, though he knew no sin, that we might be made the righteousness of God in him?"

No doubt, then, it may be presumed, can remain on your minds, with regard to the peculiar and inexpressible importance of the government of the tongue. You are prepared, I trust, to direct your willing attention,

Secondly, To the principles on which we should aim at acquiring that control.

First, Let our chief anxiety be directed to the fountain of thought and of language.

Hopeless will be the effort to purify the streams, unless the source be pure. Unreasonable will be the expectation of valuable fruit, unless the tree be good. In the discourse of our Saviour to which I have already adverted, this subject is placed in the clearest and the strongest light. "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt; for the tree is known by his fruit. How can ye, being evil, speak good things! A good man, out of the good treasure of the heart, bringeth forth good things; and an evil man, out of the evil treasure, bringeth forth evil things." Who, then, is the good man, whose heart contains a good treasure of the materials requisite for edify-

ing discourse? It is the man who is prepared to speak of God, and of Christ, and of heaven, because he delights to think of God, and of Christ, and of heaven. It is the man who is "spiritually-minded," being born of the Spirit," and "led by the Spirit," as one of "the children of God." Wonder not, then, that it should have been said by the Saviour, "Ye must be born again."

To those who have the hope and the evidence of this renewal of the mind, I would say:—Let the keeping of the heart be the care of every day. Let it be right with God, and let it be right with man. Let the love of God dwell there, and it will be your delight, with your lips, "to bless his name—abundantly to utter the memory of his great goodness, to speak of the glory of his kingdom, to make known his mighty acts, to testify of his righteousness, and to show forth his salvation." Let that love of man, also, which thinketh no evil, dwell there, and evil-speaking will, in no instance, defile your lips. From those lips shall ever flow the words of kindness, because the law of love is written on the heart.

Secondly, Let us avoid and detest all those abuses of the tongue, by which the power of speech would be perverted, and its utility counteracted.

These abuses include—

1. All that is inconsistent with truth.

He who asserts a falsehood, or promotes deception, or violates the confidence reposed in him for veracity, does what in him lies to destroy all the securities of society, to undermine the very basis of its constitution, and to reduce it to a state of pitiable and wretched barbarism. If even among men of the world every species of untruth is considered despicable and degrading, O how high should be the standard of veracity and sincerity among the disciples of that Divine Master, "in whose lips was found no guile!" My Christian brethren, "speak ye every one truth, to his neighbour;"—truth without subterfuge and without equivocation;—truth which will bear the scrutiny of conscience; yes, and of that Searcher of the heart, "whose eyes are as a flame of fire."

These abuses include—

2. All that is inconsistent with the feelings of Christian kindness and charity.

On this head I offer, without apology, the forcible and pungent remarks of Dr. Chalmers:—"It is a fault to *speak evil* of one of another, but the essence of the fault lies in the want of that charity which *thinketh* no evil. Had the heart been filled with this principle, no such bad thing as slander would have come out of it. The forms of evil speaking, however, break out into manifold varieties. There is the resentful outcry. There is the manly and indignant disapproval. There is the invective of vulgar malignity. There is the poignancy of satirical remark. There is the giddiness of mere volatility, which spreads its entertaining levities over a gay and light-hearted party. These are all so many transgressions of one and the same duty; and you can easily conceive an enlightened Christian sitting in judgment over them

all, and taking hold of the right principle upon which he would condemn them all; and which, if brought to bear with efficacy on the consciences of the different offenders, would not merely silence the passionate evil-speaker out of his outrageous exclamations, and restrain the malignant evil-speaker from his deliberate thrusts at the reputation of the absent; but would rebuke the humorous evil-speaker out of his fanciful and amusing sketches, and the gossiping evil-speaker out of his tiresome and never-ending narratives."

To this vivid and pointed specification by the Christian preacher, allow me to add a sentence or two from the pen of a French moralist; appealing, it is confessed, to principles of an inferior order, yet such as are well calculated to produce effect.—"He of whom you delight to speak evil, may become acquainted with what you have said; and he will be your enemy: or, if he remain in ignorance of it, you will still have to reproach yourself with the meanness of attacking one who had no opportunity of defending himself. If scandal is to be secret, it is the crime of a *coward*; if it is to become known, it is the crime of a *madman*."

(Conclusion next week.)

Commemoated for "The Friend."

Essay on the Discipline of the Primitive Christians, and on that of the Society of Friends.

From the seventh edition of J. J. Gurney's "Observations, &c."

Christianity was established in the world under the most extraordinary outpouring of the Holy Spirit ever witnessed among men. During all preceding ages of man's history, indeed, the Lord had reserved for himself a church of believers, to whom were committed the oracles of God; but now the sun of righteousness had arisen, in all its splendour, upon a corrupt and slumbering world. After the resurrection and ascension of our Lord Jesus Christ, his religion was spread among many nations, through the wondrous working of his power. The miracles which the apostles and their companions wrought in his name, were precisely suited to the nature of their calling, as the promulgators of truths hitherto unknown; and under a divine influence, adequate to the occasion, they were enabled to write the books of the New Testament, which were to form the standard of Christian doctrine and practice in all succeeding ages.

Yet it is certain, that the truth, which was thus revealed with power, could maintain a permanent footing on the earth, only through the operation of the same spirit; nor can we doubt that in every age of the church, and even amidst its deepest corruptions, a people through divine grace was still preserved for the Lord. Hidden and scattered as the true church of Christ may often have been, and more or less weakened through the superstitions of men, still we have every reason to believe that a remnant of true believers has never failed from the earth; like the seven thousand men, in the days of Elijah the prophet, who had not bowed the knee to Baal. And not only has there existed among Christians this continued work of grace, but fresh

outpourings of the Holy Spirit have, on various occasions, taken place, which have led to important consequences in the history of the church. When such men as Ignatius, Polycarp, Irenaeus, Cyprian, Ambrose, Augustine, and Bernard, were raised up to bear a noble testimony to the truth, even though that testimony was shaded with some portions of error; when Claudius of Turin fought single-handed against the corruptions of the day,—when the Paulicians of Asia, in the ninth century, and the Cathari of Germany, in the eleventh, maintained a far purer system of doctrine and practice than was customary in the professing church—when, in the thirteenth century, Peter Waldo boldly proclaimed the doctrine of the cross, and the Lord's people, who had so long been dwelling in the Alpine valleys, openly declared, amidst innumerable sufferings, their adherence to simple Christianity—when in the fourteenth and fifteenth centuries Wickliffe and the Lollards in England, and Huss and his followers in Hungary and Bohemia, stemmed the tide of ecclesiastical corruption—and when, at last, in the sixteenth century, the reformation under the banners of Luther, Melancthon, and other soldiers of Christ, burst forth with irresistible force in almost every part of Europe—it is impossible to deny that God was at work in the bosom of his church, and was carrying on his own gracious designs, by means of the especial effusions of his Holy Spirit.

On one of these occasions was there any revelation of new truth—any addition to original Christianity. There was only the renewed publication again and again, of the Gospel of our Lord Jesus Christ, under different degrees of divine light, and with more or less of the darkening mixture of human wisdom, according to the features of each particular case.

The reformation which took place in the sixteenth century, from the corruptions of the papal system, went far towards restoring the profession of Christianity to its native purity. But who can wonder that it did not go the *whole way* in this blessed and necessary work? And who is not aware that much was left among the protestant churches, which still required the reforming hand of divine wisdom and power?

In our own country the founders of that system of doctrine and discipline, which now distinguishes the established church of England, were generally men of enlightened minds and profound piety; and many of them gave, at the stake, the *highest proof* of fidelity to the Lord Jesus. Yet they left a scope to the puritans and other nonconformist divines, for further efforts in the work of purification; and these, again, still retained many views and practices which by no means precisely accorded with the spirituality of the Gospel."

"Now I conceive that it was under another and very powerful effusion of the one blessed Spirit, and for the purpose of carrying on the work of reformation, in the Christian church, to a greater extent than had been before experienced, that Friends were so remarkably raised up in the course of the following century. The Lord's call was sent to a very young

person in a situation of comparative obscurity; and it was after the patient endurance for several years of the deep baptism of mental conflict—after a long preparation of prayers and tears with searching of heart and searching of the Scriptures—that George Fox went forth to proclaim amongst men the spirituality of true religion. No one can impartially peruse his history without perceiving that a remarkable power attended his ministry; many fellow labourers under the same anointing were raised up, chiefly through his instrumentality; and multitudes of persons were weaned from a dependence on human systems in religion, to sit down under the teaching of Christ himself. Thus the first meetings of the people called Quakers were gathered and settled in almost every part of Great Britain and Ireland; and before very long in several places on the continent of Europe, in the West Indies, and in North America.

The era when Friends arose in this country was one of great excitement, and it ought to be freely allowed, that some of them were at times carried off their centre by a warm imagination. In taking a calm review of their history, I am by no means prepared to justify all that they did, or all that they said. They were liable to error and infirmity like other men; they had their treasure in earthen vessels. We need not, therefore, be at all surprised, if we find them occasionally giving way to that enthusiasm in practice, and to that heat in argument, which were leading temptations of the day. But, while I willingly make these admissions, I am deliberately of opinion, that George Fox and his brethren were enabled to uphold a high standard of truth, and to make a very near approach to the incorruptness of primitive Christianity. While they were deeply read in the Scriptures, they gave themselves up to the guidance and government of the Holy Spirit. They discarded *expediency* when it interfered with *principle*; and they were calmly resolved—"to follow the Lamb," whithersoever he might lead them. The consequence was, that they renounced all merely ceremonial observances; all secular views in the pursuit and maintenance of religion; and all dependence on the systems of men, in the things of God.

From time to time they were gathered together in silence before the Lord; and such was their contrite state, that the floors of their meeting-houses were often wetted with their tears. Nor did they dare to omit their public worship, which they regarded as an essential mark of their allegiance to the King of kings. In the midst of the fire of persecution, and when the dissenters of the day met only in private places, that they might avoid the terrors of the law, the despised Quakers persisted in the assembling of themselves together, and worshipped God in public, in the face of their enemies.

The same unbending principle they manifested in their uniform refusal to pay tithes—to join in the warfare of the world—and to swear even in courts of justice—to give that honour to men which is due to God alone—or to use those forms of homage and com-

pliment, which had no better origin than vanity and falsehood. In consequence of their firm Christian conduct in these matters, they underwent an amount and variety of suffering, which have not many parallels in the history of the church of Christ. Their goods were spoiled, and their families reduced to poverty; multitudes of them were thrown into filthy dungeons among the worst of felons; considerable numbers lost their lives in consequence of these hardships, and a few (in New England) suffered death by the hand of the executioner."

During this time of severe trial, they were enabled to exhibit the peaceful triumphs of Christian principle. So ardent was their love for each other, that they frequently offered to lie in prison for their brethren, body for body; and so undoubted was their integrity, that even by their persecutors their word was acknowledged to be as valid as an oath. Thus the name of Jeshurun, the "upright people," was truly applicable to them; and as was their integrity, so was their patience. Nothing daunted their fortitude, or shook their perseverance. They quietly endured their sufferings, in submission to the will of God; and God did not forsake them. In the depth of the noisome prison-house, they were often permitted to feel the sweetness of his presence, and their mouths were filled with his praise.

Making a due allowance for the difference between heathen and Christian countries, we may perceive a remarkable similarity between the first settlement of Friends in Great Britain and Ireland, and the planting of the primitive Christian churches. In both cases, societies were raised up in various distinct places, consisting of persons who differed in a striking manner from the surrounding community, and who were associated in the bond of common principles. At once distinguished from their fellow-countrymen, and agreeing among themselves, the early Friends were well compacted together, and were baptised by one spirit into one body.

Now, I conceive that their system of discipline, like that of the primitive Christians, originated in the very nature of their social and religious union. Gathered together by a divine hand, they were taught to love as brethren, and to watch over each other for good; nor can it be doubted, that from the first rise of the Society, the most pious and experienced of their number were led, in an especial manner, to superintend the flock, and to supply, as far as possible, both their temporal and spiritual need. "As the church of God in those days increased," said one of our worthy elders about the year 1655, in reference to the meeting of Friends at Colchester, "my care daily increased, and the weight of things relating both to the outward and inward condition of poor Friends came upon me * * * The more I came to feel and perceive the love of God and his goodness to me, the more was I humbled and bowed in my mind to serve him, and to serve the least of his people amongst whom I walked; and as the word of wisdom began to spring in me, and the word of God grew, so I became a

counsellor of those who were tempted in like manner as I had been."

In the year 1656 a general meeting of Friends was held at Balby, near Doncaster, which issued many important precepts on subjects connected with the good order and welfare of the body—such as the method of proceeding with delinquents, and the duties of husbands, wives, parents, children, servants, and masters, justice in trade, and faithfulness in the performance of civil duties. A similar meeting was held at Skipton, A. D. 1660, "for the affairs of the church, both in this nation, and beyond the seas." This indeed was only one session of a meeting established by the advice of George Fox, for the purpose of caring for the Society, and of providing for its poor members, under the pressure of persecution.

In the mean time, there were established by degrees, quarterly meetings, which exercised a general superintendance over the Friends in each county; and, for a time, the discipline of the Society mainly rested on these bodies.

But in the year 1666, the form of our church government became more detailed and settled. George Fox says in his journal under that date, "Then was I moved of the Lord to recommend the setting up of five monthly meetings of *men and women Friends* in the city, (London) besides the women's meetings and the quarterly meetings, to take care of God's glory, and to admonish and exhort such as walked disorderly or carelessly, and not according to truth. For, whereas Friends had had only quarterly meetings, now truth was spread and Friends were grown more numerous, I was moved to recommend the setting up of monthly meetings throughout the nation." In 1668, he writes thus, "The men's meetings were settled throughout the nation. The quarterly meetings were generally settled before. I wrote also into Ireland, Scotland, Holland, Barbadoes, and several parts of America, advising Friends to settle their monthly meetings in those countries, for they had their quarterly meetings before."

The quarterly meetings now received reports of the state of the Society from the monthly meetings of which they were severally composed, and gave such directions to them as they thought right. Finally in the year 1678, a general meeting of representatives from the quarterly meetings was convened in London; which received reports from those bodies, deliberated on the state of the Society, issued advices in the form of an epistle, and finally agreed to meet again, the following year, in like manner. This representative assembly has since continued to meet every year in London, at or near "the time called Whitsuntide," with unbroken regularity, to the present date; and it centres the authority of discipline for the whole Society in Great Britain.

The reader will have observed that George Fox was led to recommend the setting up of *women's meetings* both in London and in country places. These meetings, before very long, became as regular as those of

the brethren; being held at the same time with them, and being constituted on the same orderly system. While it belonged to the brethren only to form rules for the government of the Society, and ultimately to carry them into effect, the women's meetings were established for the purpose of exercising a wholesome care over their own sex. To this object their attention was from the beginning exclusively directed, as is the case in the present day.

We do not, however, forget that the gifts of the Spirit, and amongst others that of spiritual discernment, are freely bestowed upon Christians of both sexes. When, therefore, our ministers apply to their monthly meetings, for leave to travel in the work of the ministry, the women unite with the men in the consideration of the subject. For the same reason they, as well as the brethren, are often appointed to the station of *elder*, in which capacity it is their duty to watch over the ministry of both men and women.

The free scope allowed to women in the exercise of the gifts of the Spirit, and the share assigned to them in the discipline of the church, are circumstances of a distinguishing character, which have produced very beneficial results to the Society of Friends. Not only have the Christian care and counsel as well as the Gospel ministry of women been greatly blessed to the body at large; but under the grace of God, a more than common stability has been imparted to the female character—this has wrought well for our domestic comfort, for our temporal safety, and for our religious edification."

(To be continued.)

Communicated for "The Friend."

Evening Schools for Coloured Persons.

The season having arrived at which "The Association of Friends for the free instruction of Adult Coloured Persons," commence their operations by opening evening schools, it would perhaps be interesting to Friends not only in this city, but also elsewhere, to have the opportunity of perusing a summary of such facts as will show the state of the concern at different periods of its existence.

The association was formed early in the 11th month of 1831; and as its title imports, for the purpose of extending to such "adult coloured persons" as may be willing to embrace it, the opportunity of acquiring an elementary education. A public provision has for a few years existed for the education of the *children* of this class, in common with the children of others who are unable to bear the expense of tuition; but from public institutions adults are excluded by their age, and if this were not the case, their necessary occupations could not be suspended during the hours at which public schools are open, and so recent has been their establishment that persons now of mature age have been no otherwise benefited by them than in their influence upon their offspring. Hence a considerable proportion of the adult coloured population of this city are so destitute of learning as to be unable even to read or write, and that ignorance prevents in a

great degree their participating with the more favoured part of the community in the religious and moral instruction to be drawn from the Sacred Scriptures, and other valuable works. The labours of the association are, therefore, bestowed upon those who have peculiar claims upon the friends of education, Christian morals, and human happiness.

Shortly after the formation of the association an evening school for coloured men was commenced in Willing's alley, and one for coloured women in Green's court; both of which (but particularly the latter) were attended by a large number of scholars. The regular teachers were assisted in the instruction of their classes by members of the association, attending in succession. The report of the executive committee, made in the third month following, and near the time at which the schools were closed for the season, has the following language in reference to the male school: "The success which has attended the efforts by which it was established, and has been sustained, is satisfactory, and ought to encourage the association to continue its labours at a future period with zeal and alacrity." The female school was so large during a greater part of the term as to be accommodated with difficulty in the house provided for it—and, at the earnest solicitation of the class, it was continued till considerably later in the spring than had been contemplated.

In the autumn of 1832, the schools were again opened, and soon furnished proof that the coloured people appreciated the offer thus held out to them. Under date of 10 mo. 27, 1832, the female committee, in reference to the school for their own sex, reported that "the total number of scholars now in attendance is one hundred and one, who, by their orderly deportment and attention to their duties, evince that their object in coming is a desire to improve. They also inform that there are forty pupils capable of reading the Scriptures, sixty who read the easier lessons in the spelling book, thirty-five who spell in several syllables out of book, and twenty-five writing in copy books. The committee further inform that the room now occupied is much too small, and if one more commodious cannot be obtained they will be obliged to discontinue entering the names of pupils until they can be better accommodated." By a report of the executive committee, under date of 1st mo. 3d, 1833, it appears that women Friends were accommodated with an additional and more spacious room in Cherry street. And also, alluding to the male school, "that the number of scholars having increased beyond what could be accommodated in the room first occupied, another school was opened in the room over that one, on the 30th of 10th month. The whole number [of men] now enrolled is eighty-five, most of whom attend pretty regularly." In the report of the female branch of the association, it is said of the coloured women who attended the schools, "their general application, and orderly and respectful deportment, have been truly gratifying;" and after reciting the causes operating unfavourably as regards their progress in learning, the reports adds, "We are rather surprised

at their improvement, than discouraged that they do not make greater advancement." The average number of female scholars for the season was in the school last opened twenty—in the other fifty-four.

The men's schools closed on the 28th of second month, on which occasion fifty-six of the class, and several members of the association, were present. The report of the executive committee, under date of 4th mo. 4, 1833, exhibits a flourishing condition of the whole concern. "The exercises of the school," say they, "embraced orthography, reading, writing and arithmetic. The Scriptures, though not the only book used, were much read by the classes, and the practice of closing the evening by reading a chapter was regularly sustained. Although but few instances of very striking progress could be cited, it may perhaps be safely said that on the whole their improvement was quite equal to what ought to be expected from persons who have lost, unimproved, the aptitude and curiosity of childhood, and who are besides retarded by almost incessant labour, and by the degraded situation they occupy in society." In another part they remark, "it would be an unjust omission were we to withhold the acknowledgment that the class were gratefully sensible of the solicitude of their instructors."

The session of 1833-4 differed but little in its attendant circumstances and results from those of former years; except that the usefulness of the association was considerably abridged by an unexpected difficulty in the early part of it, in procuring suitable accommodations for the male school. This had the effect of dispersing some of the scholars, yet the school on the whole was well attended, and during a part of the term it was large; and perhaps the members of the association rendered more regular, as well as a more efficient personal aid than during any preceding term.

The men's school was in operation from the 21st of tenth month, till the end of the ensuing second month; the female school from the 8th of tenth month, 1833, till the 7th of third month last. The former averaged thirty-five, and the latter fifty scholars, making a total average attendance of eighty-five.

The association being disposed to offer instruction to a larger number than has attended the schools during preceding sessions, has now in operation four schools, viz. two for men—one in Friends' school house on Willing's alley, the other in the Adelphi school house on Wager street, between Twelfth and Thirteenth streets; and two for women—one in same purpose on Green's court, the other located in Chester street, between Race and Vine streets.

No calculation can yet be made as regards the number of coloured persons who may be induced to improve the opportunity thus held out to them,—of possessing themselves of some of the advantages of education; but it is the part of enlightened Christian benevolence to seek the moral and intellectual cultivation of all—but especially of those least acquainted with its happy influence; and having done whatever the ability furnished would allow, to

hope for the blessing of Him, who alone can prosper it.

For "The Friend."

Of the Ministry, and the qualification to judge of it.

The preservation of an unadulterated ministry in the religious Society of Friends, depends much on the general state of the members. A body of quickened, spiritual worshippers, if they have any, will have a spiritual gospel ministry. No other description will be tolerated amongst them. It could not long subsist, under the influence of the religious weight and discernment, which would prevail in such a congregation. Mere recitations of the most excellent sentiments, or disquisitions of doctrines, however lucid, would fail to satisfy without the divine unction, which is a savour of life unto life, and baptises the souls of the hearers. The true gospel stands not in word only, but also in power. It is emphatically the ministration of the Spirit, both immediately, and through prepared instruments, and the divine virtue which attends it, ministers judgment to the man of sin, but refreshes the weary pilgrim. Ministry, and the condition of the hearers, have a reciprocal effect on each other. A ministry of the letter, if countenanced, will cherish a love for words, and that kind of smooth words which leaves the hearers at liberty to enjoy themselves in carnal ease and security. Though it might be very fair, and highly commendatory of the Holy Scriptures, even to exalting them as the guide and rule of life, yet the baptism of the Holy Ghost and fire, and the self-denial of the cross, which are peculiar characteristics of Christ's religion, would be kept much out of view, as being repugnant to the delicate and refined feelings of the age.

Superficial hearers would be contented with this kind of preaching, and it will tend to keep them on the surface, and induce them to believe that they are pretty safe, at least as well off as their neighbours, and that religion is not so deep an affair as some others have taught. Such persons will speak well of a ministry which creates no disturbance in their false rest, and should some members of antiquated views, or habits of feeling, manifest dissatisfaction, they would soon rise in its defence, and pronounce the opponents exceedingly fastidious and difficult to please. Many nominal professors are too full of other concerns to allow the salvation of the soul to occupy much of their time and thought, and act as if they were pretty nearly prepared to entrust it to those who are daily occupied with religious matters. They appear to think that the cure of souls is the special business of a certain class, and giving themselves very little trouble about their own, or that of any others, they possess no qualification to judge of ministry, or concern whether it proceeds from a living spring or not. If very little more is enjoined upon them, than the daily reading of the Holy Scriptures, they are satisfied with it. That condition can be easily complied with, without trenching much on their business hours, and such ministry will receive their ready approbation. But what becomes of the experimental part of religion, founded on the internal knowledge of the Sa-

viour and of his will? For though the Holy Scriptures were written under divine inspiration, and "are able to make the *man of God* wise unto salvation through faith which is in Christ Jesus;" we do not suppose that inspiration ceased with the revelations made to John the Divine—that we can take up the cross and deny ourselves, and follow Christ in the regeneration, by reading the Bible merely—or that power "to become the sons of God," or men of God, can be derived from any other source, than it was when John wrote his gospel, or before there was any written "volume of inspiration."

This description of ministry which may appear very fair and beautiful outwardly, but destitute of the quickening life, and is better adapted to itching ears, than diseased and distressed hearts, is not new, even in the Society of Friends. Jane Pearson, who was a painful labourer in the gospel, and one who travailed deeply that Christ might be formed and exalted in the hearts of the people, makes an allusion to it. "I know not what I am held at this place for, except it be faithfully to suffer with the suffering seed here. I have renewedly felt a precious union with our dear Lord in his crucified state, *in the hearts of professors*. Oh the plungings witnessed in our meetings! There is an active spirit got in, that takes its food upon the surface, or catches at it flying in the airy regions. With food of this nature, some seek to feed and be fed. I have painfully and recently sat under some testimonies, when it seemed clear to me, *sin held its empire*; and what was declared, though sound truths, yet *did not slay the man of sin*."

There is another class who have been acquainted with the virtue of truth, but from various causes do not feel its quickening power as they once did, that yet at times desire it.—These expect much from preachers, and are very ready to judge and condemn, if their ministry does not always raise them from death to life, forgetting or not knowing, that the power with which the Head of the church condescends to accompany his ministers, is often proportioned to the sincerity and integrity of those ministered to. There is another point, not always sufficiently adverted to, by those who are very prompt to decide upon ministry—that it requires a measure of the same divine unction to qualify persons to judge, that it does ministers to preach—and that the judges have this qualification no more at command, than the ministers,—and without it, mistakes are made in judging as well as in preaching. If the hearers are not in a quickened state, baptised into fellowship with the seed, in which state only a true sense and discerning are furnished, they may condemn gospel ministry, which proceeds from a deeply exercised mind, but may not be delivered with the gracefulness of language and manner, which pleases the taste of fashionable and learned men. Such superficial judges may contribute to quench the spirit in ministers, as they have done it in themselves. A sound discriminating judgment, which can try words as the mounth tasteth meat, is essential to preserve a sound ministry in the church. None can rightly question the importance of such a gift; but it is contained

in earthen vessels, as well as that of the ministry. A habit of lightly speaking of ministry, will injure the qualification for judging, as well as the habit of preaching without authority will injure that of a minister. Both tend to bring a cloud over the mind, and to make the impression that there is very little certainty in either, by which the most important offices may be brought into disrepute.

The following instructive remarks of an eminent minister, may be usefully revived and circulated through "The Friend." They relate to a subject which materially involves the vital interests of the Society. A worthy ministry will have a blasting effect, and it becoomes those who are placed as judges in Israel, to discharge their duty faithfully in a Christian spirit, that a check may be put to it wherever it exists. And as the harvest is great and the labourers few, those who may at times feel the spirit of the Lord stirring in their hearts to prepare them for his service, had need to keep a single eye to it, that in his time they may be duly equipped, and sent out to labour in the vineyard. The church has great need of them, and travails that the children may be faithful in all things, and that the best gifts being conferred upon them, they may be "planted in the house of the Lord, and flourish in the courts of our God."

S.

The church of Christ hath not been without its trouble from false ministers, neither in the primitive times, nor in ours. That excellent gospel liberty of all who feel themselves inspired thereunto, whether male or female, speaking or prophesying one by one, hath been, and still is, abused by false pretenders to divine inspiration; yet the liberty ought to be preserved inviolable, and other means found out to remedy this great inconvenience; which would not be difficult, were the members in a general way spiritually minded, rightly savouring the things that be of God. Forward and unsanctified appearances, by way of ministry, would then be easily awed and suppressed, so as not to disturb the peace of the church. The case has been otherwise, as I have observed in some places; but little minded, if the words and doctrine were sound, and nothing to blame in the conversation. Here the main thing, which is the powerful demonstration of the Holy Spirit, is little regarded: and if a few are deeply pained at heart with such lifeless ministry, they find it exceeding difficult to lay hands thereon, for want of more strength; especially when they perceive what strength there is against them: for formal professors love to have it so, rather than to sit in silence. And I have observed such pretenders all mouth or tongue, and no ears to receive instruction; fond of teaching others, but very unteachable themselves. I pray God to quicken his people, and raise the Society into a more lively sense of that blessed arm of power which gathered us to be a people; or, I fear, the great evil above hinted at will prove a very growing one: profession without possession being the proper element for such a ministry to grow and flourish in. I am not quite free to omit a remark on this head, as I am fully persuaded the living members of the church of Christ groan

under a painful sense of this sorrowful token of a declined Society. May the Lord of sabbath hear their cries, and regard the anguish of their souls in secret, so as to work by his invisible power for his own name's sake, and their enlargement, by turning his hand again upon our Zion, to purge away her dross, and to take away her tin and reprobate silver; that her judges may be restored as at the first, and her counsellors as at the beginning; that many, having their feet shod with the preparation of the gospel of peace, may yet appear beautiful upon the mountains! So be it, saith my soul!

I have given some hints how it was with me, by way of preparative for the great and important work of the ministry, and the danger of my being misled; even at sometimes when I had right openings, and felt the sweet efficacious virtue of the love of God, through Jesus Christ, to mankind: which, doubtless, is the sensible experience and enjoyment, at times, of every faithful follower of Christ, who never was called to the work of the ministry. I was in those days apprehensive of some danger of being led out at that door; but I have since more fully and perfectly seen the danger of this and other by-paths, which would have led me to give that away to others, which I was to live upon myself; and out of the humble dependant state, in which only there is safety, to have a will and way of my own, that I might be furnished and enriched with much treasure. But sincerity of heart, and my endeavours to preserve the single eye, through the watchful care of Divine Providence over me, brought the day of the Lord upon it all: so that I came clearly to see, and experimentally to know, my sufficiency was of God; that there must be a steady dependence on the Lord, to be immediately fitted and supplied, every time I was to engage in this solemn service. I ardently desire, that all who have the least apprehension of being called into the work of the ministry, may dwell in an holy dread of the divine presence, and know their own wills wholly subjected to the divine will, waiting for a distinct and clear certainty of the Lord's requirements, not only in entering upon it at first, but also at all other times. And as self comes to be laid in the dust for ever, they will receive undeniable evidence in their own minds, of the certainty of their mission; and they will not be without a testimony thereof, from the witness for God in the consciences of mankind, amongst whom they are sent to minister. They will be a savour of life to the living in the truth, and of death to those who are in a state of death. Let it ever be remembered, that nothing of, or belonging to, man, can possibly add any lustre or dignity to so divine a gift. Neither will the best and most curiously adapted words or doctrine, ever so truly and consistently delivered, be any more than as sounding brass, or as a tinkling cymbal, without the power, light, and demonstration of the spirit of Christ. There is no occasion at all, for those who regard his power as the substance of their ministry, to be any wise solicitous about words; as the lowest and most simple are really beautiful, when fitly spoken under that holy influence.

Catalogue of the Books in the Biblical Library, of the "Bible Association of Friends in America."

[The name of the donor of each book, follows the title in Italics.]

The Holy Bible, Oxford edition, printed 1754. 4to. *Isaac Collins.*
 Ditto, London ed. 1813.
 Ditto, Isaac Collins, Trenton, 1791. *Thomas Evans.*
 Ditto, 2 vols. S. Walker, Boston, Stereotype.
 Ditto, McCarty & Davis, Philadelphia, 1833.
 Ditto, Harvey Wilber, N. York, 1833.
 Ditto, Bagster's ed. London, 1827. *Thomas Evans.*
 Ditto, 2 vols. Gray & Bower, Boston, Svo. 1831. *Samuel Hannay.*
 Ditto, Towar & Hogan, Philadelphia, Svo. 1830.
 Ditto, Fioe in morocco, 1830.
 Ditto, German Lutheran, Germantown, 4to. 1776. *Isaac Collins.*
 Biblia Sacra. Old Eng. letter, 1478, 4to. *Sam. Geo. Marton, M. D.*
 Ditto, Sagrada, (Spanish), N. York, Svo. 1829. *Thomas Evans.*
 Die Bibel, (German), Philadelphia, Svo. 1830. *American Bible Society.*
 The Holy Bible, American Bible Society, N. York, Svo. 1828. *American Bible Society.*
 Ditto, Eyre & Strahan, London, Svo. 1824.
 Ditto, ditto, 12mo. 1829.
 Ditto, American Bible Society, N. York, 12mo. 1828.
 Die Bibel, (German), Philadelphia, 12mo. 1831. *American Bible Society.*
 The Holy Bible, American Bible Society, N. York, 12mo. 1828.
 Ditto, ditto, 1829.
 Ditto, ditto, 1830.
 Ditto, Robert Barker, London, 1617. *John G. Hoskins.*
 Ditto, Bill & Newcomb, ditto, 1690. *Jesse Spencer.*
 Ditto, and Scripture Harmony, Philadelphia, 1825. *Thomas Evans.*
 Sainte Bible, (French), N. York, 1832. *American Bible Society.*
 Biblia Latina, (Latin), Amsterdam, 1551. *Thomas Evans.*
 The Holy Bible, for American Bible Society, N. York, 12mo. 1828, in morocco, gilt.
 Ditto, ditto, 1828, plain calf.
 Ditto, ditto, 1827.
 The New Testament, 12mo. 1827.
 Ditto, shp. 1828.
 Ditto, c1f. 1828.
 Ditto, 1828. *American Bible Society.*
 Ditto, (German), 1828. *da.*
 Ditto, (Ditto), 1830. *da.*
 Ditto, (Spanish), 1823. *da.*
 Ditto, (French), 1831. *da.*
 Ditto, 18mo. 1827.
 Ditto, in muslin, 1829.
 Ditto, in shp. 1829.
 Ditto, small, 1832. *American Bible Society.*
 Ditto, c1f. extra, 1832. *da.*
 Ditto, (Mohawk), 1818. *da.*
 Ditto, (Ditto), 1827. *da.*
 Ethiopic Psalms, 4to. *British and Foreign Bible Society.*
 Sinchless Old Testament, 3 vols. *da.*
 Amharic Testament. *da.*
 Coptic and Arabic Gospels. *da.*
 Turkish Bible. *da.*
 Syriac Ditto. *da.*
 Hebrew Ditto, Svo. *da.*
 Arabic Ditto. *da.*
 Gaelic Ditto. *da.*
 Lethish Ditto. *da.*
 Malay Ditto, Arabic character. *da.*
 Malay Testament, Roman. *da.*
 Greek Pentateuch. *da.*
 Tamil Pentateuch. *da.*
 Rev'd Esthonian Testament. *da.*
 Bengalee Ditto. *da.*
 Greenland Ditto. *da.*
 Finnish Ditto. *da.*
 Persian Ditto. *da.*

Ethiopic Testament. *British and Foreign Bible Society.* *da.*
 Polish Bible. *da.*
 Swedish Ditto. *da.*
 Danish Ditto. *da.*
 Irish Ditto, Roman character, *da.*
 Welsh Ditto. *da.*
 Dutch Ditto. *da.*
 German Ditto. *da.*
 Italian Ditto, Martin. *da.*
 Portuguese Ditto, D'Almeida. *da.*
 Ditto Ditto, Pereira. *da.*
 Spanish Ditto. *da.*
 French Ditto, De Saey. *da.*
 Ditto Ditto, Martin. *da.*
 Ditto Ditto, Ostervald. 12mo. *da.*
 Italian Ditto, Diodati, 12mo. *da.*
 Greek Psalms, 12mo. *da.*
 Slavonian Testament and Psalms. *da.*
 Otheitan Ditto. *da.*
 Persian Psalms. *da.*
 Chippeway St. John. *da.*
 Breton Testament. *da.*
 Lethish Ditto. *da.*
 Modern Greek Testament, 12mo. *da.*
 The New Testament, (English), American Bible Society, 18mo. 1832. *American Bible Society.*
 The Holy Bible, (Ditto), 4to. 1834. *da.*
 Ditto, (Ditto), Svo. 1833. *da.*
 New Testament, (Ditto), 1834, from 1582, Roman Catholic. Rhisms ed. *Bought.*
 Bible Dictionary, (American Sunday School Union), 18mo. 1830.
 Harmonica Historia, in German, Latin, Greek, and Hebrew, 1535. *Thomas Evans.*
 Union Questions, 2 vols. 1829.
 Fall of Babylon, (American Sunday School Union).
 Biblical Antiquities, (ditto), 2 vols. 1829.
 Fire Side Conversations, (ditto), 1830.
 Evening Recreations, 2 vols. (ditto), 1830.
 Pocket Expositor, (Towar & Hogan), 1828.
 Bible Sketches, (American Sunday School Union), 1830.
 John's three Epistles in Delaware Indian, 1818. *American Bible Society.*
 Catechism on Parables, (American Sunday School Union), 1827.
 Destruction of Jerusalem, (ditto), 1829.
 Help to the Gospels, (ditto), 1830.
 The Young Freethinker reclaimed, (ditto), 1830.
 Scripture Illustrations. (ditto.) 2 vols. 1827.

THE FRIEND.

TENTH MONTH, 18, 1834.

We have thought it desirable that the rooms at No. 50, North Fourth street, should be generally known to Friends of other parts, as a place of no inconsiderable interest for them to call at when on a visit to this city. The deposit of the Bible Association, of the Tract Association—the office of "The Friend," up stairs, and the book store of Nathan Kite below, furnished with a general supply of books most in request among members of our Society; these, together, constitute a degree of attention well adapted for the agreeable occupation of an occasional leisure half hour. It is, perhaps, not generally known, that it has for some time been the aim of the Bible Association to form, in connection with its main purpose, a Biblical Library. This object, to a considerable extent, has been attained, and for the information of our readers, we have inserted to day, a catalogue of Bibles, Testaments, &c. of various editions and languages, now arranged in a handsome book-case at the depository. The time requisite to inspect this collection, will be fully compensated by the

gratification it will afford; several of the volumes are curious, on account of their antiquity, and many of them present beautiful samples of printing, paper, and binding. An inspection of the catalogue will show that more than thirty of the specimens are from the press of the American Bible Society, and were gratuitously presented by the managers of that institution. Another portion, above forty in number, and of nearly so many different languages and dialects, is a donation from the British Bible Society; these were all printed at the expense of that institution, and may give some idea of the stupendous scale upon which its operations are conducted. Eleven of these are in a character different from ours, and peculiar to each respectively, and demonstrate the elegance and perfection to which the typographical art has been brought.

Those who may wish to have complete sets of "THE FRIEND," can be supplied, by making early application. There are only a few sets remaining. Single volumes, except the second, can also be furnished, as well as most of the numbers of the several volumes, separately. Subscribers wishing to have their volumes complete, are requested to forward information of the numbers missing, early. Where they live remote from the publication office, it will be best to apply to our agents. Those who live within convenient distance, can have their copies of "The Friend" neatly bound to any pattern, upon reasonable terms, by sending them to

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We insert the notice below by request. The publication to which it relates is of a character interesting not only to the present generation, but important as an historical record, and we should suppose there are many who would wish to have it in possession, to whom the reduced price may operate as an inducement.

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10th mo. 6th, 1834.

MARRIED, on the 8th instant, at Friends' meeting house, in Henry street, New York, STEPHEN WOOD, M. D. to CATHARINE M. daughter of JOHN KING.

DIED, on the morning of the 8th instant, JOHN HAMILTON, a beloved member of the Society of Friends, and an elder of New Garden Monthly Meeting, Pennsylvania, in the 80th year of his age.

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"For The Friend."

THE WATCHMAN.—NO. 36.

A celebrated English writer commences one of his treatises by saying that he once attended a chapel at Oxford, and heard an excellent discourse on three out of five subdivisions of the second head of a treatise in defence of the protestant cause. The first head had been delivered three years before, and the two remaining subdivisions of the second might possibly be completed in another triennial period.

My essays are in some danger of becoming like the clergyman's sermon; so much alike that they may pass for mere divisions of heads of a chapter—delivered between long intervals so as to hide the repetitions of one who transcribes his own unlaboured thoughts. I place my excuse in my indolence or my occupations—at the reader's pleasure. This taste of essay writing requires some degree of excitement to rouse the mind to the requisite pitch of effort for undertaking it. It implies a secret persuasion, not always attainable, and near akin to vanity, that the writer is wiser than his reader. Walking abroad in his incognito, the freedom of remark with which this inspires him, gives offence to those who may conceive themselves to be included in his censures—and who are apt to express it by sneers upon him who is supposed to be concealed under the mask.

The life and conduct of a self-constituted censor of manners are thought to be fair subject for criticism and examination, nor are they often submitted to lenient judges. The thoughts which in a moment of excited feeling are committed to paper and the press, seem flat and vapid when served up at the public table. The cold criticism and the contemptuous sneer often detect, by the blush which they call up, the secret of authorship.

Such are some of the obstacles in the way of a steady continuation of essays like mine. Should I flatter myself that they are well received, and that the voice of praise which reaches not the retirement I seek, is elsewhere echoed, the imagination passes away with the heated feeling which gave it birth.

There are, moreover, in a restricted and

comparatively small community like ours—difficulties in the way of anonymous essay writing that do not exist in the world at large—difficulties growing out of the peculiar character which this species of writing has assumed in our language. The periodical essay has been made, since the time of Addison, the vehicle for free criticism on the morals and manners of the age. This is not difficult in the world at large, where a writer may conceal himself in the crowd, and aim his shafts at vices and follies, with the actors of which he has no personal acquaintance. But it is not easy to point out errors and weaknesses into which the persons who surround him are betrayed, without becoming personal or without becoming known, nor to delineate the causes, the character, and the consequences of erroneous opinions, without offending those who entertain them.

The very difficulty of the task may have been one of my motives for undertaking it, as it increases the reward and the usefulness of success. The truth is, that this very difficulty prevents the mirror in which they may see themselves as others see them, from being held up to the individuals of small communities, and it is thus one principal cause of the tone of exaggeration which is too apt to characterise the weak and over zealous minds within them. For no one who makes the requisite allowance for the imperfections of human nature, and who tightly estimates the value of kind feelings in a neighbourhood of friends, will be willing to destroy the latter by harsh invectives upon instances of the former. Hence he is compelled to deal in general maxims and in speculations of an abstract character, and to trust to that self-knowledge which is so rare a possession for the application of his remarks. Truths thus stripped of their individuality, and satire no longer personal, are far from being attractive to the mass of readers. The essay stiffens into a dull, didactic lecture, the life and spirit of which have fled, and the author has the mortifying reflection of having been

"Sleepless himself to give his readers sleep."

How much are these difficulties of censorship increased, when it is attempted with a steady and faithful hand to delineate to men whom we love and venerate, those faults of their character which are so allied to their very virtues as to assume their hue—where the zealous jealousy of one error has led to the overlooking of another—those spots which bear the universal inscription of frailty—those traces of imperfection, whether in the intellect or the temper, which all below

To disquisitions of this kind the name of satire, in its common acceptation, does not belong. "That sacred weapon left for truth's defence" is effective against folly and impudence, hypocrisy and vice. Yet the great satirist had this loftier aim in view, and raised himself to the full dignity of the office when he added,

"Reverent I touch thee—but with honest zeal,
To rouse the watchmen of the public weal,
To virtue's work provoke the tardy Hall,
And goad the prolate slumbering in his stall."

It is indeed with reverence that such a task is to be approached, that the attention of men in high station is to be awakened to the duties which they imperfectly perform, and to the responsibilities of their calling.

Compared with this, what is the brushing away of the tinsel insects that flutter in the beams of folly? If the men who give tone to the sentiment and direction to the efforts of a religious community, are on the level of their duties—if their hearts burn with love for man—if their selfishness is subdued by zeal for the cause of God—if they adequately feel the largeness of the harvest and how few there be to gather it—if the coming fulfilment of prophecies respecting these latter days cast its shadows upon their spirits—if these were the feelings, not of a few solitary individuals in a few places, but of all who administer sacred functions every where, what a people!—how zealous in all good works! how banded together as brothers with one mind and one spirit—would that community be! Alas! how few there are who carry out into consistent and steady practice the convictions of their own better feelings—the purposes they have formed in moments of Divine illumination—the aspirations after purity, and zeal, and charity, which they sometimes utter? Our lines have fallen in pleasant places, and the very kindness of Providence has been our temptation. The pleasures of enjoyment sink us into sloth and selfishness, and we flatter and cheat ourselves by thinking that a cold conformity to maxims of morality, and a colder acquiescence in sound doctrine, will serve us well—Wake thou that sleepest, for it is not so.

For "The Friend."

The Government of the Tongue.

(Concluded from p. 12.)

The abuses to be avoided include—

3. All that is inconsistent with the utmost delicacy and purity.

Hear the inspired writer of the Epistle to the Ephesians:—"Let no corrupt communication proceed out of your mouth, neither filthi-

ness, nor foolish talking, nor jesting, which are not convenient;” or rather, which are *not to be tolerated*; being highly offensive to God, and highly injurious to man. From the import of the terms employed in the original, the apostle is supposed to advert here, to artfully turned expressions, in which more is meant than meets the ear, and more than the modest ear could tolerate;—in which, by words of double meaning, there is displayed the execrable wit, that renders terms, in themselves not indelicate, the vehicle, when artfully combined, of conveying ideas indelicate in the highest degree. From uttering and from hearing this language of deep depravity, may the God of all grace preserve the young!

Let these hints suffice, in reference to the many abuses of the tongue, which it is of the greatest importance to avoid.

Thirdly, Let there be more than ordinary vigilance, where there is more than ordinary danger.

Consideration should, in every instance, precede expression. If we would adopt the only rational method in which words can be uttered, we must determine—first to think, and then to speak. “Either be silent,” said Pythagoras to his disciples, “or say something that is better than silence.” And a greater than Pythagoras has said;—“In the multitude of words there wasteth not sin, but that that refraineth his lips is wise.”—“Seest thou a man that is hasty in his words, there is more hope of a fool than of him.” But if the habit of consideration be at all times desirable, how much more requisite must it be in circumstances of peculiar danger! That danger may arise sometimes from *within*, and originate in our own hearts. Often it may be imminent, under the impulse of strong and ardent feeling, and especially under the excitement of angry and tumultuous emotions. How important, then, is the exhortation of the Apostle James:—“Let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God.” If wrath be rising, if the storm be gathering in thy soul, summon to thine aid the most effectual principles of self-control. Suspect thyself; dread thyself; and look up to Him who is able, in the moment of peril, “to succour them that are tempted.”

The danger to be apprehended arises sometimes from *without* still more than from *within*. Of this source of peril the psalmist was feelingly aware:—“I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me. I was dumb with silence; I held my peace even from good; and my sorrow was stirred.” If, as in the case of David, injuries have been received, there may be danger of uttering, in return, impatient, and impetuous, and resentful, and recriminating, and heart-cutting words. If favours have been received, there may be danger of yielding a sinful assent to the opinions expressed, and the principles maintained. In the hours of social intercourse, how gradual and easy is often the transition from the expression of sentiments with which you may safely accord, to the utterance of sentiments with which it

would be culpable to accord; and, under these circumstances, how perplexing and entangling does the course of conversation often become! What a painful and difficult struggle then commences in the mind, between the fear of offending man, and the fear of offending God! And although a holy decision of character will promptly determine in what manner the struggle shall terminate, who is there that cannot perceive the extreme danger of such a situation to the timid, the modest, and the young? Nor let it be forgotten, that silence itself may be sin; and sin it undoubtedly is, if it proceed from that “fear of man which bringeth a snare;”—a fear of boldly avowing the principles of the gospel, and maintaining the honour of the cause of Christ. “Whosoever shall be ashamed of me and my words,” said the Lord Jesus, “of him shall the Son of Man be ashamed, when he cometh in the glory of his Father, with the holy angels.”

Fourthly, Let us remember, that it is incumbent upon us to conduct our social intercourse, so as not only to avoid doing evil, but also to effect all possible good.

Not satisfied with saying merely, “Let no corrupt communication proceed out of your mouth;”—the apostle added, “but that which is good to the use of edifying, that it may minister grace unto the hearers.” The Christians of Colosse are also thus exhorted:—“Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.” It is as if the apostle had said:—“Let there be in your conversation a principle of holy vitality, which may prove that your hearts are alive to God: let there be in it a corrective principle, preventing the tendencies to that which is corrupt,—too often apparent in social intercourse: let there be in it the virtue of a powerful stimulant, exciting the minds of others to all that is pure and salutary, while it imparts to conversation a zest most gratifying to the spiritual taste.” And ought we to feel at a loss for materials to conduct, on these principles, the interchange of thought and sentiment, in the house of friendly intercourse? What was the subject on which the two celestial visitants conversed with our Lord, on the Mount which was the scene of his transfiguration? What was the class of subjects on which Jesus usually conversed with his disciples? What were the subjects most interesting to the minds of those primitive Christians, who “continued steadfastly in the apostle’s doctrine and fellowship, and in breaking of bread, and in prayer,—eating their meat with gladness and singleness of heart, praising God, and having favour with all the people?” No dejection sat on their countenance; no melancholy brooded over their minds; no moroseness could be detected in their demeanour; no insipidity rendered unattractive their conversation; yet we cannot doubt that their chief and favourite topics of discourse were connected with “the decease accomplished at Jerusalem,” and its wondrous and glorious results. What other subjects could be in their estimation equally interesting, when, with one mind and one heart, they counted all things but loss for the excellency of the knowledge of Christ Jesus their Lord; and were chiefly

solicitous to live to his glory on earth, and to dwell eternally in his presence in heaven! O that we could imbine more of their spirit, and then would it be easier to imitate, in some degree, the style and character of the heavenly conversation! Were this attained, what incalculable benefits might we not diffuse throughout the sphere of our social intercourse!

Fifthly, Let us connect with our best directed efforts our most earnest prayers for divine aid.

A most appropriate prayer is to be found in an effusion of the inspired psalmist:—“Lord, I cry unto thee: make haste unto me; give ear unto my voice, when I cry unto thee. Let my prayer be set forth before thee, as incense; and the lifting up of my hands as the evening sacrifice. Set a watch, O Lord, before my mouth; keep the door of my lips.” Our daily prayers, including petitions such as these, should have, as much as possible, the regularity and the constancy of the morning and the evening sacrifice anciently offered at Jerusalem; and if offered by faith in him of whose atoning blood those sacrifices were the appointed symbols, they will rise to heaven as acceptably as the cloud of odouriferous and emblematic incense. If we thus lift up our ardent desires to God for communications which he alone can bestow, we shall not fail to receive the aid of heavenly grace, in restraining our lips from evil, and in exciting that spirituality of mind which is the best preparative for the hours of social intercourse. If we habitually converse much with God, we shall have the best preparation for conversing well and profitably with men. It will then also become easy and natural to us to offer such petitions as the psalmist’s, not merely in the hours of periodical devotion, but at every moment of solicitude and of danger, when aid from above may be especially required.

Lastly, Let us examine ourselves frequently, at the bar of conscience, in reference to the government of the tongue.

Have we not, on this subject, occasion for very deep regret, and penitential abasement of spirit? How little have we honoured God by the improvement of this noble faculty, his gracious gift! How little have we effected by the power of speech, for the spiritual benefit of those around us! Were we to be deprived of this faculty, in any degree, by the effect of paralyzing disease, how heavy a burden night our consciences feel, from the recollections of our misimprovement of this invaluable gift? Are there not some who, instead of doing good, have occasioned incalculable evil by the abuse of the tongue? “The tongue” of some “is a fire, a world of iniquity; so is the tongue among our members that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.” So let it not be with any one of us! May pardon be obtained for past offences and past deficiencies, through the atoning sacrifice of Jesus: and may there be granted, in answer to prayer, the effectual aid of the Holy Spirit to control and sanctify the faculty of speech; that “not offending in word,” we may attain the perfection referred to in our text, being able to govern, by most effectual discipline, the whole economy of

"the outer man," to the glory of our God, and the spiritual and eternal benefit of all within the sphere of our influence.

For "The Friend."

OCCASIONAL THOUGHTS.—NO. X.

For consider him that endured such contradiction of sinners against himself, lest ye be weary and faint in your minds.—*Hebrews*, xii. 3.

The exhortation of which this passage forms but a small portion, seems particularly calculated to impart comfort to the true believer in Jesus in times of affliction. When every thing around us assumes a dark and threatening aspect, when adversity or sickness has overtaken us and we are suffering under the weight of accumulated sorrow: when we behold the child, the friend, or the brother, despite of all our remonstrances, walking in the broad way, which if persisted in, will lead to condemnation and misery; or, have consigned to the silent tomb the beloved object with whom we had taken sweet counsel, and who we had expected would assist and comfort us during the remainder of our pilgrimage: we have, perhaps, in each or in all of these cases, sometimes felt that our burden was almost greater than we could bear, and have been ready to ask, why am I thus afflicted? But since we know that uninterrupted prosperity is no mark of the Divine favour, and are expressly told that "Whom the Father loveth he chasteneth, and scourgeth every son whom he receiveth;" how it would lessen the poignancy, if in these seasons of affliction we would turn the mind inward and endeavour to discover wherein it is designed for our profit, considering Him, who, whatever degree of suffering we may have passed through, has partaken of the bitter draught before us. If our glorious High Priest "endured such contradiction of sinners against himself," surely we should esteem no trial too great, if thereby we are to be made "partakers of his holiness." "Is it not enough for the disciple that he be as his master, and the servant as his lord?" We should all, however circumstanced, become better and happier by more frequently contemplating this great example—in whose blessed life

We see the path, and in his death the price,
And in his great ascent the proof supreme
Of immortality.

When we think of our own demerits, and of all that He has borne for our sake, it is enough to excite tears of gratitude for the many comforts we still enjoy.

If there are any in straitened circumstances, or struggling with poverty and want, they may remember Him, who, though infinitely more worthy, had not where to lay his head, and who has made poverty itself honourable by wearing it as a mantle while he dwelt among us. Are there any who are suffering from sickness or bodily affliction? he endured much greater agony for them, and has often caused the sick chamber to become, as it were, "the gate to heaven," when he has deigned to bless it with his presence. Are there any who are mourning for departed

friends or pouring forth their sighs and tears in secret for some dear deluded one, wandering in the paths of error? He was a man of sorrows, and acquainted with grief; the whole human race was his family, and the "poor sinner," of whatever name or nation, excited in Him the yearnings of a parent's heart. With those who truly love the Saviour, these considerations must have a very beneficial effect. He is not an high priest that cannot be touched with a feeling of our infirmities, but was in *all points* tempted like as we are, yet without sin. Therefore, when suffering under affliction, or contending with difficulties of any kind, let us consider Him, "lest we be weary and faint in our minds." Let us lay aside every weight, and the sin (reaping at our lot) which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is now set down on the right hand of the throne of God. * * * h.

For "The Friend."

THE ELEPHANT.

Having been agreeably entertained with looking through the pages of a volume entitled, "Anecdotes of the Animal Kingdom," printed at Glasgow, and intended as a supplement to a recent edition of "Goldsmith's Animated Nature," I propose making from it a few selections for "The Friend," and shall begin with some notices of that noble, "half reasoning animal," the elephant.

L. R.

Bathing is a favourite recreation with the elephant. This probably arises from the pleasure the animal feels from the cuticle being cooled and refreshed, as they have no hair to protect it from the sun's influence. Bishop Heber, in his approach to Dacca, saw a number of elephants enjoying themselves in this way, which he thus narrates:—"At a distance of about half a mile from those desolate palaces, a sound struck my ear, as if from the water itself on which we were riding, the most solemn and singular I can conceive. It was long, loud, deep, and tremulous, something between the blowing of a whale, or perhaps more like those roaring buoys which are placed at the mouths of some English harbours, in which the winds make a noise to warn ships off them. 'Oh,' said Abdallah, 'there are elephants bathing; Dacca much place for elephants.' I looked immediately, and saw about twenty of these fine animals, with their heads and trunks just appearing above the water. Their bellowing it was which I had heard, and which the water conveyed to us with a finer effect than if we had been on shore."

The following anecdote illustrates the passion of elephants for water, but still further illustrates the cunning and ad resources of these animals. "At the siege of Bhurtpore, in the year 1805, an affair occurred between two elephants, which displays at once the character and mental capacity, the passions,

and resources of these curious animals: The British army, with its countless host of followers and attendants, and thousands of cattle, had been for a long time before the city, when, on the approach of the warm season and of the dry hot winds, the quantity of water in the neighbourhood of the camps, necessary for the supply of so many beings, began to fail; the ponds or tanks had dried up, and no more water was left than the immense wells of the country would furnish. The multitude of men and cattle that were unceasingly at the wells, particularly the largest, occasioned no little struggle for the priority in procuring the supply, for which each was there to seek, and the consequent confusion on the spot was frequently very considerable. On one occasion, two elephant drivers, each with his elephant, the one remarkably large and strong, and the other comparatively small and weak, were at the well together; the small elephant had been provided by his master with a bucket for the occasion, which he carried at the end of his proboscis; but the larger animal being destitute of this necessary vessel, either spontaneously, or by desire of his keeper, seized the bucket, and easily wrested it away from his less powerful fellow-servant. The latter was too sensible of his inferiority openly to resist the insult, though it is obvious that he felt it; but great squabbling and abuse ensued between the keepers. At length, the weaker animal, watching the opportunity when the other was standing with his side to the well, retired backwards a few paces, in a very quiet unsuspecting manner, and then rushing forward with all his might, drove his head against the side of the other, and fairly pushed him into the well. It may easily be imagined that great inconvenience was immediately experienced, and serious apprehensions quickly followed, that the water in the well, on which the existence of so many seemed in a great measure to depend, would be spoiled, or at least injured by the unwieldy brute which was precipitated into it; and as the surface of the water was nearly twenty feet below the common level, there did not appear to be any means that could be adopted to get the animal out by main force, without the risk of injuring him. There were many feet of water below the elephant, who floated with ease on its surface, and experiencing considerable pleasure from his cool retreat, he evinced but little inclination even to exert what means he might possess in himself of escape. A vast number of fascines had been employed by the army in conducting the siege; and at length it occurred to the elephant keeper, that a sufficient number of these (which may be compared to bundles of wood) might be lowered into the well, to make a hill, which might be raised to the top, if the animal could be instructed as to the necessary means of laying them in regular succession under his feet. Permission having been obtained from the engineer officers to use the fascines, which were at the time put away in several piles of very considerable height, the keeper had to teach the elephant the lesson, which, by means of that extraordinary ascendancy these

men attain over their charge, joined with the intellectual resources of the animal itself, he was soon enabled to do; and the elephant began quickly to place each fascine as it was lowered, successively under him, until, in a little time, he was enabled to stand upon them; by this time, however, the cunning brute, enjoying the pleasure of his situation, after the heat and partial privation of water to which he had been lately exposed, (they are observed in their natural state to frequent rivers, and to swim very often,) was unwilling to work any longer; and all the threats of his keeper could not induce him to place another fascine. The man then opposed cunning to cunning, and began to caress and praise the elephant; and what he could not effect by threats, he was enabled to do by the repeated promise of plenty of rack. Incited by this, the animal again went to work, raised himself considerably higher, until, by a partial removal of the masonry round the top of the well, he was enabled to step out. The whole affair occupied about fourteen hours."

It is computed that an elephant will perform the work of six horses; but he requires more care from his keeper, and a much greater quantity of food, which in India usually consists of rice and water, either raw or boiled, with the addition of fresh vegetable substances. His daily allowance of rice is a hundred pounds, and he is supposed to drink about forty-five gallons of water. The elephant is easily overheated; and it becomes necessary to allow him to bathe as frequently as circumstances will permit. Where the pool is not sufficiently deep to allow him to immerse himself entirely in the water, he sucks up a quantity in his trunk, and elevating it over his head, spouts it all over his body.

Of the attachment of elephants to their keepers, or to those who have done them a kindness, many instances are on record. We shall here lay a few before our readers:—Ælian relates, that a man of rank in India, having very carefully trained up a female elephant, used daily to ride upon her. She was exceedingly sagacious, and much attached to her master. The prince, having heard of the extraordinary gentleness and capacity of this animal, demanded her of her owner. But so attached was this person to his elephant, that he resolved to keep her at all hazards, and fled with her to the mountains. The prince, having heard of his retreat, ordered a party of soldiers to pursue, and bring back the fugitive with his elephant. They overtook him at the top of a steep hill, where he defended himself by throwing stones down upon his pursuers, in which he was assisted by his faithful elephant, who threw stones with great dexterity. At length, however, the soldiers gained the summit of the hill, and were about to seize the fugitive, when the elephant rushed amongst them with the utmost fury, trampled some to death, dashed others to the ground with her trunk, and put the rest to flight. She then placed her master, who was wounded in the contest, upon her back, and conveyed him to a place of security.

Knowledge Manufactory.—Some idea may be formed of the extent of business carried on in the printing office, London, where the publications of the "Society for Useful Knowledge" are printed, by the following particulars, furnished by a friend, who recently paid a visit to that establishment. Type founders employed, 30; stereotype founders, 6; men employed damping paper, 7; compositors, 160. The principal case-room, where the types are set, is 270 feet long, and is filled from end to end with a double row of frames. Two steam engines are employed in driving the printing machines, of which there are 18, that can throw off from 700 to 1000 impressions each per hour. There are fifteen common printing presses, for performing the finest work; and five hydraulic presses, of 200 tons power each, for pressing paper. There are in the establishment about 1000 works in stereotype, of which about 75 are Bibles. The first cost of the plates for these would amount to £400,000; the weight is about 3000 tons, and, if melted and sold as old metal, they would be worth £70,000. The average quantity of paper printed amounts, weekly, to the astonishing quantity of about 2000 reams. When the paper-makers and other tradesmen are taken in account, the men to whom this establishment gives employment must amount to several thousands.—*Leeds Mercury.*

For "The Friend."

LINES OF AN AUTUMN EVENING.

O there are thoughts of other years, that break
Upon our pensive, solitary hours,
As, with the trembling wave o'er sleeping lake,
Or twilight breeze o'er summer's fading flowers.

I've felt those thoughts, as oft I've wander'd forth,
Mid autumn leaves that spoke the dying year,
When the brown leaves came twirling to the earth,
And nature's music lulled the evening air.

I've thought of those young joys, and hopes, and fears,
That chequered o'er my early path of light;
The thought was sweet—but on the stream of years
Long had they left me, as an anachronism.

What bliss to dream, when dreams their visions cast
Back on the morri-tid times of joyous youth.

What grief to wake, and know those times are past,
With all their opening sweets, and artless truth.

I've thought of those lov'd ones of other times,
Whose wayward follies mingled with my own;
But they had vanish'd—some I see no more;
And some were mould'ring 'neath the unletter'd stone.

How sweet the mem'ry of friendships early form'd,
Mid schoolboy toils, or on their north-west heath;
How sad to think that those they once had warm'd,
Are child'rd with cares, or slumbering now in death.

I've thought of life, its evanescent shades
Of youthful hopes, and manhood's cares misplaced,
Its morn of brightness, and its eve that fades
And leaves a meteor trace on mem'ry's waste.

In that sweet hour in ecstasy we think,
Of tempter's chace—of virtue unalloyed;
How sad the change if we are made to shrink
From guilty shame, and innocence destroyed.

I've thought of heaven with its glorious light—
Of living truth, to guide the weary one,
As did the pillar glad the ling'ring flight,
Of Judah's throng from Egypt's tyrant throne.

Hope gave his glowing promise, and a thrill
Swept thro' my veins, more sweet than all before.
That my pure cup was yet perhaps to fill,
And then I paused, for all my thoughts were o'er.
10th mo. 1st, 1834. A. D. J.

THE FRIEND.

TENTH MONTH, 25, 1834.

On another page will be found a corrected list of agents for this Journal; but, as it is possible we have overlooked some of the changes which have occurred, or of the requests to appoint new ones, should any of our friends discover any such defects, it is hoped they will point them out. Agents and subscribers are requested, when they make remittances, to forward notes of as large a denomination as they can; and subscribers would confer a favour by an early payment to the agents in their neighbourhood, and by forwarding their requests for the paper, for single numbers, or alterations in direction, &c., through him. For want of attention to these particulars, the proprietors are frequently subjected to unnecessary discounts on notes, and expense of postage.

The intimation of our correspondent***, will in future, should occasion require, be duly regarded.

We should be pleased to number our friend A. D. J. among our regular contributors.

By referring to page 218 of last vol., and several of the following numbers, A. B. will perceive the reason of our deviation from the course indicated.

A stated meeting of the Female Branch of the Auxiliary Bible Association of Friends in Philadelphia Quarterly Meeting, will be held on the 30th inst. at 3 o'clock, P. M., at the Depository, No. 50, N. Fourth street.
10 mo. 24th, 1834.

An Apprentice wanted to the Currying business—apply at this office.

DIED, on fifth day morning, the 23d inst., in the 19th year of her age, after a short illness, ELIZABETH WISTAR, daughter of the late Dr. Caspar Wistar of this city.

— on the 28th of ninth month last, JOHN PHILLIPS, a member of Whiteland Particular Meeting, Chester county, Pennsylvania, in the 76th year of his age.

— lately in New York, CATHERINE MURRAY, relict of the late John Murray, Jr., an esteemed member and elder of the monthly meeting of New York, aged 71 years.

— on the 17th of ninth month last, at his residence at N. Stonington, Conn. ASAB COLLINS, an acceptable minister of the Society of Friends, aged 64 years. His last illness was short, but painful and distressing, and endured with much patience and resignation. Also his daughter, ABIGAIL R. COLLINS, on the 6th of seventh month last, aged 34 years.

— at his residence on Yonge street, Upper Canada, on the 3d of ninth month, ASA ROBERTS, in the 55th year of his age, after an illness of thirteen days, which he bore with patience and resignation.

— on the 6th of ninth month, of pulmonary consumption, in the 28th year of her age, FRENCH, wife of Peter Doyl; she was a member of Yonge street Monthly Meeting of Friends, Upper Canada.

THE PIOUS NEGRO.

Abridged for "The Friend," from an account as contained in the Diary of Neucherrukut.

Cornelius, a negro assistant to the Moravian mission in the island of St. Thomas, was for many years a faithful labourer amongst his own nation. About the year 1748 he had been powerfully awakened by the consideration of the death and atonement of Jesus, as it was unfolded to him in the simple testimony of one of the missionaries. He became deeply concerned about the salvation of his soul, and felt a strong impulse and persuasion of duty to attend their ministry and private instruction. Still he could not at once resolve entirely to renounce the world, but occasionally attended the merry-makings, and participated in the heathenish ways of his countrymen. But even into the house of riot, the Lord, as the good Shepherd, followed his poor straying sheep, and so ordered it that one of the missionaries beheld him at his revels. After calling him from his company, the brother represented to him, that it was not becoming for one who had declared that he would give his heart to the Saviour, to attend such meetings as these. "Here," said he, "the devil has his work, and you have assured me that you will not be his slave. But now I discover that your heart is still in his power, for you still love the vanities of the world, and the company of the children of disobedience, in whom he rules. It would therefore be better that you left off coming to our meetings, and to the school." This offended him greatly, and he thought, "What is that to the white man, and what do I care for him?" However, his amusement was spoiled for that time, and he returned home much displeas'd, and resolved never more to visit the Brethren, or attend their meetings. But his heart was not at rest, and his convictions grew so strong, that he could not sleep at night. The address of the missionary sounded continually in his ears, and followed him with so strong an impression, that he altered his mind, and visited him. Being received, not, as he feared, with displeasure, but with great cordiality, he was exceedingly affected, and related, with many tears, what had passed in his soul during the days past. This gave the brother occasion to converse freely and closely with him, and Cornelius now made a solemn promise to surrender himself entirely up unto Him, who had shed his blood to redeem him.

In 1749, he was admitted into the Christian church; from which period he remained faithful, and the grace he then received was above all things precious and important to his soul. He also made daily progress in the knowledge of himself, and of the love of his Lord and Saviour Jesus Christ. He had an humbling sense of his innate depravity, but elevated so closely to our Saviour, and relied so firmly on his atonement, that all who spoke with him were encouraged and edified. He likewise soon began to preach Jesus, as the friend of sinners, to his countrymen. In 1754, he was appointed an assistant, and has ever since served the Lord, and the congregation in various ways, with great zeal and faithfulness.

God had also blessed him with a remarkable share of good sense, and many talents.

He had learnt the business of a mason well, and had the appointment as master-mason to the royal buildings, in which employ he was esteemed by all who had any thing to do with him, as a clever, upright and disinterested man. He laid the foundation-stone of each of the six chapels belonging to the missions in these islands, which are now all built of stone, and likewise assisted in building all the houses in our different settlements. He was able to write, and speak the Creole, Dutch, Danish, German and English languages; which gave him a great advantage before all the other negroes. Till 1767, he was a slave in the royal plantation. He first purchased the freedom of his wife, and then laboured hard to gain his own liberty, which at last he effected, after much entreaty, and the payment of a considerable ransom. God blessed him and the work of his hands in such a manner, that he also by degrees purchased the emancipation of his six children.

In his free state he sought, more than he possibly could do before, to serve the Lord among the people of his own colour, and spent whole days, and often whole nights, in visiting them in the different plantations. The gift he possessed, distinctly and emphatically to express himself upon religious subjects, was wonderful, and his discourses both in the weekly meetings at the chapel, and at funerals, were full of life and spirit, insomuch, that not only the negroes, but even many white people of all descriptions, heard him with pleasure and edification.

At the same time it can be said with truth, that he was by no means puffed up by the excellent talents he possessed. His character was that of an humble servant of Christ, who thought too meanly of himself to treat others with contempt. When asked to write some account of his life he said, "I am not worthy that any thing should be said concerning me; I am a poor sinner, and the chief of sinners. In me there was and is no good, and all I have is what Christ has given me, according to his great mercy, by which he saved my soul. This alone is worth speaking of." To distribute unto the indigent, and assist the feeble, was the delight of his heart, and every hungry, suffering, and perplexed soul, found in him a generous and sympathising friend, and faithful adviser.

In the year 1796, his wife departed this life very happily, after which he now sought to be free from all outward concerns, and gave up his business to his eldest son. The infirmities of old age increasing upon him, he ardently longed to depart and be with Christ. During the last three years of his life, he was exceedingly worn down by a constant cough and pain in his side, and the time of his final release appeared to him to be put off long. His great activity and cheerfulness of mind suffered by it, and sometimes it would seem as if his faith and courage failed. He complained now and then with great earnestness and many tears, that he no more felt his love to the Lord Jesus so fervent as formerly, and once, as he was reading and meditating, over that text of Scripture; "I have somewhat against thee, because thou hast left thy first love," he ex-

claimed; "Ah! I have also left my first love," and could not immediately be comforted.

Whenever any visited him, the conversation soon turned upon spiritual subjects, and all hearts were melted. All the brethren and sisters, who often called to see him, expressed how much they were edified and blessed by their interview.

On November 26, 1801, being informed that he was considerably weaker, one of the missionaries went to his house. After some conversation concerning the love of our Saviour, the comfort to be derived from his sufferings and death, his gracious help in the severest trials of this life and the most grievous temptations, Cornelius exclaimed: "Ah! I ought to have done more, and loved and served my Saviour better. But I firmly trust, that he will receive me in mercy, for I come to him as a poor sinner, having nothing to plead but his grace, and the righteousness through his blood." Being assured that in this situation of heart he might, with full assurance and cheerfulness, rest upon the gracious promises of our Saviour, and would obtain the end of his faith, even eternal life; he begged that his children might be called, that he might once more see them altogether, to take a final leave of them.

This was done, and his children, with several grand-children, assembled around the bed of their sick father. He now once more exerted all his strength, sat up in the bed, uncovered his venerable head, adorned with locks as white as snow, and addressed them thus:

"I rejoice exceedingly, my dearly beloved children, to see you once more together, before my departure; for I believe, that my Lord and Saviour will soon come and take your father home to himself. You know, dear children, what my chief concern has been respecting you, as long as I was with you, how frequently I have exhorted you, with tears, not to neglect the day of grace, but to surrender yourselves with soul and body to your God and Redeemer, and to follow him faithfully. Sometimes I have dealt strictly with you, in matters which I believed would bring harm to your souls, and grieve the Spirit of God, and I have exerted my parental authority to prevent mischief; but it was all done out of love to you. However, it may have happened, that I have been sometimes too severe. If this has been the case, I beg you, my dear children, to forgive me. O forgive your poor, dying father."

Here he was obliged to stop, most of the children weeping and sobbing aloud, being deeply moved by this address. At last one of his daughters recovering herself, said: "We! dear father, we alone have cause to ask forgiveness, for we have often made your life heavy, and have been disobedient children." The rest joined in the same confession. The father then continued: "Well, my dear children, if all of you have forgiven me, then attend to my last wish and dying request. Love one another! Do not suffer any quarrels and disputes to arise among you after my decease. No, my children," raising his voice, "love one another cordially: let each strive to show proofs of love to his brother or sister; nor

suffer yourselves to be tempted by any thing to become proud; for by that you may even miss of your soul's salvation, but pray our Saviour to grant you lowly minds and humble hearts. If you follow this advice of your father, my joy will be complete, when I shall once see you all again in eternal bliss, and be able to say to our Saviour; here, Lord, is thy poor unworthy Cornelius, and the children thou hast given me. I am sure our Saviour will not forsake you; I but beseech you, do not forsake him.¹³

Words cannot describe what a sense of the peace of God, and what melting of all hearts prevailed during this most affecting scene. The missionary having taken occasion from the above, to address all present in an affectionate and earnest manner, then kneeling down, offered up a fervent prayer, thanking our Saviour for all the proofs of mercy and faithfulness experienced by this dear patient, now ardently longing for his release, and especially, that he had drawn him by cords of love unto himself, granted him to believe in him, and enjoy the merits of his sufferings and death, and preserved him in this faith to the end of his mortal life. Then, with many tears, he besought the Lord to grant to this his faithful servant rich consolations, and to remove every cloud that might in any degree obscure the bright prospect of everlasting joy; to keep the eyes of his faith steadily fixed upon that great atonement made for all sin, and, when his time was come, to take him home into his joy, and impart unto him that reward of grace, which he had promised unto all those who were found faithful unto death, closing with those words, "Amen, Lord Jesus! come, and take this thy blood-bought sheep home to thyself!" In these last words, Cornelius joined most fervently, and added: "Ye, Lord Jesus! come soon! come, come, O come!"

His countenance shone with an expression of joy and peace, and he could not express in words how thankful and happy he felt, while the tears flowed down his aged cheeks.

His departure did not take place till in the night between the 29th and 30th of November, when he fell gently asleep, his children who were singing a hymn at his bedside, not even perceiving when he breathed his last.

His two sons and four daughters are employed as assistants. By them he lived to see twelve grand and five great-grand children. According to his own account, he was 84 years old.

Having received a promise, that he should be buried in the burying-ground at Newbern-hut, where his wife and mother lay, steps were immediately taken towards it, and in the afternoon at five o'clock, the corpse was brought from his house by a very large company of negro brethren and sisters, who being all dressed in white, walked in solemn procession to the burying-ground. The funeral discourse was upon the text, appointed for the day, on which he departed, Ezek. chap. xxxiv. ver. 15. *I will feed my flock, and I will cause them to lie down, saith the Lord.* The chapel could not contain the numerous auditory, among whom were a great many white people, as a pleasing proof, how much this venerable

negro brother was esteemed and beloved by persons of all ranks and colour.

For "The Friend."

The decease of our beloved friend HENRY HULL, mentioned in a late number of this journal, has inflicted a loss of no ordinary character on his family and the Society of Friends. Few individuals in this country had travelled more extensively in the ministry, or were more generally beloved. With the experience resulting from a long life devoted to the cause of his Divine Master, he united the humility and gentleness which so eminently adorn the Christian character: firm in contending for the faith of the gospel, he asserted its saving truths with a meekness and persuasion which wrought upon the hearts even of his opponents, and inspired them with respect for the man even while they dissented from his views. As a minister he was sound, clear and convincing, manifesting a tenderness and fervour of spirit which showed that he was deeply imbued with the importance of the doctrines he preached to others; and though plain and honest in rebuking the wilful sinner, he proclaimed the pardon and reconciliation which is offered to the sincere penitent.

While engaged in a religious visit to Friends in Great Britain and Ireland, several years ago, he met with a severe affliction in the loss of his beloved wife and a son to whom he had confided the care of his affairs during his absence, and though these painful bereavements were deeply trying to his affectionate feelings, yet the meekness and resignation of his spirit evinced the efficacy of the religion he professed to sustain the mind under the most afflictive dispensations. On this affecting occasion he wrote an address to the youth of the Society among whom he was labouring, replete with Christian instruction and counsel. It was extensively circulated in England, and re-printed in this country. The meeting for Sufferings of Yearly Meeting of Ohio recently directed another edition to be published for distribution among its members, and the mournful event of his decease while travelling in gospel love among them, will greatly add to the interest with which it will be read.

The diligence with which he had laboured in the cause of religion and virtue, while in the vigour of life, might induce the expectation that the evening of his days would have been passed in quiet repose, but as a faithful steward of the sacred gift committed to his trust, he cheerfully resigned himself to the call of duty, and though in the 71st year of his age, set out during the past summer on a religious visit to his brethren in Ohio and Indiana Yearly Meetings. Alluding to this prospect in a letter to a beloved relative written shortly before leaving home, he remarks:—"Nothing less forcibly impressive than an apprehension of religious duty would have induced me to give up to a visit so extensive. I have no other motive whatever—my home was never more pleasant to me than it now is, and I had flattered myself that a release from engagements of this kind would leave me at liberty

to enjoy the comforts of my home during the few days I may remain in this mutable state. Reasonings of this kind nearly brought me to conclude that it was improper for me, in my advanced stage of life, to encounter the unavoidable difficulties of so long a journey, and my faith has been put to the test I think as much, if not more, than at any former period of my life." Then, as if he had a presentiment of the event which has taken place, he adds:—"However, I stand resigned to make the attempt if way opens; and should health and strength fail to carry me through this time, I think I feel a humble confidence that I have not followed cunningly devised fables—a confidence that is strengthened by the knowledge I have of my utter inability, without divine assistance, to advance the good cause that I early espoused and have long considered pre-eminent."

He reached Mount Pleasant in time for the Yearly Meeting of Ohio, held there; and though unwell during its session, attended all the meetings except one sitting of the meeting of ministers and elders. Feeling himself better after the close of the yearly meeting, he proceeded on his journey as far as Stillwater, where he was taken so ill as to be unable to travel. His disease was cholera morbus, accompanied with great prostration of strength. During the night of the 14th of 9th month, he remarked:—"My trust is in Him who said, I will not leave you comfortless. The foundation of God standeth sure. I have not followed cunningly devised fables. I do not know how it will be at the present, [but] I feel no fear as to the future. I had no outward motive in coming here—it was in obedience; yet I do not trust to a life of dedication, but in the Lord's mercies." At another time, "The hope of the hypocrite faileth, but I can say mine does not. I feel at times as though I could lift up my voice to praise the Lord, though my strength faileth. Let it prove as it will, I am glad I am here. You have done all you could for me and I am thankful—if I die, I die in peace with all mankind, living praises be unto the Lord." On being asked how he was, he replied, "I am comfortable in body and mind—I feel comfortable in the prospect of going." The calm and heavenly frame of his mind shed a sweet influence around his dying bed, and rendered it a privilege to be with him at that solemn season, in which was amply verified the truth of the Scripture testimony, "Precious in the sight of the Lord is the death of his saints."

Although the violence of the disease appeared to be arrested, yet his enfeebled frame gradually sunk under its ravages, and on third day, the 23d of ninth month, his redeemed spirit was liberated from the trials of this change-of-life, and we doubt not has joined the church triumphant in heaven.

MARRIED, at Friends' meeting, Burlington, N. J., on fifth day, the 16th instant, JOHN MURRAY BACON to ELIZABETH H. SLOAN.

At Friends' meeting, Radnor, on fifth day, the 16th instant, CHARLES ROBERTS, of this city, to ANNA MARIA HOSKINS, of Radnor.

For "The Friend."

Moral Culture of the Coloured People.

Every thing relating to the condition of the coloured population possesses an interest which ought to command the attention of the whites. Even the degradation in which many of them are found is a subject of regret, and claims exertion in their more favoured neighbours for their elevation out of it. Which of you having an ox or an ass fallen into a pit, will not straightway lift him out, even on the Sabbath day; and shall not these sons and daughters of Adam, many of whom have been bound, lo! these many years, be loosed from their fetters, and placed in the ranks of moral excellence and usefulness, which their Creator designs for them? Certainly they ought; and in no better way perhaps can this be effected than by education. Cultivate their minds, open to them the multifarious sources of useful knowledge; teach them to read, and write, and the use of figures, and their minds will expand with the new ideas which they will acquire. This will tend to draw them off from sensuality and produce self-respect, and give them resources of enjoyment in themselves. By learning to read they will find a rich field for reflection in the Holy Scriptures. A measure of the same universal light which lighteth every man that cometh into the world, and which enabled the gentiles to do the things contained in the outward law, is granted to them, and doubtless in greater or less degrees convicts them of sin. Through the Holy Scriptures they will be also informed of their standing as fallen accountable creatures, of the means of restoration provided through the Mediator and Redeemer, and the fearful consequences of disobeying the Divine law written in the heart. Such considerations will tend further to elevate their thoughts, and to lead them to aspire after a heavenly inheritance where Christ sitteth on the right hand of the Majesty on high.

I allude to that class among the free people of colour who have not yet availed themselves of the means of improvement of which others have partaken, and by which they have attained the character of steady, industrious, respectable and exemplary citizens. To the condition of this unfavoured part, the friends of the descendants of Africa would do well to turn their attention with fresh energy for their help. Many schemes are formed and powerfully supported, to instruct and evangelise the heathen of all colours in remote regions; but if a part of this charity was turned to our immediate neighbours, its effects might be more useful and the direction quite as rational as to be seeking to acquire fame that is fetched from far.

The statement contained in the last number of "The Friend," respecting the opening of two schools of each sex, was truly grateful to me, and I sincerely wish the encouragement of those who are engaged in such laudable efforts to enlighten this people. Anthony Benezet and some of his contemporaries did much to awaken the sympathies of the whites towards the sons of Africa, and the present

day-school in Willing's alley, in which seventy or eighty coloured children are taught, I suppose, owes its existence to their benevolence. Prejudices as strong as any of the present period must have existed against their Christian exertions; but influenced by pure motives, arising from that love which seeks the welfare of every rational creature, they persevered and accomplished much for the liberties and comfort of that people. Could our fellow citizens be aroused to take up the subject spiritedly, and open schools for them in those parts of the suburbs of the city where they are most numerous located, many might be induced to spend their evenings in acquiring useful knowledge, instead of debasing themselves by intemperance, or wasting their time in vanity and mirth.

It is true, that results as favourable in every respect, have not followed the labours of the whites as is desirable, but this should not be allowed to relax our efforts; much good has been done; and the mental and moral condition of hundreds has been greatly advanced, while as a people, they have fearful disadvantages to contend with. The husbandman labours hard to prepare the soil for the seed, and waits long for the expected fruits, but is often disappointed in the amount of the product—but he breaks up the ground, sows his seed again, and, through the blessing of a kind and watchful Providence, reaps the reward of his toils. Let us cherish a proper regard for a people who are subjected to many difficulties, and by judicious measures assist them and encourage them to help themselves. They have young men and women of cultivated minds, who might engage in teaching schools of their own colour. Promote the formation of temperance societies—literary and benevolent associations—and establish libraries for their own use. The several branches of the mechanical trades and arts should be taught amongst them, which would enable them to assist one another in business by giving employment to their own people.

C. D.

For "The Friend."

I hope the hint, modestly given by the editor of "The Friend," to stimulate his correspondents, will have the intended effect. From the number of subscribers, it would appear that the paper is generally satisfactory; but I confess however excellent the selections may be, the proportion of original matter has appeared to me too small, and much less than we have a right to expect from the amount of talent in our Society. It is the only periodical in this country conducted by a Friend, for the purpose of furnishing reading of a selected and religious character, adapted more especially to the habits and taste of our own members. With but little exertion, divided amongst a large number of literary and gifted men and women, it would be more richly stored with useful productions. Periodical papers are readily transmitted to all parts of the union; they afford at stated periods a portion of reading which does not consume much time, and in a form which often makes it more acceptable than any other,

especially when persons cannot undertake to go through large works. "The Friend" does not claim to be a general newspaper; the intelligence it communicates chiefly relates to matters concerning the Society, events connected with the cause of religion and morality, and other evidences of the spread of light and knowledge in the world; but if properly varied by original essays of a historical, scientific, or religious nature, it would always possess sufficient interest to make it an agreeable visitant, particularly in parts of the country where new works are not abundant. It has sustained this character amongst its readers, perhaps as well as most periodicals, but it is lawful to increase its good qualities, and so long as it is desirable to keep in circulation such a paper, this desire would manifest itself to general advantage by literary contributions for its columns. Writers would benefit themselves by the faithful exercise of their talents, as well as their readers. "He that watereth shall be watered himself." "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet and it tendeth to poverty." Z.

Selected for "The Friend."

The following piece having occasioned some serious reflections in my own mind, I thought perhaps it might be instructive to the readers of "The Friend," should the editor approve of its insertion.

THE RIVER OF DEATH.

Death has been frequently compared, to a river which we are all rapidly approaching, and eternity called the country beyond it. The writer and reader of these lines may well suppose to have already gone over one half the distance necessarily gone us to this apparently, and in many respects really, formidable stream. During our journey thus far, we have not only sought to procure subsistence by the way, but to accumulate something for the future, some of us grasping at wealth, some at honour, and some at rare attainments in human learning. But have we all duly considered this important question: *Are our accumulating treasures of a kind to be carried over the river, either sent forward to await our own landing on the opposite shore, or as part of our baggage at the time of passing?* Should it prove otherwise, we must find ourselves under the terrible necessity of leaving them all in a world which we never again can visit, and doomed to endless penury. Now the word of God has decided that when we leave this world we can carry nothing out of it. The only feasible attempt, therefore, is to send our treasures forward, so as to have them laid up in heaven against our arrival. But how shall this be accomplished? Neither gold nor silver can be sent across the river in our way—houses and lands still less—*bank paper* is uncurrent off this earth; the honour that comes from man, as also mere human knowledge, seem equally valueless beyond the tomb. But remark, *all these things are the rewards of human labour, undertaken for self alone.* But there is such a thing as spending our strength

in the service of God, and, lo! here we find the solution of our difficulties: for such labours meet their chief reward beyond the fatal stream. The Divine promise in relation to them, as we may gather from various parts of the Bible, is present maintenance, but the chief payment after death. Here then is the means of sending before us all the earnings of our lives; we may render the matter secure, that when we pass into eternity we shall go to our treasures, not leave them behind. Should the reader question the certainty of the affirmations here made, the word of God comes in proof: "Who (i. e. God) will render to every man according to his deeds: to them who by patient continuance in well doing, seek for glory, honour, and eternal life." Rom. ii. 6, 7. On the other hand, let that man know who labours for this world, he is laying up wealth only to leave it for ever, and just in proportion to his gains will be the loss which he is inevitably and speedily to sustain. Let him affix the label to every successive addition to his fortune, "This is to be left behind when death calls for me;" in this manner he may escape that most bitter disappointment which awaits every inconsiderate lover of earthly good. All who labour for earthly treasures ought fully to keep in mind their reward is to be upon earth, and must be left here whenever they are called into eternity. E. R.

Kreosot.—The following communication, from the United States Gazette, should arrest the attention of every physician and chemist. Whether the substance is new or not, we are unable to say, but are inclined to consider it a new one, used very generally among the ancients, a preparation of which has been long known in the East. Be that as it may—to Dr. Reichenback is still due the credit of having given to the public a most valuable medicine. We are inclined to suppose the new substance the same that was used in preparing and preserving mummies; and in this opinion we are supported by several eminent physicians. The discoverer has made no secret of his preparation, but has made public the manner in which he obtains it. We may add that Dr. R. is well known as a learned and skilful practitioner.—*Phil. Com. Herald.*

"A great discovery in chemistry, has lately been made by Dr. Reichenback, of Germany, he having succeeded in extracting from tar and smoke a hitherto unknown substance, which he calls Kreosot, (flesh preserver.)

"This substance possesses the property of restoring putrefaction, in a most eminent degree, and when diluted with water, fresh slaughtered meat, after having been immersed in it for a few minutes, may be kept in the open air, and in the hottest weather, for any length of time, without becoming in the least affected.

"This fact led several eminent physicians to experiment with it, in the treatment of human diseases, applying it both internally and externally, in which they have been crowned with the most striking success.

"People afflicted with the horrible disease of cancer, after having been despaired of by

the most skilful physicians, have been completely cured by kreosot.

"For wounds, and sores in general, it has been found the best remedy known, and is particularly recommended in surgical operations, as it prevents inflammation, and stops the most excessive bleeding almost instantly.

"In hysterical diseases, it is likewise said to be of great service."

Steam.—In comparison with the past, what centuries of improvement has this single agent comprised, in the short compass of fifty years! Every where practicable, every where efficient, it has an arm a thousand times stronger than that of Hercules, and to which human ingenuity is capable of fitting a thousand times as many hands as belonged to Briareus. Steam is found, in triumphant operation, upon the seas; and under the influence of its strong propulsion, the gallant ship

"Against the wind, against the tide
Still steadies, with an upright keel."

It is on the rivers, and the boatmen may repose on his oars; it is in highways, and begins to exert itself along the courses of land conveyance; it is at the bottom of mines, a thousand feet below the earth's surface; it is in the mill, and in the workshops of the trades. It rolls, it pumps, it excavates, it carries, it draws, it lifts, it hammers, it spins, it weaves, it prints. It seems to say to men, at least to that class of artisans, "Leave off your manual labour, give over your bodily toil; bestow thy your skill and reason to the directing of my power, I will bear the toil,—with no muscle to grow weary, no nerve to relax, no breast to feel faintness." What further improvements may still be made in the use of this astonishing power it is impossible to know, and it were vain to conjecture. What we do know, is, that it has most essentially altered the face of affairs, and that no visible limit yet appears beyond which its progress is seen to be impossible. If its power were now to be annihilated, if we were to miss it on the water and in the mills, it would seem as if we were going back to the rude ages.—*Daniel Webster.*

All men seek for peace; but they do not seek it where it is to be found. The world promises peace, but cannot give it. It offers transitory pleasures, but they are not worth the pains they cost. Jesus Christ alone can give peace to man; he cures our passions, and regulates our desires. He comforts us with the hopes of everlasting blessings: he makes us taste that inward joy, even in pain; and as the spring that produces it is inexhaustible, and the bottom of the soul where it resides, is inaccessible to all the malice of men, it becomes a treasure to the righteous which no one can take from them.—*Fenelon.*

LIST OF AGENTS.

Isaiah H. Winslow, Portland,	Maine.
Daniel Taber, East Vassalborough,	do.
Joseph D. Hoag, Berwick,	do.
Stephen A. Chase, New Market,	N. Haamp.
Eli Varney, Dover,	do.
Isaac Bassett, jr. Lynn,	Mass.
Abijah Chase, Salem,	do.

Wm. Mitchell, Nantucket,	Mass.
William C. Taber, New Bedford,	do.
Stephen Dillingham, Falmouth, Cape Cod,	do.
Matthew Purinton, Providence,	R. Island.
Malhon Day,	New York.
Joshua Kimber, Flushing, L. I.	do.
Wm. Willis, Jericho,	do.
Allen Thomas, P. M., Sherwood's Corner,	do.
L. Ewer, P. M., Aurora,	do.
Jesse P. Hais, Lock Port,	do.
John F. Hull, Stamford,	do.
Asa B. Smith, Farmington,	do.
Joseph Tallot, Skaneateles,	do.
Joseph Bowne, Butternuts,	do.
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Joseph Pearson, New Market,	do.
Thomas Hodgson, bookseller, South John Street,	do.
Liverpool.	do.

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From Chambers' Edinburgh Journal.

JAMES LACKINGTON.

My young friends may remember, that, in my leading address in the first number of the Journal, I promised to give them interesting stories of men who were at one time poor little boys, but who, by being honest and industrious, as well as ambitious of rising in the world, came at last to have houses and parks, and to be distinguished above all ordinary persons. I am now therefore going to give them one of these instructive biographies, namely, the life of James Lackington, a famous London bookseller, who began the world with no more than a single halfpenny, and yet, by his extraordinary perseverance and integrity, became one of the most opulent and respected men of his time. The memoir is in the words of Lackington himself, except where abridgment is necessary.

"I was born at Wellington, in Somersetshire, on the 31st of August, 1746. My father, George Lackington, was a journeyman shoemaker, and a person of such dissipated habits, that the whole charge of rearing his family fell upon my mother, a woman of extraordinary industry, and one who had a very hard fate in being allied to a husband who spent upon liquor all that he could earn. Never did I know or hear of a woman who worked and lived so hard as she did to support eleven children; and were I to relate the particulars, they would not gain credit. I shall only observe, that, for many years together, she worked nineteen or twenty hours out of every twenty-four. Out of love to her family, she totally abstained from every kind of liquor, water excepted. Her food was chiefly broth, which was little better than water and oatmeal, and her children did not fare much better. When I reflect on the astonishing hardships and sufferings of so worthy a woman, and her helpless infants, I cannot but denounce, in the strongest possible terms, that abominable love of drinking, by which my father, as is too often the case, neglected his family, and brought upon himself premature death.

"Before my father had fallen into these disgraceful and expensive habits, I was put for two or three years to a day-school, kept by an

old woman, who taught me to read the New Testament; but my career of learning was soon at an end, when my mother became so poor that she could not afford the sum of two pence per week for my schooling. Besides, I was obliged to supply the place of a nurse to several of my brothers and sisters; the consequence of which was, that what little I had learned was presently forgot. Instead of learning to read, &c., it very early became my chief delight to excel in all kinds of boyish mischief, and I soon arrived to be the captain and leader of all the boys in the neighbourhood. From this profitless course of life I was rescued at fourteen years of age, when a Mr. Bowden, a respectable shoemaker at Taunton, seven miles from Wellington, having seen and taken a liking to me, proposed taking me as an apprentice, offering, at the same time, to seek no premium, and find me in every thing. This offer being accepted by my father, I was immediately bound for seven years to George and Mary Bowden, as honest and worthy a couple as ever carried on a trade. They carefully attended to their shop six days in the week, and on the Sunday went with their family to a place of public worship.

"I had been an apprentice twelve or fifteen months, when, having been led to attend the prelections of a methodist preacher, a religious fervour overspread my mind, and engrossed all my faculties. The desire I now had of talking about religious mysteries answered a valuable purpose—it caused me to embrace every opportunity to learn to read, so that I could soon read the easy parts of the Bible, and every leisure minute was so employed. In the winter I was obliged to attend my work from six in the morning till ten at night. In the summer half year I only worked as long as we could see without candle; but, notwithstanding the close attention I was obliged to pay to my trade, yet for a long time I read ten chapters in the Bible every day. I also learned and read many hymns. I had such good eyes, that I often read by the light of the moon, for my master would never permit me to take a candle into the room.

"In the fourth year of my apprenticeship my master died, but as I had been bound to my mistress as well as my master, I was, of course, an apprentice still; but after my master's death, I obtained more liberty of conscience, so that I not only went to hear the methodist sermons, but was admitted into their society, and I believe they never had a more devout enthusiastical member. For several years I regularly attended every sermon, and all their private meetings; but, alas! my good feelings at length suffered interruption. The election for two members of parliament

was strongly contested at Taunton, just as I attained my twenty-first year; and being now of age, the six or seven months which I had to serve of my apprenticeship were purchased, by my mistress by some friends of two of the contending candidates, so that I was at once set free in the midst of a scene of riot and dissipation. Here I had nearly sunk for ever into meanness, obscurity, and vice; for, when the election was over, I had no longer open houses to eat and drink in at free cost; and having refused bribes, I was nearly out of cash. I began the world with an unsuspecting heart, and was tricked out of about three pounds (every shilling I was possessed of,) and part of my clothes, by some country sharpers. Having one coat and two waistcoats left, I lent my best waistcoat to an acquaintance, who left the town and forgot to return it."

Lackington seems now to have fallen into profligate habits, which he afterwards looked back upon with deep regret. However, he continued to work hard, at Bristol and other places, as a journeyman shoemaker, and spent a good deal of spare money on all kinds of books, particularly works of poetry, for which he imbibed a strong attachment. After describing the course of life he led for some time, he thus proceeds:—

"I had not long resided a second time with my good Bristol friends, before I renewed my correspondence with an amiable young woman whom I had formerly known, named Nancy Smith. I informed her that my attachment to books, together with travelling from place to place, and also my total disregard for money, had prevented me from saving any; and that while I remained in a single unsettled state, I was never likely to accumulate it. I also pressed her very much to come to Bristol to be married, which she soon complied with; and married we were, at St. Peter's church, towards the end of the year 1770, near seven years after my first declaring my attachment to her.

"We kept our wedding at the house of my friends, the Messrs. Jones, and retired to ready-furnished lodgings, which we had before provided, at half a crown per week. Our finances were but just sufficient to pay the expenses of the day; for the next morning, in searching our pockets (which we did not do in a careless manner,) we discovered that we had but one halfpenny to begin the world with. It is true, we had laid in eatables sufficient for a day or two, in which time we knew we could by our work procure more, which we very cheerfully set about, singing together the following lines of Dr. Cotton:—

"Our portion is not large indeed,
But then how little do we need,
For nature's calls are few."

In this the art of living lies:
To want no more than may suffice,
And make that little do."

"After having worked on stuff-work in the country, I could not bear the idea of returning to the leather branch, so that I attempted and obtained a seat of stuff in Bristol; but better work being required there than in country places, I was obliged to take so much care to please my master, that at first I could not get more than nine shillings a week, and my wife could get but very little, as she was learning to bind stuff shoes, and had never been much used to her needle; so that, what with the expense of ready-furnished lodgings, fire, candles, &c., we had but little left for purchasing provisions. Having, besides, to pay off a debt of near forty shillings, it took two months to make up that sum, during nearly the whole of which time it was extremely severe weather; and yet we made four shillings and sixpence per week pay for the whole of what we consumed in eating and drinking. Strong beer we had none, nor any other liquor (the pure element excepted); and instead of tea, or rather coffee, we toasted a piece of bread; at other times we fried some wheat, which, when boiled in water, made a tolerable substitute for coffee; and as to animal food, we made use of but little, and that little we boiled and made broth of. But we were quite contented, and never wished for any thing that we had not got.

"Unfortunately, our health failed under these circumstances, and we were both together taken so ill as to be confined to our bed; but the good woman of the house, our landlady, came to our room and did a few trifles for us. We had in cash two shillings and ninepence, half a crown of which we had carefully locked up in a box, to be saved as a resource on any extraordinary emergency. This money supported us two or three days, in which time I recovered, without the help of medicine; but my wife continued ill nearly six months, and was confined to her bed the greatest part of her time. It is impossible for words to describe the keenness of my sensations during this long term; yet, as to myself, my poverty, and being obliged to live upon water-gruel, gave me not the least uneasiness—it was the necessity of being continually in the sight and hearing of a beloved object, a young and innocent wife, who lay in a state of acute suffering.

"Thinking that nothing could relieve my wife but change of air to her native place, I removed from Bristol to Taunton; but here I could not procure so much work as I could do, and, with a view of having a better price for my work, I resolved to visit London; and as I had not money sufficient to bear the expenses of both to town, I left her all the money I could spare, and took a place on the outside of the stage-coach, and the second day arrived at the metropolis, in August 1773, with two shillings and sixpence in my pocket. Next morning I procured a lodging in Whitecross street, at the house of an acquaintance, and Mr. Heath, in Fore street, supplied me with plenty of work.

"In a month I saved money sufficient to bring up my wife, and she had a tolerable state of health: of my master I obtained some stuff shoes for her to bind, and nearly as much as she could do. Having now plenty of work and higher wages, we were tolerably easy in our circumstances, more so than ever we had been, so that we soon procured a few clothes. My wife had all her life before done very well with a cloth cloak, but now I prevailed on her to have one of silk: until this winter, also, I had never found out that I wanted a greatcoat, but now I made that important discovery. At this time we were so lucky as to receive a small legacy of ten pounds, left by one of my wife's relations, and this assisted us to purchase some household goods; but as we had not sufficient to furnish a room, we worked hard, and lived still harder, so that in a short time we had a room furnished with articles of our own. It would not be possible for any one to imagine with what pleasure and satisfaction we looked round the room and surveyed our property. I believe that Alexander the Great never reflected upon his immense acquisitions with half the heartfelt enjoyment which we experienced on this capital attainment. After our room was furnished, as we still enjoyed a better state of health than we did at Bristol and Taunton, and had also more work and higher wages, we often added some other or to our stock of wearing apparel. Nor did I forget the old bookshops, but frequently added an old book to my small collection; and I really have often purchased books with the money that should have been expended in purchasing something to eat. On one occasion, when presented with half a crown to buy a joint for our Christmas dinner, I could not resist the temptation of purchasing a copy of Young's Night Thoughts with the money, and my wife thought, on reflection, that I had acted wisely, for had I bought a dinner, we should have eaten it to-morrow, and the pleasure would have been soon over; but should we live fifty years longer, we had the Night Thoughts to feast upon.

"Some time in June 1774, as we sat at work in our room, a friend called and informed me that a little shop and parlour were to be let in Featherstone street, adding, that if I was to take it, I might there get some work as a master. I without hesitation told him that I liked the idea, and hinted that I would sell books also. He then asked me how I came to think of selling books? I informed him that until that moment it had never once entered into my thoughts, but that, when he proposed my taking the shop, it instantaneously occurred to my mind, that for several months past I had observed a great increase in a certain old bookshop, and that I was persuaded I knew as much of old books as the person who kept it. I farther observed, that I loved books, and that if I could but be a bookseller, I should then have plenty of books to read, which was the greatest motive I could conceive to induce me to make the attempt. My friend on this assured me, that he would get the shop for me, which he did, and, to set me up in style, recommended me to the friends of a person recently deceased, and of whom I pur-

chased a bagful of old books, chiefly divinity, for a guinea.

"With this stock, and some odd scraps of leather, which, together with all my books, were worth about five pounds, I opened shop on Midsummer-day, 1774, in Featherstone street, in the parish of St. Luke, and nothing could exceed the pleasure I felt in surveying my little shop with my name over it. At that time Mr. Wesley's people had a sum of money which was kept on purpose to lend out, for three months, without interest, to such of their society whose characters were good, and who wanted a temporary relief. To increase my little stock, I borrowed five pounds out of this fund, which was of great service to me. In our new situation we lived in a very frugal manner, often dining on potatoes, and quenching our thirst with water; being absolutely determined, if possible, to make some provision for such dismal times as sickness, shortness of work, &c., which we had been frequently involved in before, and could scarcely help expecting not to be our fate again.

"I lived in this street six months, and in that time increased my stock from five pounds to twenty-five pounds. This immense stock I deemed too valuable to be buried in Featherstone street, and a shop and parlour being to let in Chiswell street, No. 46, I took them. This was at that time, and for fourteen years afterwards, a very dull and obscure situation, as few ever passed through it besides Spital-fields weavers on hanging days [proceeding towards Tyburn]; but still it was much better adapted for business than Featherstone street.

A few weeks after I came into this street, I bade a final adieu to the gentle craft, and converted my little stock of leather and tools into books. My business now increased considerably, many persons buying books from me under the idea of purchasing cheaper than they could at respectable shops; but a considerable number of these kind of customers, which I had in the beginning, forsook my shop as soon as I began to appear respectable, and keep things in better order. I went on prosperously until some time in September 1775, when I was suddenly taken ill of a dreadful fever; and eight or ten days after, my wife was seized with the same disorder. I was a considerable time ill, but at length recovered; my wife, however, sunk under the disease, and her loss involved me in the deepest distress.

"During the illness of my wife and myself, we were gratuitously and kindly attended by a young lady in the neighbourhood, who, by the misfortunes of her father, had been reduced to keep a school, and work very hard at plain work, by which means she kept her father from want. Now, this old gentleman died shortly afterwards; and being acquainted with his daughter's goodness, I concluded that so amiable a daughter was very likely to make a good wife. I also knew that she was immoderately fond of books, and would frequently read until morning, which turn of mind in her was the greatest of all recommendations to me. I embraced the first opportunity, therefore, to make her acquainted with my mind, and being no strangers to each other, there

was no need of a formal courtship; so I prevailed on her to be my wife, and we were married on the 30th of January, 1776."

Some time previously, Lackington abandoned the methodist connection. From the period of his second marriage, success attended him in all his business arrangements, as a dealer in old books; and he mentions, that nothing did him so much good as the practice of selling only for ready money. He also adopted the plan of publishing catalogues of his books: the first catalogue, he says, contained twelve thousand volumes, and the second, put forth in 1784, thirty thousand volumes. From buying small quantities of books, he rose to be able to purchase whole libraries, revisions of editions, and to contract with authors for manuscripts of works. This extensive and lucrative business now enabled him to live in a very superior style. "I discovered," says he, "that lodgings in the country were very healthy. The year after, my country lodging was transformed into a country house, and, in another year, the inconveniences attending a stage-coach were remedied by a chariot." As usual in such cases, the envy of the world pursued Lackington for his supposed extravagance; but it appears he was strictly honourable in trade, and spent only what was his own. He assures his readers that he found the whole of what he was possessed of in "small profits, bound by industry, and elapsed by economy." In 1792, the profits of his business amounted to £5000.

The success of Lackington enabled him, in 1798, to retire from the bookselling business with a competent fortune, the reward of his own ingenuity, industry, and tact, in the way of reprinting books at a cheap rate, leaving George Lackington, a third cousin, at the head of the firm, which still exists in the neighbourhood of Finsbury Square. Lackington at first took up his residence in Gloucestershire. Subsequently, he purchased two estates in Alvestone, on one of which was a genteel house, in which he made various improvements, and took up his abode, keeping a carriage, and living in great style. In his retirement, he again joined himself to the methodists, for whom he built and endowed different chapels, and, till the last, expressed his great sorrow for the manner in which he had spoken of that body in his published memoirs. He finally retired to Budeleigh Sulterton, in Devonshire; but soon after, his health declined, and he became subject to epileptic fits. At length his decease took place on the 22d of November, 1815, in the 70th year of his age.

From Head's Forest Scenes in North America.

WINTER TRAVELING IN CANADA.

When we started this morning (January 10.) the light was just beginning to dawn, and we had a heavy day's work before us before we could arrive at any habitation; however, there was no remedy but to push on with the rest. The guides to day seemed particularly considerate, and, as if to give us every assistance, instead of driving recklessly on ahead, as they had been used to do, leaving us to follow as well as we could, and grumbling whenever they halted to collect

the party, they now slackened their pace with great apparent good humour, and we all went on close together. However, we had not travelled more than half an hour before they proposed that we should all walk first by turns. And their object by this arrangement clearly was in case any of us should break in through the ice, to give us, with themselves, a fair chance of a preference. This was reasonable enough, and although they had undertaken to be our guides, we could make no objection so far to become theirs; and so it was settled that we were to exchange places every half hour. The labour was a good deal increased by being the first to break the way, and one thought of nothing else but being relieved from the task. The snow-shoe makes a large track, so that the second man has a surface to walk upon which has been pressed down by the first, who, of course, has by far the hardest work of all.

And so we fagged on, careless of consequences; for the depth of the snow upon the bed of the river made it quite impossible to pick our way. Our guides prescribed the course from point to point according to their notion of the safety of the ice, and the line being once determined on, we had only to advance straight forward, and trust altogether to good luck. Long circuitous paths became thus indispensable, and the danger of breaking in after all, certainly was not trifling. In the meantime, we were progressing heavily and slowly, hardly saying a word to each other, except when, at the expiration of each half hour, it became necessary to exchange places with the leading man. And this was not all, for the clouds, which had been all the morning unusually dark and lowering, seemed to bear strong indications of an approaching snow-storm. At this juncture, one of the party, a strong and apparently athletic young man, began to complain of lameness in his knee, which had swollen and had become very painful. Still, however, we went on, and it grew darker and darker, till a heavy fall of snow, driven by a powerful wind, came sweeping along the desert track directly in our teeth; so that, what with general fatigue, and the unaccustomed position of the body in the snow-shoes, I hardly could bear up and stand against it. The dreary howling of the tempest over the wide waste of snow rendered the scene even still more desolate; and with the unmitigated prospect before us of cold and hunger, our party plodded on in sullen silence, each in his own mind well aware that it was utterly impracticable to reach that night the place of our destination.

But, in spite of every obstacle, the strength of the two Canadians was astonishing; on they marched, drawing the toboggans after them with a firm indefatigable step; and we had all walked a little more than seven hours, when the snow-storm had increased to such a pitch of violence, that it seemed impossible for any human creature to withstand it: it bade defiance even to their most extraordinary exertions. The wind now blew a hurricane. We were unable to see each other at a greater distance than ten yards, and the drift gave an appearance to the surface of snow we were

passing over, like that of an agitated sea. Wheeled round every now and then by the wind, we were enveloped in clouds so dense, that a strong sense of suffocation was absolutely produced. We all halted: the Canadians admitted that farther progress was impossible; but the friendly shelter of the forest was at hand, and the pines waved their dark branches in token of an asylum. We turned our shoulders to the blast, and, comfortless and weather-beaten, sought our refuge. The scene, though changed, was still not without interest; the frequent crashes of falling trees, and the crackling of their vast limbs as they rocked and writhed in the tempest, created awful and impressive sounds; but it was no time to be idle: warmth and shelter were objects connected with life itself, and the Canadians immediately commenced the vigorous application of their resources. By means of their small light axes, a good sized maple tree was in a very few minutes levelled with the earth, and in the meantime we cleared of snow a square spot of ground, with large pieces of bark, ripped from the fallen trees. The fibrous bark of the white cedar, previously rubbed to powder between the hands, was ignited, and blowing upon this, a flame was produced. This being fed, first by the silky peelings of the birch bark, and then by the bark itself, the oily and bituminous matter burst forth into full action, and a splendid fire raised its flames and smoke amidst a pile of huge logs, to which one and all of us were constantly and eagerly contributing.

Having raised a covering of spruce boughs above our heads, to serve as a partial defence from the snow, which was still falling in great abundance, we sat down, turning our feet to the fire, making the most of what was, under circumstances, a source of real consolation. We enjoyed absolute rest! One side of our square was bounded by a huge tree, which lay stretched across it. Against this our fire was made; and on the opposite side, towards which I had turned my back, another very large one was growing, and into this latter, being old and decayed, I had by degrees worked my way, and it formed an admirable shelter. The snow was banked up on all sides nearly five feet high, like a white wall, and it resolutely maintained its position, not an atom yielding to the fierce crackling fire which blazed up close against it.

The Canadians were soon busily employed in cooking broth in the saucepan, for they had provided themselves much better with provisions than I had. I had relied upon being able to put up with the fare I might meet with, not taking into consideration the want of traffic, and distance from the civilised parts of the province; owing to which the scanty provision of the inhabitants could not allow them to minister to the wants of others, although they might be provided with a sufficiency for themselves. And I now saw the guides pulling fresh meat out of the soup with their fingers, and sharing it liberally with my servant, whom they had admitted into their mess. The poor fellows, seeing that I had nothing but a piece of salted pork, which I had toasted at the fire on a stick,

offered me a share of their supper; but this I felt myself bound to decline. My servant had fewer scruples, and consequently fared better. In return for their attentions, I gave them a good allowance of whiskey, which added to their comfort and increased their mirth. One by one they lighted their tobacco-pipes, and continued to smoke, till, dropping off by degrees, the whole party at last lay stretched out snoring before me.

Large flakes of snow continued to fall, and heavy clots dropped occasionally upon the ground. Our enormous fire had the effect of making me so comfortably warm, that I had deferred the use of my buffalo skin till I lay down to sleep, and, were it not for the volumes of smoke with which I was at first disturbed, and the pieces of fire which burnt holes in my clothes wherever they happened to fall, my lodging would have been, under circumstances, truly agreeable. I sat for some time, with a blanket thrown over my shoulders, in silent contemplation of a scene alike remarkable to me for its novelty and its dreariness.

The flames rose brilliantly, the sleeping figures of the men were covered with snow, the wind whistled wildly through the trees, whose majestic forms overshadowed us on every side, and our fire, while it shed the light of day on the immediately surrounding objects, diffused a deeper gloom over the farther recesses of the forest.

ANIMAL VITALITY.

The instances of animals found alive in stone and wood, after having been immured there for a long period of time, are among the most wonderful phenomena presented by natural history. All our readers must be aware of the frequent occurrence of toads in the centre of large blocks of solid stone; but they may have heard less of creatures found in other substances. In December, 1822, a very curious discovery was made at the saw-mill near Stratford, in Essex. In adzing the edges of an inside plank of the zebra-wood—one of the hardest and driest kinds of timber imported into this country—a creature of the cerambyx species was cut in two. The workman, on searching farther, and with some care, found another of the same kind, which he carefully preserved. It was two inches long, the colour darker than a cinnamon-brown; and what, considering its place of residence, was most wonderful, the head was armed with two delicate feelers, twice the length of the body. The animal was at first in a torpid state, but on being carried to the house of a neighbouring naturalist, and placed near a fire, it recovered animation, and ate some brown sugar very greedily. Being placed in a warm situation, it lived till the 15th of January, taking very little nourishment except milk and water. It was kept upon a chimney-piece on some twigs of a tree, under a bell-glass; so that perhaps the temperature might have been too high, and its powers too much excited, to allow it to live through the winter. How its feelers had been disposed in the wood, seemed one of the

most surprising circumstances connected with this creature: while alive, it usually carried these antennæ over its back, but occasionally brought them forward. Having ten joints in each, it had the power of folding them on its body.

Another instance of animal vitality prolonged under similar circumstances, occurred a few years before. A clerk in one of the courts of Guildhall had been often staggered, if not frightened, during his labours, by the sound of something like what superstition has named the *death-watch*, too near his desk to bode any good to him. This old desk had been a court appendage for a number of years; and our clerk's astonishment may be surmised, when, one day, his attention being peculiarly attracted by the ticking noise, he first saw a minute hole perforated to the surface from the inner wood, and soon after a portion of the insect-instrument by which this operation was performed, protruded. With his penknife he carefully enlarged the orifice, and ultimately succeeded in digging out an animal resembling the cerambyx of the zebra-wood, but of brilliant colours and smaller dimensions. This specimen was presented to Sir J. Banks, and is, we presume, still in the collection left by him.

The inferences which may be drawn from these memorable phenomena, we leave to the natural philosopher: in a popular point of view, they are worth recording for their extreme curiosity.—*Chambers' Journal*.

THE FRIEND.

ELEVENTH MONTH, 1, 1834.

Considering the time which has elapsed since the act of the British government for the abolition of slavery in her colonies has been in operation, it is somewhat remarkable that so small an amount of distinct information in regard to its effects has yet reached us. The few stunted paragraphs on the subject which find their way into the newspapers, are rather of a vague and unsatisfactory nature, varying according to the bias of the person who supplies them. One thing, however, is pretty evident, that although we hear more or less of the disinclination of the negroes to labour, none of those awful insurrections, burnings, and massacres which many persons were so ready to predict, have occurred. The probability is that we shall remain unprovided with clear, detailed, and authentic statements, until we receive them through the medium of official reports transmitted to England.

The following is taken from one of the London papers by a late arrival.

Mount Vesuvius.—The most affecting details of a recent eruption of Mount Vesuvius have reached us. In a former account we stated that in August an eruption had taken place, which on the evening of the 25th began to subside. On the 27th, 28th, and 29th, new craters opened, and produced ravages awful to contemplate. Thousands of families were flying from their native land, old and young, dragging through heavy masses of heated cin-

ders. Fifteen hundred houses, palaces, and other buildings, and 2,500 acres of cultivated land, have been destroyed by the fire. The village of St. Felix, had already been abandoned. The lava soon poured upon this place, and in the course of an hour, houses, churches, and palaces, were all destroyed. Four villages, some detached houses, country villas, vines, beautiful groves, and gardens, which a few instants before presented a magnificent spectacle, now resemble a sea of fire.

On the 3d inst. nothing but stones and cinders were ejected, and every prospect existed of the eruption being soon at a close. The palace of the Prince of Attayoune, and 500 acres of his land, are utterly destroyed. The cinders fell during an entire night over Naples, and if the lava had taken that direction, there would have been an end to that city.

In complying with the request of our correspondent A., while we concede all due praise to "The Christian Soldier," as a poetical performance, we must signify our opinion that the metaphors and figures introduced, are not exactly in keeping with the gentleness and benignity which, as it appeared to us, constituted so marked a feature in the character of our deceased friend.

A stated meeting of the Male Branch of the "Auxiliary Bible Association of Friends in Philadelphia Quarterly Meeting," will be held on the evening of second day, the 3d inst. at 7 o'clock, at the usual place.

JOHN CARTER, *Secretary*.

11th mo. 1, 1834.

NOTICE.

A stated meeting of the Concord Auxiliary Bible Association of Friends, will be held at Middleton meeting house, on second day, the 10th of this month, at 11 o'clock A. M. The female members are particularly invited to attend.

JESSE J. MARIS, *Secretary*.

11 mo. 1, 1834.

The annexed notice was handed for insertion, but was overlooked at the time.

An evening school for the free instruction of Coloured Men, will be opened in the school house on Wager street, a little north of Race street, between Twelfth and Thirteenth streets, on second day, the 13th inst. Persons wishing to obtain admission, are requested to make application to

WM. SCATTERGOOD, S. W. cor. of Second and Green streets:

Geo. M. HAVERSTICK, No. 23, Chesnut st.

M. C. COPE, No. 342, Arch street.

JAMES KITE, No. 58, Walnut street.

Dr. C. F. MATLACK, No. 37, North Fifth street.

JOHN C. ALLEN, No. 180, South Second st.

THOMAS BOOTH, No. 302, Pine street.

After the opening of the school, application may also be made to the teacher at the school room.

Tenth mo. 7, 1834.

Communicated for "The Friend."

Essay on the Discipline of the Primitive Christians, and on that of the Society of Friends.

From the seventh edition of J. J. Gurney's "Observations, &c."

(Concluded from page 13.)

Previously to the regular institution of our annual assembly, meetings had been occasionally held in London, consisting only of the ministers of the Society, who were convened from various parts of the country, in order to confer on subjects connected with their common cause. These conferences continued to be held in connection with the yearly meeting; and were soon joined by the elders, on whom it devolved to cherish and guard the ministry. In process of time similar meetings were formed in connection with the quarterly and monthly meetings in every part of the country, and they are still regularly maintained. Their specific object is to exercise a watchful care over their own part of the body; and they have been found of great use in assisting to secure the right religious standing, and the harmonious operations, of those amongst us who are called to labour in the gospel, or to watch over the flock of Christ. But the meetings of ministers and elders have no concern with the conduct of the discipline; they are entirely destitute of legislative authority.

That authority has uniformly rested with the yearly meeting, that is, with the body at large; and the monthly meetings were set up for the express purpose of carrying the discipline into effect. They are the hands of the body, the executors of the law, entrusted with a parental authority over their individual members. In point of fact, it is by means of these subordinate assemblies that the church, in its separate and local associations, regulates its own affairs, and governs itself.

It cannot be necessary, on the present occasion, to enter at large into a view of the business which devolves on our monthly meetings. No sooner were they regularly established, than a variety of objects came under their attention; the care of the poor, the protection and assistance of the afflicted and imprisoned, the Christian and orderly conducting of marriages and burials, the registration of births and deaths, the education of children, the settlement of differences to the exclusion of legal proceedings, were all of them subjects which claimed the attention of these executive bodies, and which continue to do so to the present day.

By far the most important of their functions, however, is the spiritual care of their individual members. This care is especially called forth by certain enquiries, respecting the moral and religious state of the body, which are answered periodically for the information of the quarterly meetings. Each little church amongst us is thus brought, at certain periods, to a deliberate view of the condition of its members, and advice is often extended as occasion may require. Again, when cases occur of breaches of morality, or of a departure from our more important Christian testimonies, it is the monthly meet-

ing which must ultimately sit in judgment on the transgressor; and either pass over the fault on receiving proofs of repentance, or separate him, for a season at least, from his fellowship with the body.

It is not without meaning that a stress is here laid on the word *ultimately*; for Friends have always upheld the importance of the preceding steps, which ought, if possible, to take place in dealing with delinquents. The first of these is *private admonition*—"If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he hear thee, thou hast gained thy brother!" "Admonish a friend," said the son of Sirach, "it may be that he hath not done it; and if he have done it, that he do it no more. Admonish a friend, it may be that he hath not said it, and if he have, that he speak it not again. Admonish a friend, for many times it is a slander, and believe not every tale." The views of this wise, though apocryphal writer, are coincident with those which our Society has always endeavoured to maintain. We consider it to be our individual duty to communicate *in private* with a supposed offender, before we mention his fault to a third person. If we then find that it has not been committed, our care on his account is removed. If, on the contrary, he is guilty of it, our own adherence to an honourable secrecy may greatly increase the efficacy of our endeavours to restore him to the right way.

But important as is the *individual* duty of private admonition, it affords no pretext for the absence, in any church, of an official oversight. It is an essential part of our system of discipline, that as far as circumstances will allow, "two or more faithful Friends" should be appointed to this office in each meeting. The proper business of these persons is to exercise a godly care over all the members of the body; to watch against occasions of offence, to settle disputes, and to endeavour to reclaim delinquents, when the evil first appears; to strengthen the weak, to rebuke the gainsayers, to reprove the careless, and to maintain, by every means in their power, that purity and harmony in the body which best adorn our Christian profession. Nor must it be forgotten, that those whom the Holy Spirit raises up to be overseers in the church, ought not only to show, but to lead the way—to be examples to the flock "in all holy conversation and godliness."

I conceive that the elders and overseers in our meetings—did they fully occupy the place assigned to them—would very nearly correspond in point of authority and function with the same officers in the primitive church. And it is no less clear that it is the Christian duty of the younger and less experienced members of the body, to render to them a ready deference and obedience, as to those who watch over their souls, and must give an account of their stewardship. "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you, be subject one to another, and be clothed with *humility*; for God resisteth the proud, and giveth grace to the humble."

In communicating with a brother who has

been "overtaken in a fault," it will ever be the first endeavour of the truly Christian overseer, to *restore* such an one in the spirit of meekness." "The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."

Nor ought the effort of the church, to reclaim her wandering members, to end with the kindly offices of the overseers. When the third step commanded by our Saviour has been taken, and the collective body is informed of the offender's fault, repeated visits should be made to him by persons selected for the purpose, and every endeavour used to bring him to repentance. Such, I trust, is the usual practice of our monthly meetings. Yet I believe there is often a danger lest our care over transgressors should cease after dismission has taken place. Where there is any love for the truth in the disowned party, or any open door for continued efforts on his account, his separation from the body ought surely to be regarded as merely temporary; and it is our bounden duty, with all diligence and prayer, to seek his restoration. "Sufficient to such a man," said the apostle Paul on an occasion of this kind, "is this punishment which was inflicted of many. So that, contrariwise, ye ought rather to forgive him, and comfort him, lest, perhaps, such a one should be swallowed up of overmuch sorrow." To conduct our discipline with impartiality and vigour, and steadily to maintain its *integrity*, is indeed of essential importance to the welfare of the body. Yet the main characteristic of Christian discipline is love—that love which seeks, above all things, the salvation of sinners.

[After a few remarks on a query addressed to the quarterly meetings, and one or two other circumstances more applicable to the English discipline than to our own, the author proceeds.]

It is satisfactory to reflect on the unbroken regularity with which the system now detailed has been maintained in our Society for more than a century and a half. From year to year, and from generation to generation, Friends have kept up their monthly, quarterly, and yearly meetings, and have never found occasion materially to alter the plan so wisely laid down for them by their predecessors. This plan has been, from the beginning, remarkable for that simplicity on the one hand, and that precision on the other, which, under Providence, could alone insure its usefulness and stability; and it affords a clear evidence that there was nothing in the religious views of the early Quakers, opposed to the principles of Christian order. Some persons, indeed, there were, under our name, of a wild and ungoverned spirit, who refused to submit to these wholesome provisions; but, by the Society at large, they were embraced with gladness, and have ever since been found easy to apply, and salutary in their operations.

While we cannot reasonably doubt, that in

constructing this plan, George Fox and his coadjutors were favoured with the gracious aid of the Holy Spirit, it is probable that their attention was closely fixed on the pattern of discipline presented to them in the New Testament. Their system was indeed more developed than that of the primitive believers is known to have been, especially as it regards the subordination of one class of meetings to another; but with regard to main principles, as well as in many distinct particulars, the views and practices of Friends, with respect to church order, appear to be the same as those of the primitive Christians.

The acknowledgment of Christ as the only Head and Priest of his people—the direct dependence upon him as the present Ruler of the church—the divine origin of the gift of the ministry, and the absence of all human restriction, as to the persons who might exercise it—the voluntary support of the poor—the appointment, in every church, of deacons to manage the funds raised for that purpose, and of elders and overseers to watch over the flock of Christ; all being distinct, in their official characters, from the prophets or preachers,—the settlement of disputes, not before the magistrates of the land, but by the arbitration of brethren—the private admonition of offenders as the first step in discipline—the care extended over women by overseers of their own sex—the select conferences of preachers and elders—the making of rules, the choosing of officers, the disownment and restoration of offenders, by the assembled believers—are points which distinguish the simple religious polity of the earliest Christians; and all these points are steadily maintained in the Society of Friends.

In conclusion, however, there are two subjects connected with our view of church-government, which appear to claim especial notice. The first is the *absence of all ecclesiastical domination*, or of any distinction between a priesthood in power, and a laity in subjection. No such distinction appears to have been known among the immediate followers of Christ, or in the first and purest age of the churches which they planted—and none such exists among ourselves. Our views on this point are indeed by no means opposed to the just influence of the most experienced members of the church, or to the proper authority of appointed overseers; but we consider ourselves to be brethren, possessed of equal rights; and we conceive it to be the duty and privilege of the church, to conduct its own affairs, and govern itself. And here there is no place, on the part of individuals, for a proud independence, or impatience of restraint; because, as far as Christian discipline extends, every single member is controlled and governed by the body at large.

Now it is very obvious, as has been already observed, that such a form of church government can be safe and salutary, only while we maintain a still higher principle,—that of the supremacy and perpetual superintendence of Christ himself. This is a doctrine on which Friends have at all times delighted to dwell. Often have they been led to call to mind the glowing words of the prophet.—“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;”—often have they found occasion to recur to the doctrine of the apostle, that God hath put “all things” under the feet of Jesus, and “given him to be Head over all things to the church.”

What then is the agency by which Christ conducts his reign, and orders the affairs of his universal people? Scripture and experience alike declare that it is the *agency of the Holy Spirit*. It is by his Spirit that he brings his children into subjection to his will, qualifies them for their respective offices in the body, and guides them individually and collectively in their course of duty.

The second point to which I was anxious to allude is this—the belief of Friends that a manifestation of the Spirit is given to every man to profit *withal*; and that the living members of the church in their endeavours to promote the religious welfare of others, will not fail to receive, as they humbly seek it, his gracious aid and *guidance*. Whether, in such endeavours, we act as private individuals, or in the official character of overseers of the flock, it is still in dependence on our Divine Master, and in obedience to the government of his spirit, that our duties ought to be performed. We believe that it is thus, and thus only, that we can with confidence offer up the prayer of the psalmist, “Establish thou the work of our hands upon us; yea, the work of our hands establish thou it.”

But further—when Christians meet in their corporate capacity, for the purpose of regulating the affairs of the church, and of promoting the cause of religion, Christ is their *rightful president*. And it is our firm belief, that as they reverently wait upon him, they will find him present to assist their deliberations, to prompt their efforts, and to direct their decisions.

That such was the happy experience of the primitive believers has already been shown from scripture; and there is surely no good reason why Christians, in the present day, did they fully rely on God, should not enjoy a sufficient measure of the same blessed privilege.

We, therefore, consider it to be our duty to conduct all our meetings for discipline, with immediate reference to the government of Christ and to the guidance of his Spirit. Whether we are engaged in appointing officers, in acknowledging ministers, in deliberating on their prospects of service, in admitting members, in dealing with delinquents, in extending advice to subordinate meetings, or in discussing propositions made with a view to the welfare of the body—whatever subject, indeed, connected with religion and morality, may engage our attention—we believe it to be right, humbly to wait for Divine direction, and to yield to that judgment, on the subject before us, which appears to be most consistent with the mind of Christ.

On the general maxim, that of every question which can arise in the church, there must be some *right* conclusion, and in the farther belief, that as they diligently seek his

counsel, Christ will lead his dependent followers into that conclusion, we admit, in our meetings for discipline, of no division of members—of no settlement of any point by majority. Neither have these assemblies, any more than our meetings for worship, a human president. The clerk collects and records the judgment of his brethren, and it is his duty, during the course of every discussion, to take care that proper order be preserved. But he has no personal authority over the assembly—no power to put any subject to the vote—no casting vote of his own.

That this is a principle worthy of our Christian profession, and eminently conducive to the welfare of the church, cannot with any reason be denied; and although its *full effect* may often be prevented by the infirmity of our nature, we are bound to acknowledge that it works well in practice. I am not aware that a single instance has occurred in this country, of the settlement of any question in a meeting for discipline—monthly, quarterly, or yearly—by the division of its members. Have we not then much cause for thankfulness to Him who raised up our forefathers by his power, that he still condescends to preserve us, as a people, in some degree of practical dependence on his own authority; that he still brings us, from time to time, into the same judgment; that he still enables us, when our opinions differ, to condescend one to another *in love*?

Certain it is, that the more we are weaned from the eagerness of the carnal mind, and brought to wait patiently on the Lord, the better we shall be prepared to receive and follow his counsel; the more eminently we shall enjoy the UNITY OF THE SPIRIT IN THE BOND OF PEACE.

For “The Friend.”

That honourable elder, George Fox, left behind him an epistle of affectionate admonition to Friends, with an inscription intimating that it should not be made public before his decease. His heart was filled with a Christian care and solicitude not only for the flock of his own day, but for those who might survive when he should be called to his eternal rest. He knew that he possessed, in a very influential degree, the esteem of those whom he had been instrumental in gathering into a united body; and was doubtless well aware how deep would be the impression of a voice, as it were, from the grave of one so much beloved, addressing his surviving friends. He was not alone in this mode of imparting to his successors in the truth the admonitions of patriarchal solicitude, for their instruction. Repeated instances might be found in our history, of posthumous preaching by some of our ancient worthies; and it is somewhat remarkable that these communications have generally been affectionate and earnest exhortations to a continued abiding in the *simplicity* to which our early Friends felt themselves called to bear a noble and a conspicuous testimony.

A friend, the other day, put into my hands a copy of the following address by David Cooper, late of Woodbury, N. J., to his children and friends, which, according to his re-

quest, was publicly read on the occasion of his funeral, in the year 1795. It shows his earnest desire for the maintenance of true simplicity and humility on such solemn occasions, and for the spiritual instruction of those who assemble to witness the impressive scene, of depositing the mortal remains of a fellow-being in the silent tomb. N.

DEAR CHILDREN,—I have thought it my duty, while living, to show forth an example of simplicity and plainness, becoming the religious profession I made, and am desirous this example may go with me to the grave. To which end I now direct, that my coffin be made in the manner they constantly were in the days of simplicity and virtue, when I was a youth; flat, and of pine or lin boards; and the expense this may save I direct my executors to give to some poor person in the neighbourhood, which will do more good than to moulder in the earth. For the folly and vanity of man never appears more idle and inexcusable, than in showing an emulation and fondness for pomp and show at funerals; when the most humbling object, mortality and dissolution, is before their eyes, and ought to impress the survivors with the most solemn and awful sense of the state of uncertainty in which they themselves exist, and how fast they are also hastening to the grave!

And if Friends see cause to have a meeting at the time of my burial, let this poor frail body be first covered in the earth; as the contrary practice mostly arises from a foolish desire in the relatives to have that mark of distinction and respect shown to the deceased, and hath many other exceptions in my view. And at the grave, if you are easy with it, this may be read.

And you, my friends and neighbours, who are assembled to perform the last kind office to a fellow-creature, may the opportunity be improved, and inspire a deep reflection of what importance it is to die the death of the righteous, and make an end like unto theirs. For such as die in their sins, be assured, into that state of felicity where Christ is, they can never come. When you hear this, every hard thought will be silenced; you will not suspect me of deceit, or other views in penning it, than your good. It is that, simply, I covet. Your gold or silver, smiles or frowns, are now of no consequence to me. But, oh! my soul breathes, at the writing hereof, that the inhabitants of this land of my nativity and neighbourhood, where I have spent my days, may increase in grace, and in the saving knowledge of God; that so their end may be peace. Amen.

DAVID COOPER.

Woodbury, 30th of the 4th mo., 1783.

The subjoined address was forwarded by a much valued friend of the editor, who, in a note to him, remarks, "I send thee the prefixed, which, if thou approve of it, may occupy a place in 'The Friend.'" I met with it many years ago, and being pleased with it took a copy."

Printing of a paper seems by no means an appropriate employment for "First day morn-

ings," yet if any thing could excuse such a practice, articles so excellent, and altogether so unexceptionable as this, would.

From a paper which some years ago was printed on first day mornings, in London.

An Address to the Youth of both Sexes.

Fine parts, learning, or rank in life, without virtue, are not sufficient qualifications in a man whom you admit to your intimacy and friendship. You will derive more solid advantage and profitable instruction from one hour's converse with a man of sobriety and virtue, than from a year's intimacy with one of more shining talents, if joined with profligate principles and licentious conduct.

The greater a bad man's accomplishments are, the more dangerous he is to society, and the less fit for a companion. Vice in a pleasing garb is most likely to prove destructive.

Although friendship is the balm of life—"the cordial drop," dispensed by heaven to exhilarate its languor, and alleviate its cares; yet you can have but few friends in the extensive sense of the term. Such is the frailty and depravity of human nature, that a few only are susceptible of, or know how to cultivate, a true and lasting friendship. It is, indeed, a plant of celestial extract, of tender violations apt "to die;" an exotic on earth, it will not flourish in every soil. The man who in the unreserved openness of his heart exposes his weakness freely, and (if I may be allowed the metaphor) strips himself naked before his supposed friends, will find among them more Hams than Japets. Many who are warm in the profession of friendship will, either from a fond desire of revealing secrets, or the baser motive of detraction, expose his feelings with cruel aggravations. The base officiousness of such detractors may, perhaps, receive approbation from the self-righteous and the profane, for they will not consider that it is only exercised by these betrayers of friendship to gain reputation on the comparison and to hide still greater deformity: therefore, in the choice of your friends, be cautious whom you admit under that sacred character. A false friend will injure you more than a thousand open enemies, and is in reality a very despicable character.

Reject the first intrusions of pride; "it was not made for man," and very ill becomes him. Pride is a Proteus which, the more easily to gain admission in the mind, assumes innumerable forms, but there is one certain test whereby it may always be discovered: all its secret suggestions centre in the exaltation of self, and a comparative depreciation of others. At first a pigny, it secretly solicits an entrance into the mind; when once admitted it will enlarge to a monster, and usurp sole dominion there. What, alas! has vain man to be proud of? If he be wise, wealthy, comely and honourable, these are not self-acquired accomplishments, but the gracious gifts of his Creator, for which humble thanksgiving is due. To whatever attainments he arrives, whatever excellences, they all proceed from the bounty of that Being, who can divest him of them all in a moment, and leave him an idiot.

If you consider your own numerous imperfections, and the infinitely great obligations

you are under to the source of every blessing, it will produce humility, and this is the most excellent state of the human mind. In proportion as we are proud of our own accomplishments, self-confidence will ensue, which is the certain path to ruin. A humble trust in, and continual dependence upon, the greatest and best of Beings for strength and preservation, is the only state of safety, and will best promote our present as well as eternal happiness.

Humility in ourselves will produce kindness for and from others. To be humble, kind, benevolent and grateful, is to possess a disposition of mind ever acceptable to that God whose omniscience pervades our most secret thoughts as well as actions, and pleasing in the sight of wise men. "The humble he will teach of his ways, and the meek he will lead in the paths of true judgment." Happy are the youth who are thus taught and led, the preservation of Divine Providence will protect them here, and their end will be "joy unspeakable and full of glory."

For "The Friend."

OCCASIONAL THOUGHTS.—NO. XI.

The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high: that saith in his heart, who shall bring me down to the ground?

Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord.—Obadiah, 3, 4.

There is perhaps no wrong disposition proceeding from the human heart, which the possessor seems so willing to justify and deem pardonable, as that of pride; for however an *improper* pride may be condemned as sinful, we shall often find that each one thinks that *degree* which he *himself* possesses entirely excusable; and this indulgence is not confined to those who would be termed *gay* and thoughtless, but a pious writer who knew much about the heart of man, and the power of grace, has justly observed, that "pride is the Christian's besetting sin."* We often have heard those from whom we should look for better things, advancing the sentiment that a becoming pride, a reputable pride, &c. is commendable; at the same time evincing, by their conversation and deportment, a spirit opposed to the meekness required by the gospel, and which has a tendency to circumscribe their usefulness and lessen their influence as Christians: for even those who make no pretensions to religion themselves, are quick discerners of what it requires in others, and they have, ordinarily, but little faith in the piety of that man or woman, who, however endowed with *other* characteristics of the Christian, is yet wanting in *humility*. If we examine the sacred records, we shall find that no kind or degree of this evil is there tolerated—that there is nothing more frequently set forth as opposed to the spirit of holiness, or which the Lord's controversy is more decidedly against. In one place it is said, "Him that hath an high look and a proud heart will I not suffer." Solomon says, "An high look and a proud heart is abomination to the Lord;" and again, "An high look and a proud heart is sin." And

our Saviour in his address to the Pharisees, enumerates "pride" among the fruits of the unregenerate heart. Who then shall pretend to say how much of this root of sin they may suffer to remain behind? There are none of us, I presume, but who have at times observed the workings of this enemy to our soul's peace—though we may, perhaps, at present, only be remembered of its existence, by an occasional "high look," or sudden rising of spirit—where we suppose a reflection or slight to have been cast upon our family—or our own dignity or abilities. Let us remember it is not the effect of this evil which is so opposed to Christian meekness, but its simple existence—the "high look" and the proud heart, lurking within. We must be humbled in spirit if we would be exalted. The pride of Edom as portrayed above, was the principal cause of her destruction, and the unhumbed heart ever has been, and is still, the source of much chastisement and suffering to those, who only need its eradication to make them favoured servants of the Lord. 'Tis this alone that in many cases, keeps us at a distance from God, and prevents that sweet sense of the divine favour which is he pleased to bestow upon those who simply seek that honour, which cometh alone from him. I know there are some who have said, "It is not required of us to humble ourselves before men, but only in the sight of our Maker," but where do they find this definition of humility? What saith the scriptures? "Let us not please ourselves, but each one please his neighbour for good, &c.," "In honour preferring one another." "Yea, all of you be subject one to another." "Whosoever will be chief among you, let him become your servant." "Yet have I made myself a servant unto all." Our great Redeemer and example "made himself of no reputation." Here then we see that pride, and what some call dignity, had no place among these great men: and what place should it have among those who profess to be walking in the same path?

"Let us one and all humble ourselves that we may be exalted: let us be clothed with humility," for "God resisteth the proud and giveth grace to the humble."

***h.

For "The Friend."

In looking over some manuscripts, I found the following beautiful lines, which appear so applicable to the departure of the late beloved friend, Henry Hull, that they are sent for insertion in "The Friend," (if the editor thinks suitable.) There are many of the younger members in our Society, as well as older, who will long remember him with interest and affection. And there may be others beside the writer of this communication, who can recollect the next meeting held at our North House after the decease of a Father in Israel, that eminent servant of Christ, T. S., when H. Hull, rose with these very appropriate words:

"What when a Paul has run his race,
Or when Apollo dies,
Is Israel left without resource?
And have we no supplies?

Yes! while the dear Redeemer lives
We have a boundless store,
And shall be fed with what He gives
Who reigns for evermore!"

And after alluding in a very feeling manner to the loss then sustained in that part of the vineyard, &c. &c., he appeared in supplication, saying, "We implore the notice of thee, O righteous Father! who in the dispensations of thy providence, has seen meet to remove from works to rewards, one of thy truly devoted servants; whose loss will no doubt be severely felt in the church militant! Great, indeed, is the deprivation of this particular meeting! We pray thee, therefore, O gracious Being! to behold and visit this vine and the vineyard of thy right hand planting! and unto the different classes now present, we desire thy great mercy and loving kindness may be extended! On behalf of the aged, who have borne the burden and the heat of the day, and have withstood the many and various temptations which have assailed them in their pilgrimage through this vale of tears, we humbly pray thee, if consistent with thy benign will, to be near them at the close of time; so that when the solemn messenger arrives, they may feel the guardian angel of thy presence, to be round about, and conduct them to the realms of never ending felicity! And may all the different classes amongst us, be favoured to keep their ranks in righteousness, and thy blessed glorious work go on and prosper, until the knowledge of the Lord shall cover the earth, as the waters cover the seas; and the praise and excellency thereof be ascribed unto thee, who presides in the heaven of heavens, who is for ever worthy of all adoration and renown, thanksgiving and praise. Amen."

This was written down immediately after that meeting, by a young person, who was then present; and we doubt not but the prayer for the presence of the guardian angel was answered at the departure of this servant of the Lord—for it is declared, "precious in the eyes of the Lord, is the death of his saints." A.

THE CHRISTIAN SOLDIER.

Occasioned by the sudden death of a clergyman after having declared, in his last sermon, on a preceding evening, that he hoped to die as an old soldier of Jesus Christ, with his sword in his hand.

"Servant of God! well done;
Rest from thy loved employ;
The battle fought, the victory won
Enter thy Master's joy."
—The voice at midnight came;
He started up to hear,
A mortal arrow pierced his frame;
He fell,—but felt no fear.

Tranquil amidst alarms,
It found him in the field,
A veteran slumbering on his arms,
Beneath his red cross shield:
His sword was in his hand,
Still warm with recent fight;
Ready that moment at command,
Through rock and steel to smite.

It was a two-edged blade,
Of heavenly temper keen;
And double were the wounds it made,
Where'er it smote between:
'Twas death to sin;—'twas life
To all that mourn'd for sin;

It kindled, and it silenced strife,
Made war and peace within.

Oft with its fiery force,
His arm had quell'd the foe,
And laid resistless in his course,
The alien armies low.
Bent on such glorious toils
The world to him was lost;
Yet all his trophies, all his spoils,
He hung upon the cross.

At midnight came the cry,
"To meet thy God prepare!"
He woke,—and caught his Captain's eye:
Then, strong in faith and prayer,
His spirit, with a bound,
Burst its encumbering clay;
His tent at sunrise, on the ground,
A darkened ruin lay.

The pains of death are past,
Labour and sorrow cease,
And life's long warfare closed at last,
His soul is found in peace,
Soldier of Christ it will denote;
Praise be thy new employ:
And while eternal ages run,
Rest in thy Saviour's joy.

MONTGOMERY.

"Wouldst thou know," says Quarles, "the lawfulness of the action which thou desirest to undertake, let thy devotions recommend it to Divine blessing. If it be lawful thou shalt perceive thy heart encouraged by thy prayer; if unlawful thou shalt find the prayer discouraged by the heart, that action is not warrantable which either blushes to be a blessing, or having succeeded, dare not present a thanksgiving."

MARRIED at Friends' meeting house, Orange street, on fourth day the 3d of ninth month, JOSEPH HOWELL to HANNAH AUSTIN, all of this city.
— at Friends' meeting house, in Lockport, Niagara Co. N. J., on the 26th of the sixth month, 1834, SAMUEL HESTON, of Batavia, to SARAH P. COMSTOCK, daughter of the late Nathan Comstock, of the former place.

The above notice, it appears, was early forwarded, but the insertion has accidentally been delayed.

The following table is inserted by request, for the general information of Friends.

Bible Association of Friends in America.

PRICES OF BIBLES AND TESTAMENTS.

All the Bibles contain the References, Family record, Index, and Concordance, except No. 1, which is designed principally for schools.

	Number of Bibles	Number of vols.	How bound.	Price to subscribers, bers, auxiliaries, and book-sellers.	Price to others.
Common Bible,	1, 1	1	Sheep,	1 75	3 00
Fine Bible,	1, 1	1	do	2 00	3 25
Do.	4, 2	2	do	2 50	2 75
Do.	4, 3	3	do	3 00	3 25
Do.	5, 2	2	Calif.	2 50	2 75
Do.	5, 3	3	do	3 50	3 75
Do.	5, 5	5	do	4 25	4 50
Do.	1	1	Folded	1 50	1 75
Superfine Bible,	2, 2	2	Calif.	7 00	7 00
Do.	2, 2	2	Muslin	8 00	8 00
Do.	2, 2	2	Muslin	5 00	5 00
New Testament,	1	1	Hf. bd.	3 14	3 7 1/2
Do.	1	1	Sheep,	50	60

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PHILADELPHIA.

For "The Friend."

THE ELEPHANT.

(Anecdotes of, continued from p. 20.)

A wooden house was, in 1818, constructed at St. Petersburg for the elephants which the Schah of Persia had presented to the Emperor of Russia. The male elephant was twelve feet high; his tusks had been partly sawed off, and encircled in golden rings. This was the same elephant on which the sovereign of Persia used to ride, with a canopy over his head. Several Persians, who were accustomed to attend on these animals, continued to reside at St. Petersburg. A singular incident took place on one occasion with the male elephant:—A lady, whom curiosity frequently attracted to see him, never paid him a visit without carrying along with her some bread, apples, and brandy. One day, the animal, as a testimony of his gratitude, seized her with his trunk, and placed her upon his back. The poor lady, who was not prepared for this act of gallantry, uttered piercing shrieks, and entreated the assistance of those who were standing near. The Persians, however, prudently advised her not to stir, and she was obliged to wait till the elephant placed her on the ground as carefully as he had raised her.

Porus, a king of India, in a battle with Alexander the Great, being severely wounded, fell from the back of his elephant. The Macedonian soldiers, supposing him dead, pushed forward, in order to despoil him of his rich clothing and accoutrements; but the faithful elephant, standing over the body of his master, boldly repelled every one who dared to approach; and, while the enemy stood at bay, took the bleeding monarch up with his trunk, and placed him again on his back. The troops of Porus came by this time to his relief, and the king was saved; but the faithful elephant died of the wounds which he received in the heroic defence of his master.

Some years ago, an elephant at Dekan, from a motive of revenge, killed its conductor. The wife of the unfortunate man was witness to the dreadful scene, and, in the frenzy of her mental agony, took her two children, and threw them at the feet of the

elephant, saying, "As you have slain my husband, take my life also, as well as that of my children!" The elephant became calm, seemed to relent, and as if stung with remorse, took up the eldest boy with his trunk, placed him on its neck, adopted him for its cornac, and never afterwards allowed another to occupy that seat.

A female elephant, belonging to a gentleman in Calcutta, who was ordered from the upper country to Chittagong, in the route thither, broke loose from her keeper, and, making her way to the woods, was lost. The keeper made every excuse to vindicate himself, which the master of the animal would not listen to, but branded the man with carelessness, or something worse—for it was instantly supposed he had sold the elephant. He was tried for it, and condemned to work on the roads for life, and his wife and children sold for slaves. About twelve years afterwards, this man, who was known to be well acquainted with breaking elephants, was sent into the country with a party to assist in catching wild ones. They came upon a herd, and this man fancied he saw amongst the group his long lost elephant, for which he had been condemned. He resolved to approach it, nor could the strongest remonstrances of the party dissuade him from the attempt. Having reached the animal, he spoke to her, when she immediately recognised his voice; she waved her trunk in the air as a token of salutation, and spontaneously knelt down, and allowed him to mount her neck. She afterwards assisted in taking other elephants, and decoyed three young ones, to which she had given birth in her absence. The keeper returned, and the singular circumstances attending the recovery being told, he regained his character; and, as a recompense for his unmerited sufferings, had a pension settled on him for life. This elephant was afterwards in possession of Warren Hastings, when governor-general of Hindostan.

There is a curious fact of the attachment of an elephant for an infant, mentioned in the "Philosophical Transactions:" he is said never to have been happy but when the infant was near him. The nurse, therefore, frequently took the child in its cradle, and placed it between the feet of its attached friend. He became at length so accustomed to the presence of his guest, that he would not eat his meat when the infant was absent. When the child was asleep, he watched it with much solicitude, and, when flies approached, he drove them off with his trunk; if it awoke, and cried, he would rock the cradle till the child again fell asleep.

The author of the "Twelve Years' Military Adventures," says.—"I have myself seen the wife of a mohout give a baby in charge to an elephant, while she was on some business, and have been highly amused in observing the sagacity and care of the unskillful nurse. The child, which, like most children, did not like to lie still in one position, would, as soon as left to itself, begin crawling about, in which exercise it would probably get among the legs of the animal, or entangle itself in the branches of the trees on which he was feeding, when the elephant would, in the most tender manner, disengage his charge, either by lifting it out of the way with his trunk, or by removing the impediments to his free progress. If the child had crawled to such a distance as to verge upon the limits of his range, (for the animal was chained by the leg to a peg driven into the ground,) he would stretch out his trunk, and lift it back as gently as possible to the spot whence it had started."

That elephants are susceptible of the most tender attachment to each other, is evinced by the following occurrence, which is recorded in a French journal:—In the year 1786, two young elephants, about two years and a half old, were brought from the island of Ceylon into Holland, as a present to the stadtholder, from the Dutch East India Company. They had been separated, in order to be conveyed from the Hague to the *Jardin des Plantes*, at Paris, where there was a spacious apartment fitted up for their reception. This was divided in the middle to keep the animals apart, but communicated by means of a portcullis. These apartments were surrounded by a palisade of strong rails. The morning after their arrival they were brought into this habitation, the male elephant being first introduced. He examined, with an air of suspicion, the whole place, tried the beams individually, by shaking them with his trunk, to see if they were fast. He endeavoured to turn round the large screws which bound them, but this he found impracticable. When he came to the portcullis between the two partitions, he discovered it was secured only by a perpendicular iron bolt, which he lifted up with his trunk, pushed open the door, and entered the other apartment, where he received his breakfast. It was with great difficulty these animals had been separated; and, not having seen each other for some months, the joy they exhibited at meeting, after so long a separation, is hardly to be described. They immediately ran to each other, uttered a cry of joy that shook the whole building, and blew air from their trunks with such violence that it seemed like the blast of a smith's

bellows. The pleasure of the female seemed the most lively: she expressed it by moving her ears with astonishing rapidity, and tenderly twining her trunk round the body of the male. She particularly applied it to his ear, where she kept it for a long time motionless, and, after having again folded it round his body, she applied it to her own mouth. The male, in like manner, folded his trunk round the body of the female, and the pleasure he seemed to experience was of a sentimental cast, for he expressed it by shedding tears. After that time, they were kept in the same apartment, and their attachment and mutual affection excited the admiration of all who visited the menagerie.

The following is an example of the attachment of the elephant to other animals.—In the year 1740, the Emperor of Turkey sent the present of an elephant to the King of Naples, which formed a particular attachment to a ram, that was, together with some other animals, confined in the same stable with the elephant. They became extremely familiar; and the ram used to amuse himself, by butting with his horns against the elephant's legs, and sometimes his forehead. This the elephant bore with seeming good nature; but sometimes the ram abused this familiarity, by butting harder than was agreeable to his friend; and the only punishment which he inflicted upon him, was to take him up in his trunk, and throw him upon a dung heap at some little distance. If any other of the animals attempted to take liberties with him, he would dash them against the wall with such violence, that they were killed on the spot.

The elephant is not less disposed to resent an injury, than to reward a benefit. It has been frequently observed by those who have had the charge of elephants, that they seem sensible of being ridiculed, and seldom miss an opportunity of revenging themselves for the insults they receive in this way. An artist in Paris wished to draw the elephant in the menagerie at the *Jardin des Plantes* in an extraordinary attitude, which was with his trunk elevated in the air, and his mouth open. An attendant on the artist, to make the elephant preserve the attitude, threw fruits into his mouth, and often pretended to throw them, without doing so. The animal became irritated, and, seeming to think that the painter was the cause of his annoyance, turned to him, and dashed a quantity of water from his trunk over the paper on which the painter was sketching the portrait.

A merchant at Bencoolen kept a tame elephant, which was so exceedingly gentle in his habits, that he was permitted to go at large. The huge animal used to walk about the streets, in the most quiet and orderly manner, and paid many visits through the city to people who were kind to him. Two cobblers took an ill-will to this inoffensive creature, and attempted several times to prick him on the proboscis with their awls. The noble animal did not chastise them in the manner he might have done, and seemed to think they were too contemptible to be angry with them. But he took other means to punish them for their temerity: he filled his trunk

with water of a dirty quality, and, advancing towards them in his ordinary manner, spouted the whole of the puddle over them. The punishment was applauded by those who witnessed it, and they were laughed at for their folly.

Wolf, in his *Voyage to Ceylon*, relates the following anecdote:—A person in that island, who lived near a place where elephants were daily led to water, and often sat at the door of his house, used occasionally to give one of these animals some fig leaves, a food to which elephants are very partial. Once he took it into his head to play the elephant a trick: he wrapped a stone round with fig leaves, and said to the cornac, "This time I will give him a stone to eat, and see how it will agree with him." The cornac answered, "That the elephant would not be such a fool as to swallow a stone." The man, however, reached the stone to the elephant, who, taking it with his trunk, immediately let it fall to the ground. "You see," said the keeper, "that I was right;" and, without farther words, drove away his elephants. After they were watered, he was conducting them again to their stable. The man who had played the elephant the trick was still sitting at his door, when, before he was aware, the animal ran at him, threw his trunk around his body, and, dashing him to the ground, trampled him immediately to death.

The following interesting example of an elephant resenting an injury is related by M. F. Cuvier. This animal was entrusted, at the age of two or three years, to a young man who took care of it, and who taught it various exercises, which he made it repeat for the amusement of the public. It was entirely obedient to its master, and felt a lively affection for him. Not only did it submit, without the smallest hesitation, to all his commands, but was even unhappy in his absence: it repelled the advances of every other person, and even seemed to eat with a kind of regret when its food was presented by a strange hand. So long as this young man was under the eye of his father, the proprietor of the elephant, whether the influence of his family had restrained him, or age had not yet developed his bad propensities, he conducted himself with propriety towards the animal entrusted to his care; but, when the elephant came to be placed in the royal menagerie, and the young man, who was employed to take charge of it, was left to himself, things became changed: he gave himself up to dissipation, and neglected his duties; he even went so far, in his moments of drunkenness, as to strike his elephant. The latter, from being habitually cheerful, became melancholy and taciturn, inasmuch as to be thought unwell. It still, however, obeyed, but no longer with that briskness which showed that all its exercises were regarded by it as amusements; signs of impatience were even sometimes manifested, but they were immediately repressed. It was obvious that very different feelings were combating within; but the situation, so unfavourable to obedience, to which this violent state reduced it, did not the less contribute to excite the discontent of its

keeper. It was in vain that the most positive orders were given to this young man, never to strike his elephant, nor would he be convinced that good treatment alone could restore the original docility of the animal. Mortified at having lost his authority over the elephant, and, especially, at not going through his exercises with the same success as formerly, his irritation increased, and one day, being more unreasonable than usual, he struck the animal with so much brutality, that the latter, goaded to the utmost, uttered such a cry of rage, that its dismayed keeper, who had never before heard it emit such a terrible roar, ran off precipitately; and it was well for him, for henceforth the elephant would not so much as suffer him to come near it. At the mere sight of him, it became furious; and all the means which were afterwards employed in order to inspire it with better feelings, were ineffectual. Hatred supplied the place of love—indocility succeeded to obedience; and, as long as the animal lived, these two were its predominating feelings.

The pleasant article below, copied from the same Edinburgh periodical, to which the columns of "The Friend" have recently been repeatedly indebted, besides the interest which it possesses for the lovers of natural history in general, cannot fail to fix the attention of the youthful portion of our readers, especially the brief notice of poor old blind Tom. Possibly, likewise, some of our country friends may derive from the article hints which may admit of practical application. There are many situations which, at a moderate expense, could be converted into nurseries for fish.

FISH-PRESERVES.

Various country gentlemen have in recent times attempted the establishment of *fish-preserves* on their estates, from which they might, as suited their pleasure, draw a supply of fish for their table, without the trouble of casting nets or employing boats; and it appears exceedingly probable that such a practice may be pursued with a considerable degree of pleasure and satisfaction, especially on our seashores, or the banks of the numerous estuaries and large streams that intersect the land. Those who have suitable premises, or an opportunity for establishing fish-preserves, as well as those who take an interest in details illustrative of natural history, will be pleased with the following account of a celebrated fish-pond, at Logan, in Galloway, on the south-west coast of Scotland, written by the ingenious Mr. M'Diarmid of Dumfries, and published by him in a volume of amusing pieces.*

"In July 1824, I visited for the first time the beautiful bay and harbour of Portnessock, waiting on Colonel M'Dowall, and, with his permission, paid my respects to the finny tribes that people the far-famed fish-pond at Logan; and rarely has my curiosity been more highly gratified. This fish-pond is unlike any thing I ever met with. It was formed in 1800, at an

* Sketches from Nature. Oliver and Boyd, Edinburgh; Simpkin and Marshall, London.

expense of several hundred pounds, and has furnished a wholesome article of food, fatter than it can be found in the open ocean, for considerably upwards of a quarter of a century. The pond, according to Mr. Matheson, builder's measurement, is thirty feet deep, by one hundred and sixty in circumference—that is, at the top, where a wall of solid masonry, several feet high, encircles the rock on every side. The area within was wholly hewn and blasted from the living rock, and communicates with the tide by one of those fissures so common on bold and precipitous coasts. Indeed, if I remember right, it was this circumstance that led to its formation. A ledge of rock, marching with the beach, and lashed by the waves of a thousand winters, was known to be partially undermined; and it occurred to the proprietor, Colonel M'Dowall of Logan, that, by excavating the central or principal mass, a basin might be formed, not only open to the influence of the sea, but so deep, even at neaps, as to enable fishes to disport freely in their native element, though dependent on man for their daily food, and somewhat hampered in their migratory propensities. And this project he successfully executed. By blasting the rock, in a lateral direction, a communication was opened with the natural tunnel, and a barrier erected at the inner extremity, formed of large loose stones, arranged so as to prevent the ingress and egress of any body less insinuating than water. Attached to the pond, and forming its gateway, is a neat Gothic cottage for the accommodation of the fisherman, and round the rock is surmounted by a stone wall, gray with lichen, and beautifully festooned with honeysuckle, 'bin-wind,' and other creeping plants. In every state of wind and tide—in summer, when the cod seek the deep water in quest of herrings—in winter, when not a boat dares venture to sea—Colonel M'Dowall can command a limited supply of the finest fish, and study at his leisure their instincts and habits. From the back-door of the lodge, a stair, neatly cut from the solid rock, conducts the visiter to the usual halting place—a large flat stone projecting into the water, and commanding a view of every part of the aquatic prison. When the tide is out, this stone is completely dry, though the pond remains filled to the depth of eight feet (its bottom being excavated below the level of the sea) and the stranger perceives, not without surprise, a hundred mouths simultaneously opened to greet his arrival. Fishes, in fact, hear as well as see; and the moment the fisherman crosses his threshold and descends the steps, the pond is agitated by hundreds of fins, and otherwise thrown into the greatest commotion. Darting from this, that, and the other corner, they move as it were to a common centre, elevate their snouts, lash their tails, and jostle one another with so little ceremony, that they appear, on a first view, to be menacing an attack on the poor fisherman, in place of the careful limpets he carries. Conceive a lady feeding her poultry, a knot of urchins scrambling for coppers, or a pack of fox-hounds disputing the property of a solitary bone, and you will have some idea of the lu-

dicrous scramble which, even in this watery world, attends the distribution of the *loaces* and *fishes*. Leaves, however, is an improper term, for as the guardian of the pond truly averred, the cod, &c. 'will take nothing but what comes out of the sea.' Touching this point, I naturally felt a little sceptical, and to remove all doubt, purposely dropped into the pond a few crumbs of bread, composed both of oatmeal and flour. In an instant they were darted at by countless competitors, and as often voided, the moment their palates discovered the cheat, until the experiment had made the round of the pond, and the crumbs were fast floating about, to be picked up by the less fastidious swallow. This part of their economy is exceedingly curious, and though we know for certain that trouts have been taught to eat potatoes and porridge, it is probable that nothing but the direst necessity could induce the cod and blochin to partake of the same vegetable fare.

"In July 1824, and for some years previous, not a few of the fisles were actually so tame, that they fed greedily out of the hand, and would have bit their benefactor's fingers into the bargain, if he had been foolish enough to allow them; while others were so shy, that the keeper discoursed of their different *tempers* as a thing quite as palpable as their different sizes. One gigantic cod, the patriarch of the pond, which, the fisherman asserted, answered to his name, and who not only drew near, but turned up his snout most beseechingly when he heard the monosyllable Tom, very forcibly arrested my attention. This unfortunate, when I first saw him, had spent fifteen years in a state of comparative captivity, increasing gradually in bulk and weight, though from old age, accident, or disease, he at last became totally blind. From this infirmity he had no chance in the scramble for food, and perhaps the same cause (necessity) which renders the redbreast so pert and familiar in winter, made poor old Tom the tamest fish in the pond. The fisherman, on his part, was very kind to him, and it was really affecting, as well as curious, to observe the animal raising himself in the water, resting his head on the feeding-stone, and allowing it to be gently patted or stroked, gaping all the while to implore that nourishment which he had no other means of obtaining. It was evident, however, that he could distinguish between the fisherman's voice and touch, and those of any other person; for when the writer of this article approached, and attempted to pat his back and head, he winced considerably, and retreated to the water, though he always returned to the same spot. In 1826, old Tom died, after his body had been greatly wasted, and was perhaps the first cod on record, whose remains, by being interred under the fragrant turf, escaped the general, if not the universal fate of animals, whose home is the great deep.

"The exact number of the fish in the pond was not known when I visited Port-Logan; but, judging from the eye, it could not be under three or four hundred. Cod appeared to be the prevailing species, but there were also blochin or glassin, haddocks, flounders,

and various other kinds. The flounders, however, were shyer than the rest; and although they could be caught with set lines, and were sometimes seen peering timidly near the surface, they never joined in the scramble for food. Salmon, though they may live, cannot breed in an artificial basin, bulwarked in by rock on all sides, unless special measures were taken for enabling them to communicate with some neighbouring burn, and in July 1824, there was only one specimen of this favourite fish in the pond.

"It is a popular, if not a scientific opinion, that fish continue to increase in bulk as long as they live, though the patriarchal cod mentioned above, fell off visibly long before he died; but this, no doubt, arose from his blindness, which prevented him, when rations came to be divided, in spite of the friendship and solicitude of the fisherman, from obtaining any thing like his proper share. Although regularly baited every second day, the fish are so voracious that you have only to attach a limpet to a hook, and drop it into the pond, when a hundred mouths will be opened to receive it. A selection can thus be made of any trout the angler pleases, and the whole population could be taken out, marked, weighed in scales, and reconsigned to the pool, without sustaining the least harm. I myself tried the experiment with the clumsiest possible apparatus, and after determining to which mouth I should give the preference, captured two or three bulky cod, with all the complacency of a dandy angler.

"That the cod, blochin, &c. deposit spawn, there can be no doubt, but the moment the fry appears, it is so greedily devoured, that the renovating principle is, and must remain, in abeyance. The same thing no doubt occurs to a great extent in the open ocean; where the stronger uniformly prey upon the weaker; but there the supply either exceeds the demand, or is scattered over such an extensive surface, that a portion of the fry is left undevoured—a wise and beneficent provision of nature for recruiting the numbers of a class of animals that form so important a part of the food of man. That salt-water fishes are not unfrequently put to their shields, may be inferred from the fact, that the cod at Logan are both better and fatter than those caught any where else, although it may be true that the confinement they endure tends to promote the same end. To cater for them is no easy task, and the fisherman must employ part of his time in gathering sand-eels, crabs, and limpets, the former of which are given raw, while the latter must be scalded in order to disengage the meat from the shell.

"Not a few individuals with whom I have conversed, are decidedly of opinion that a fish-pond, constructed on a similar principle, would prove a good speculation in the neighbourhood of London; and however this may be, one thing is clear, that Colonel M'Dowall and his family possess facilities which, if carefully cultivated, would enable them to make, not merely popular, but scientific, contributions to natural history."

In a number of the Quarterly Journal of Agriculture may be found an article more

minutely descriptive of the plan of forming fish-preserves in inland situations, as well as on the sea-shores.

Stoke Park—J. Penn, Esq.

This is a very interesting place on many accounts. Its present possessor is the grandson* of the celebrated Penn, the founder of the state of Pennsylvania; and, had this gentleman's father not been a royalist, his income from his American possessions, we are informed on the best authority, would now have exceeded six hundred thousand pounds a year. Stoke Park is also interesting, as being the scene of Gray's "Long Story," and of his celebrated "Elegy in a Country Churchyard." The yew trees immortalised by the poet, are still in existence; but most of the "rugged elms" have been cut down. What we principally regretted, however, was the removal of nearly all the old Elizabethan mansion, which is said to have been one of great architectural beauty. Gray was buried in the churchyard; and near it, in the grounds, there is a plain massive pedestal, surmounted by a sarcophagus, erected to his memory. On the four sides of the pedestal, are four appropriate extracts from his Elegy. There is also a monumental column in the park, to the memory of Sir Edward Coke, the celebrated lawyer. The grounds consist of a considerable extent of table land, from which an irregular winding slope descends to the south. This slope is very gentle; but it is still sufficient to give the walks along the brow, and especially the house, commanding views of Windsor Castle, and the adjoining country. The pleasure-ground is laid out in what may be called the classical style of the poet Mason; the forms of the masses of flowers and shrubs being generally circular or oval, and each scene distinguished by appropriate statues, or busts on terms. The house in the Grecian style, and Doric, appears to a stranger, remarkably well placed, though, like most others built about the same time, it wants an architectural basement and appendages. The whole place was in good order.—*Loudon's Gardener's Magazine.*

* This I think must be a mistake;—it is more likely that he is the great-grandson of Wm. Penn.

THE FRIEND.

ELEVENTH MONTH, 8, 1834.

Through the medium of a communication from one of our attentive correspondents, we are enabled to state, that the Yearly Meeting of Friends held in Baltimore, commenced with the meeting of ministers and elders on seventh day, the 25th ult., and concluded on fifth day, the 30th. It was attended by about the usual number of members; several ministers and other Friends from neighbouring yearly meetings with minutes, were also present. Epistles from London and Dublin, and the yearly meetings of Friends in this country, were received and replied to. Such a correspondence was felt to be important, manifesting the unity which the body of the Society

holds with every such division of it, and conveying strength and encouragement, particularly to those most reduced in number. The state of the meeting set forth in the reports, and the duties brought into view by the queries, were seriously considered; on which occasion, an exercise was experienced that the testimonies and discipline of the Society might be consistently maintained. Other concerns which claimed its notice, were also disposed of with harmony and religious feeling. The select education of the children, it appeared by a report, had been under care, and where a sufficient number are located to form schools, the hope was entertained that suitable teachers would be provided, to carry into effect a concern, which very essentially involves the preservation of the youth in a conformity with our Christian principles. A support of our testimony against slavery, which still exists in that section of the country, and the proper instruction of the free coloured people in Friends' families, are subjects of annual enquiry, by which the condition of this oppressed people is periodically thrown before Friends. Baltimore, Ohio, and Indiana yearly meetings, extend a joint care over the Shawnee Indians, now removed to a tract of country westward of the Mississippi, which is stated, in the report of the committee on Indian affairs, to be of good quality and satisfactory to the tribe. The liberality of our friends in England, ever ready to aid the cause of Christian benevolence, has again furnished several hundred pounds sterling, to be appropriated to the literary and religious instruction of the Shawnees, by the committees of those meetings. This donation would not be now needed, had the Hicksites of Baltimore paid to the rightful trustees, the funds which were derived from the same source several years since, and which we might have supposed they would have felt bound to do, more especially as the donors have declared that the Yearly Meeting of Friends, is the only body there which they acknowledge as their agents in applying the trust. A fund of its magnitude, judiciously employed in providing teachers and furnishing schools with the requisite means for instruction, and also in aiding the aborigines to acquire some of the mechanic arts, might be productive of much good, instead of remaining dormant in the hands of those who have no right to control it.

Much labour has devolved on some of the members of this yearly meeting in administering the discipline, on account of the separation, but their perseverance is an evidence of the sustaining power of the Head of the Church, and that the work is owned by him. Whatever may be the trials which his followers endure, or the discouragements that surround them, help is laid upon One that is mighty; and according to the day, so shall their strength be, if they steadfastly rely upon him.

Indiana Yearly Meeting of Friends, held at White Water, in Wayne county, Indiana, commenced on second day, the 6th of last month, (the select meeting of ministers and elders, on seventh day preceding,) and closed on the following seventh day. Besides the

usual investigation into the general state of the Society, as exhibited in the reports from the subordinate meetings, in which a lively concern was prevalent for the faithful support of our several Christian testimonies, the subject of the guarded education of the rising generation appears to have taken deep hold upon the attention of the meeting. Also, the due supply, where deficiencies exist, of families with copies of the Bible—extension of the benefits of literary instruction to the children of coloured people—and the civilisation and improvement of the condition of the Indians, respectively were brought into review. A new quarterly meeting, to be formed out of a part of Miami Quarter, was likewise agreed to be established.

WEST INDIES.—A letter from a member of the legislature of New Providence, Balama, dated Nassau, Sept. 24th, to his friend in this city, says,

"I assure you that every thing connected with the apprenticeship system goes on admirably; perfect quietness prevails here, and the accounts received from Jamaica bear the same aspect, and there are no doubts entertained of the continuance of good order."—*Am. D. Ad.*

We have several times adverted to the case of the slaves left to be manumitted by Dr. Hawes;—the following from the American Daily Advertiser, of 1st instant, will interest many of our readers.—

"The ship *Niun* sailed from Norfolk on Sunday last for Liberia, with one hundred and twenty-eight emigrants, one hundred and ten of whom were liberated by the late Dr. Hawes, of Rappahannock, Va., who also appropriated funds for their transportation."

SAY is welcome to our columns;—Contribution, No. 1, will appear in our next.

FRIENDS' ASYLUM.

Visiting Managers for the month.—Joel Woolman, near Frankford; John G. Hoskins, No. 201, Arch street; Edward B. Garrigue, corner of Sixth and Spring Garden street.

Superintendents.—John and Læticia Redmond.

Attending Physicians.—Dr. Robert Morton, No. 101, North Tenth street; Dr. Charles Evans, No. 102, Union street.

An intelligent boy of industrious habits is wanted at the office of "The Friend." He will have an opportunity of improving himself in writing, and may have considerable leisure for reading and study. The business of the office affords a healthful proportion of exercise. A small compensation will be given to one well qualified for the station; as well as occasional instruction in such branches as he may wish to study, in time of leisure.

MARRIED, at Friends' Meeting House, Orange street, on fourth day, the 5th instant, WILLIAM HENRY BROWN to LATRA A. daughter of John Howell. — on the same day, at Friends' Meeting House on Twelfth street, PASCAL MORRIS to TANAZINE R. PENNELL—all of this city.

For "The Friend."

GEORGE WHITEHEAD.

(Continued from page 374.)

In looking back at the early periods of the Society of Friends, and tracing the course of some of those worthy men who were chiefly instrumental in its organisation and establishment, it is animating to observe with what patient and undeviating perseverance they pursued the path of duty, unawed by the terrors of persecution, and uncontaminated by the allurements or maxims of the world. Upright, intrepid, and zealous in the cause of truth, they fearlessly exposed the hypocrisy and deceit of false professors, and the more open corruption of those who made little pretensions to religion; and though the honest boldness of their manner subjected them to the cruelty of those whose vices were thus reproved, yet neither stripes nor stocks, the loss of liberty, estate, or reputation, nor even death itself, could shake their constancy, or deter them from the faithful discharge of the trust committed to them, as ambassadors for Christ, and stewards of the mysteries of his blessed gospel. Their meek and unresisting deportment under the most cruel and oppressive treatment, furnished a beautiful illustration of that saying in Holy Scripture, "Being reviled, we bless—being defamed, we treat—being persecuted, we suffer it."—While the provings which they passed through, purified and strengthened their faith and increased their attachment to the precious cause for which they "suffered the loss of all things," the divine support mercifully vouchsafed, enabled them to rejoice in the midst of tribulations, and to pour forth the sweet strains of thanksgiving and praise, that they were accounted worthy to suffer for the name of Jesus. How delightful and refreshing in these days of degeneracy and worldly alliance to dwell in meditation on characters so dignified and exalted—on faith so simple—love so fervent, dedication so entire, self-denial so perfect, and so steadfast a submission to the restraints of the cross. In vain did the world hold out the acquisition of wealth, the enjoyment of ease and domestic comforts, or the honours or pleasures which it can confer, to allure them from the "straight and narrow path which leads to life,"—they had a ready and conclusive negative to place on all such allurements, in the conviction under which they daily lived, that they were "not their own, but were bought with a price; that henceforth they should no more live to themselves, but to Him who died for them; and as strangers and pilgrims on earth, he engaged in seeking another and a better country, a house not made with hands, eternal in the heavens." Can we wonder if the truth of God prospered in the hands, and spread widely abroad under the ministry, of men like these—men whose daily walk and conversation was loud preaching, and bespoke them to be fellow citizens with the saints, and of the household of Christ? Why is it that the glory and zeal of that day has passed away, and the Society settled down in supineness and ease, with so little effort for the increase of pure spiritual religion within its own borders, or the wider diffusion of

those benign and heavenly principles which it once espoused with so much ardour?—The fields are white unto harvest—never was there a time of greater enquiry on the important subject of religion; and many, we believe, are earnestly seeking the way to the new Jerusalem, with the anxious interrogation in their hearts, if not on their lips, "Men and brethren, what shall we do to be saved?" The storm of persecution is lushed; the violence of polemic controversy and angry disputation is assuaged, the ear is open to hear, and hearts to receive, the precious word of life and salvation, and well may every true born child of God send up to the footstool of the Holy Throne, the devout aspiration, that "the great Lord of the harvest would send forth more labourers into the harvest." Why then do so large a portion of the members of our Society manifest an almost total apathy on the most important of all concerns, and like Galileo of old, appear to "care for none of these things." Surely they have turned to the world and buried their talents in the pursuit of its wealth or its pleasures, until their sensibilities have become benumbed, and the transitory concerns of the present uncertain life usurped the place of those momentous interests which belong to an eternal world. To this source, we may attribute the sad eclipse which has come over the Society; and the coldness and darkness which accompany it are painfully to be felt, threatening to terminate in spiritual death, unless the operation of that all-powerful Word, which is as a fire and a hammer, break the rock in pieces, and arouse the slumbers from their lethargy. Well, therefore, may we invoke the voice of an archangel's trumpet to sound forth among us the awakening summons,—"O, Earth,—earth,—earth—hear the word of the Lord."

The design of the compiler in presenting to the readers of "The Friend" biographical notices of some of the ancient members of the Society, is to induce a disposition to ponder their example, and to follow them as they followed Christ. If the delineation of their characters in that plain and simple style which they have chosen, has but a tendency to promote an increase of piety among our youth, and to raise in their hearts living desires after the practical experience of the religion which produced such blessed effects in their worthy predecessors, the highest wishes of the writer will be attained.

The last essay brought up the history of George Whitehead to the period of his release from prison. Richard Hubbertorn, his former companion, being still detained a prisoner, he prosecuted his journey alone through Norfolk and parts adjacent, and in reviewing this part of his service, he thus feelingly commemorates the mercy and goodness of the Most High, in strengthening him for the work of the day.

"The Lord did greatly assist me, and gave me living encouragement and comfort when I was much alone, in his work and service; and I was the more comforted and animated in spirit by his Divine power and presence, in feeling and perceiving his blessed work to prosper, and the Truth of the Gospel of Christ take

effect upon the hearts and spirits of many, both old and young; opening their understandings, convincing them and converting them to Christ the true Light, and turning many from darkness, and the works thereof, to know his Divine Power to make them his dear children and people; as many were in those early days. And how diligent were many in those days, in going many miles to Friends' meetings, both ancient and young, men and women, maidens and children! What love, what brokenness and tenderness, would be and appear in meetings, in those days of their first love and espousals! wherein many were espoused unto Christ Jesus, in his Light, Life, and Spirit, and many of those loving and tender Friends, who were of the first fruits among us, continued and ended their days."

It would be rejoicing, indeed, if we could experience in our meetings, more of that contrition and fervour of spirit, which so eminently attended the assemblies of our forefathers, when the whole company were broken into tears, and could return to their homes edified and comforted, with the acknowledgment that it had been good for them to be there. How different is it now, when so few seem in love with religious meetings, and from year to year the complaint is sounded in our ears, of great neglect in their attendance. If we expect to see the day when these precious seasons of united adoration and spiritual worship will be restored within our borders, it must be by a more entire dedication to the Lord's will. The world and its pursuits divide our attention, and steal away our affections from Him whose right it is to reign pre-eminently in the heart. We prefer other objects to Him, and are more diligent in our ministrations with more avidity than we do his service, and hence, whatever we may profess to the contrary, we are of the number of those whom he declared were not worthy of him.

After Richard Hubbertorn's release, he and George Whitehead held a number of meetings, being united "in the work and fellowship of the gospel of Christ Jesus," many were convinced by their ministry, and continued faithful friends to the close of life. Respecting a meeting held near Woodbridge he says,—

"In the former part of the summer, in the year 1655, I had a very remarkable, and, indeed, memorable meeting, in High-Suffolk, at Clarsfield, a few miles from Woodbridge, where George Fox the younger then lived with his father; and it was the first meeting of Friends that was on that side of the country, and the largest that I had had before in High-Suffolk: I had no companion then in the ministry with me, but some Friends from Mendlesham side. Unto that meeting there was a very great resort of people about the country of divers sorts; and the Lord having prepared the hearts of many of them, to seek after and receive the Truth, they came with good intentions and desires.

"We had the meeting in an orchard or yard; it began before mid-day, and I had a stool to stand upon. After I had waited upon the Lord a little space, for his power to arise, and give me strength to stand up in testimony, the people being in great expectation to hear and ob-

serve what might be declared, the Lord was graciously pleased to give me strength and ability in his name, to bear a living and faithful testimony according to the openings and discoveries given me by his Free Spirit, and the ability and gift received of him to preach the everlasting Gospel, in the Name and Power of our Lord Jesus Christ; and agreeable also to the Scriptures of Truth, the testimonies of the holy prophets, Christ Jesus, and his apostles. I was wonderfully assisted and enlarged in my testimony for Him and his blessed Gospel Truth, inasmuch that I was enabled to stand upon the stool, though slippery, near five hours that day, preaching the Truth, and opening those things which concerned the kingdom of Christ and of God, and men's everlasting salvation. And many were that day livingly touched in their hearts, and effectually convinced in their consciences, of the Truth then sincerely and livingly declared unto them in the power and demonstration of the Holy Spirit.

"After I had declared for some time, one John Burch, a preacher among the Baptists, appeared to make some objections about the ordinances, as water baptism, &c. and also about the coming of Christ in person. I being called unto a spiritual ministry, in order to bring people out of shadows to the substance, and to know Christ in Spirit, and not after the flesh, nor to rest only in a literal knowledge of Christ, but that they might know him livingly and inwardly after the Spirit; I gave answer to him, in the spirit of meekness, for his better information, and instruction in the way of God more perfectly than either John's baptism, outward shadows, or mere literal knowledge could bring any one to.

"In a little time John was silent, and seemed somewhat satisfied, and after farther and serious consideration, came to receive the Truth in an inward sight and sense of the power thereof, inasmuch that he laid down his former preaching and profession, and became willing to wait upon the Lord among Friends in silence. And after some years, he was raised up to bear testimony to the Light, the Spirit, and Power of Christ Jesus; and so came to be a minister thereof, in order to bring people into the knowledge of Christ and his spiritual baptism in them. In his ministry, the said John Burch was very serviceable, especially in his latter days; he kept in the faith of Christ; and in love and unity ended his days in peace.

"But to return to the said remarkable and memorable meeting; in the latter part thereof, came several noted priests, who were pastors and teachers among the people called Independents, and made some objections and questionings; both the people and John Burch and company being very attentive, and observing to see what work they would make of it against us.

"They came wrongfully prepossessed and prejudiced against us, that we denied the Holy Scriptures, Christ, his ordinances, church, and ministry. But in a little discourse with them, I perceived they were ignorant of our Christian principles and doctrine; and what they had conceived against us, seemed chiefly to proceed from the false and injurious reports of

our adversaries, whereby we had been rendered so anti-christian, and anti-scriptural, in religion and profession, that they thought they might easily deal with us, and run us down: but such sort of prejudging, and condemning people, caused those opposers, and many others, to go but lamely to work against us; and the clearness of our Christian confessions and scriptural vindications, has many times put a damp upon their spirits when they have come upon trial face to face; as it appeared at that time with the said Independent ministers.

"But the aforesaid ministers, however prepossessed, carried themselves tolerably moderate towards me and our Friends, at the said meeting; and after they were clearly and plainly answered, and their expectations of getting any advantage against us or our doctrine frustrated, they departed; and the Truth greatly gained ground that day, and at that meeting; and many were truly convinced and their hearts turned to God, his grace, and truth."

George Whitehead thus proceeds with his narrative.

"After considerable labour and service in testimony for the Truth and Gospel of Christ Jesus, in the years 1654 and 1655, besides the imprisonment in Norwich, before related, my dear friend Richard Clayton and I meeting again in High-Suffolk, in the 5th month, 1655, travelled together to Colchester; where James Parnel, that early servant of Christ, was prisoner in the castle, he being committed but a little time before we visited him in prison. He was given up to suffer for his faithful testimony, was comforted in our visit; and we were glad to see him so well. So we travelled forward on the road towards London, being desirous to see our brethren and friends in that city, if the Lord had permitted. We went that day from the White Elm near Ipswich, to near Chelmsford on foot, being nearly forty miles; and in the road, meeting with our dear friend and brother George Fox, and Amos Stoddard, coming from London into Essex, were very glad to see them; inasmuch that our desires of going forward were in part answered for that time; and we were willing to stay with them at some meetings in Essex; which we did, as at Great Coggeshall and Lexden near Colchester, where George Fox gave large testimony to the Truth of Christ, and against the world's corruptions.

"On the First-day of the week following, being the 29th day of the 5th month, 1655, I had a very good meeting at South-Halsted, in John Isaac's barn, Richard Clayton being with me; and John Harwood, a Yorkshire man, having met us in Essex, was minded to travel a little with us. At that meeting the Lord greatly enlarged my heart, in his Gospel testimony toward that people; for the hearts of many of them were well-disposed and inclined toward God and his blessed Truth; and he, by his invisible Power, had opened a door of entrance among them, as well as a door of utterance unto them. James Parnel had been instrumental to convince divers in those parts that summer, before his imprisonment at Colchester; and by his testimony and living ministry, divers professors were shaken, and at a loss in their professions and notions which they

had gathered in their heads, without experience of a true heart work by the Power of Christ; for profession and talk of religion and church, did greatly abound in those days, as well as pride and self-conceit, which the Lord was about to stain and abase, as he manifestly did in a short time after; for those summer shows of religion would not endure a stormy winter.

"I must confess to the glory of God in my own self-abasement, and his bearing sway over my will and affection, by his own Power, Wisdom, and Providence, I was at that time prevented from going to London, to visit my brethren and friends there, according to my own desire and affection; the Lord having then more work and service, as well as suffering, for me to go through in the country, and particularly in the county of Suffolk, before I might obtain my desire of going to London: having had blessed and effectual service, by the special assistance of the Lord's power in Norfolk and in High-Suffolk, I must now be a sufferer in Low-Suffolk, and bear my testimony for Him, in a hard confinement and inhuman treatment in prison; for in those days among the exercises which befel many of us, whom the Lord so early called, and sent forth to preach the Gospel of repentance unto life and salvation, we were led one while to run to and fro, that knowledge might increase among people, in the ways and dealings of the Lord; another while suddenly were permitted to be taken and imprisoned, strictly confined, and severely used; as the subsequent accounts may in part show, and also what manner of spirit did rule in and influence some sorts of men, under high professions, and great pretensions of religion and Christianity; and who unchristian they were in practice."

For "The Friend."

OCCASIONAL THOUGHTS.—NO. XII.

Therefore, thus saith the Lord, If thou return then I will bring thee again, and thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but returns not thou unto them.

And I will make thee into this people a fenced brazen wall; and they shall fight against thee, but they shall not prevail against thee: for I am with thee to save, and deliver thee, saith the Lord.

Jeremiah xv.—19, 20.

This gracious promise, delivered to Jeremiah when he stood as it were alone in the midst of a crooked and perverse generation, contains much instruction, not only for the priest and prophet, but for the private Christian, in all ages of the world. If we are attentive to the divine leadings in our own minds, we shall find that the requirements of our religion differ from the practice of many professors by which we are surrounded, and it will be needful for us sometimes to stand solitary in the midst of these; opposing some things which they esteem harmless, and contending for others, which they deem of no value: but if we do not maintain the watch, keeping earth and earthly things in their proper place, we shall become gradually assimilated in language and deportment, until every vestige of peculiarity is lost, and there will

be nothing about us to remind the careless and inconsiderate that we are professedly seeking a "city yet to come." "Let them turn unto *thee*, but return not thou unto *them*." Though we are all liable to be led away into this temptation, yet the passage above quoted seems more particularly applicable to ministers of the gospel—to those who have become as it were the mouth of the Lord to deliver his message to the people. Should these be found making a compromise between the world and their own souls, entering into its conversation with a view to please, or withholding what is profitable from a fearfulness to offend the ungodly, the consequences must be pernicious in the extreme; but if on the other hand, those whose business it is to "separate the precious from the vile," to draw a broad line between those who are serving God, and those who serve him not; if these keep an eye single to their master's glory, "counting all dross in comparison of the excellence of the knowledge of Christ Jesus," willing to save souls even at the expense of their own reputation for knowledge, dignity, or refinement;—"they shall be to the people a fenced brazen wall, and though they fight against them they shall not prevail against them, for, saith the Lord, I am with them to save and deliver them."

It is as true now as ever it was, that "they that would live godly in Christ Jesus, must suffer persecution," and he or she who preaches savingly, and delivers the whole counsel of God, will often offend the fastidious ears of the unconvered, for there is a "sore place in every unregenerate heart that will ill endure the touch of a word of the gospel which of themselves create enemies, but will in due time, if they have the desired effect, transform them into friends."* We shall all find that if we discharge our duty faithfully, we shall have to say and do many things that the lukewarm and indifferent will find fault with. I recollect once hearing of a young Friend, who, notwithstanding the remonstrances of her mother, had for a long time absented herself from meetings of discipline; on some especial occasion, however, she was at last induced to go, when there happened to be a stranger at meeting who was led to address the gay and thoughtless in a remarkable plain and searching language—so much so, that the young friend could not misunderstand it, but was so *offended* that she told her mother "she did not intend to go to such meetings again." I have not since heard from this young woman, but I have often thought that should she ever become truly religious, she may look back to this meeting as the most important of her life—and revert to that communication as the first that had ever seriously alarmed her conscience. We are at present much in need of an AWAKENING ministry; there is much said that is calculated to strengthen and comfort those who are travelling Zionward—but, as an eminent writer observes, "the gospel is not held out so much as a means of preservation to the *innocent*, as

salvation to the *guilty*."* Those who have already entered by the door into the sheepfold, know in whom they trust; and we fear not for these; *they* have a strong tower to resort to in times of danger or of sorrow—to them the promise has gone forth "I will never leave thee nor forsake thee." "Be thou faithful unto death, and I will give thee a crown of life." But for the poor benighted ones who are yet groping in nature's darkness, eagerly rushing to their own destruction; and careless of their own souls, of God, and of eternity; those who have so long walked in error's ways, that they know not how to retrace their steps; it is for these we fear; their immortal souls are in jeopardy—they have so long turned a deaf ear to the offers of mercy and the pleadings of the "still small voice," that it would seem as if nothing but the terrors of judgment and the voice of thunder can arouse them from their fatal sleep. I believe there are many such within the walls of our meeting-houses, and in our own society; some of these hear but little of religion or an eternal state, except from the gallery or the pulpit, and they call loudly not only for the *zeal* and prayers of the preacher, but, where it is practicable, for the untrifling efforts of the private Christian.

"Oh! for a voice of thunder, that might wake
The slumbering sinner ere he sleeps in death;
Oh! for a tempest, into dust to shake
His sand-built dwelling while he yet has breath;
Some viewless hand, to picture on the wall
His fearful sentence ere the curtain fall!"

But who, it will perhaps be said, is sufficient for these things? I answer "In the Lord we may go vainly, for *he* it is that has put to flight all our enemies. There are many within our borders who have tasted of his goodness, and can testify that there are no joys but those that flow from his presence, that are worthy of the name: and what return are some of these making for all that they have received at his hands? Are they taking up their cross daily, endeavouring to convert the sinner from the errors of his ways; not fearing the face of man, but striving to deal affectionately but *plainly* with those who are without the ark of safety for their soul's good? There is a vast field of labour before us, and much *may* be done by those who keep their ranks in righteousness, and stand boldly forth in their master's cause;—but such must ever keep a broad line of distinction between those who are serving God, and those whose pursuits, whose conversation, and whose hearts, are far from him. "Let them return unto *thee*, but return not thou unto *them*." ***h.

* H. Moore.

Niagara Falls.—It has lately been ascertained, by a gentleman of Albany, that the perpendicular height of this famous cataract is one hundred and fifty-eight feet, four inches. The exact height was ascertained by actual measurement, in presence of several other individuals, who certify to the facts as stated.

The improvement in the manufacture of flour, described in the article below, appears to us to be one of no small importance, and as many of our subscribers, either as cultivators, millers, or merchants, have a special interest in the matter, there needs no apology for its insertion here.

We have experienced much gratification, (says the Baltimore Gazette,) through the politeness of our enterprising fellow-citizen, NATHAN TYSON, Esq. in a visit which we have made to Laurel Mills, of which that gentleman is the proprietor, with the view of examining an improvement which he has adopted in the mode of kiln drying wheat flour. We have derived so much pleasure from the investigation of this important subject, that we have determined to direct the attention of our readers to it, and we offer no apology for the length of our remarks, believing that our mercantile friends, to whom the subject cannot fail to be interesting, will be gratified with an account of it, however imperfect it may be.

The apparatus consists of an arched brick chamber, containing two furnaces for burning anthracite, and two capacious cylinders of tin placed diagonally, through which the flour, when manufactured, passes at a temperature of about 220 degrees. The flour, thus losing a large portion of its moisture, is then conveyed into the packing room, and, when cooled, packed for transportation.

Notwithstanding the simplicity of this fixture, and the obvious improvement it makes in the keeping properties of the flour, it is ~~somehow~~ ^{the} necessity of some such contrivance, that it should not have been put in operation earlier. The present is the result of a series of experiments made by Mr. Tyson, and we are happy to say, has so fully answered his expectations as to induce him to obtain a patent for its construction.

To the western country this improvement is of incalculable value, and will render it the granary of North America. With one of these simple fixtures, which can be attached at small expense to any flour mill in the country, the millers of western Pennsylvania and Ohio will be able to count with certainty upon their flour arriving at New Orleans as sweet as when first made, and to insure its safety for an indefinite period of time in any climate.

As we examined the noiseless movement of this efficient machine, and the cloud of vapour passing from it, we were forcibly impressed with a sense of its importance to the whole country; that, in usefulness, it will compare with the cotton gin of Whitney, or the spinning jenny of Arkwright, and that it will give a stability to the business on the Western waters which they could never have otherwise attained.

It has been ascertained by experiment, that flour manufactured in this manner has remained in Gibraltar two years perfectly sweet, that the unfavourable climate of Liberia has produced no impression upon it, proving sweet after remaining in store for upwards of twelve months, and that the same results have been

ascertained in the West India Islands. Several cargoes have been shipped round Cape Horn, some parts of which have returned, and have been found in as good order as when first manufactured, and wherever the experiment has been tried, it has proved entirely successful, and the flour produced \$1.50 more than the flour of any other brand.

We invite the attention of the public to this subject, and those immediately interested in the manufacture of flour will derive much interest from an inspection of the mode of its preparation.

We cannot give a stronger evidence of the utility of this apparatus, and the rich harvest which the proprietor will realise from his discovery, than the opinion of one of our most respected and extensive merchants, whose judgment upon this subject will have great influence, not only here but abroad, and with whose certificate we close our remarks.

"I do hereby certify, that I have purchased from time to time a considerable quantity of dried flour, which I shipped to the West Indies and South America—say Brazil, and round Cape Horn. That in every instance this flour kept perfectly sweet, and that I believe it would keep sweet for years in almost any climate.

"Signed, WM. PATTERSON."

Baltimore, February 15th, 1834.

JOHN RANDOLPH OF ROANOKE.

The meteor blaze of this extraordinary man has now passed away. Many circumstances in the course of his eccentric career, show that he experienced, at times, powerful convictions of Divine grace, which if he had duly regarded, would have disciplined and led his brilliant capacities to very different results. The scene described in the following, is not only characteristic, but exceedingly impressive.

[From a Friend now in Philadelphia.]

October 20, 1834.

I spent an evening, not long since, in company with the celebrated Dr. —, who was the medical attendant of John Randolph, of Roanoke, at the time of his decease in this city. Among many deeply interesting anecdotes, he related the following, which has never been published. I think it well deserves to be.

Randolph was near his end. Dr. — was sitting by the table, and his man John, (Juba was left in Roanoke) sitting by the bed in perfect silence, when he closed his eyes, and for a few moments seemed by his hard breathing, to be asleep. But as the sequel proved, it was the intense working of his mind. Opening his keen eyes upon the doctor, he said, sharply, "remorse"—soon afterwards more emphatically, "REMORSE!" presently at the top of his strength, he cried out, "REMORSE!" He then added, "Let me see the word." The doctor not comprehending his desire, made no reply. Randolph

then said to him, with great energy, "Let me see the word. Show me it in a dictionary." The doctor looked round and told him he believed there was none in the room. "Write it then," said Randolph. The doctor perceiving one of Randolph's engraved cards laying on the table, asked if he should write it on that. "Nothing more proper," was the answer. The doctor then wrote the word in pencil under the printed name, and handed it to Randolph. He seized it, and holding it up to his eyes with great earnestness, seemed much agitated. After a few seconds, he handed back the card, saying, "Write it on the other side." The doctor did so, in large letters. He took it again, and after gazing earnestly upon it a few seconds, returned it, and said, "Lend John your pencil, and let him put a stroke under it." The black man took the pencil and did so, leaving it on the table. "Ah!" said the dying man, "REMORSE, you don't know what it means! you don't know what it means." But added presently, "I cast myself on the Lord Jesus Christ for mercy."

Dr. — then showed me the identical card. On one side there was written "John Randolph, of Roanoke—Remorse," and on the other side "Remorse." You may imagine the varied thoughts that rushed through my mind, at beholding the sad evidence of the dreadfulness of postponing to a dying hour the business of a life time.—*Christian Watchman.*

THE AUTUMN LEAF.

Selected for "The Friend."

And shivering—wherefore dost thou linger here!
Thy work is done.

Thou hast seen all
The summer flowers reposing in their tomb,
And the green leaves, that knew thee in their bloom,
Wither and fall!

Why dost thou cling
So fondly to the tough and sapless tree?
Hath then existence aught like charms for thee,
Thou fading thing!

The voice of spring
Which waked thee into being, ne'er again
Will greet thee, nor the gentle summer's rain
New verdure bring.

The zephyr's breath
No more will waste for thee its melody—
But the low sighing of the blast shall be
Thy hymn of death.

Yet a few days,
A few faint struggles with the autumn stern,
And the strained eye to catch thy trembling form,
In vain may gaze.

Fate autumn leaf!
Thou art an emblem of mortality;
The broken heart, once young and fresh like thee,
Withered by grief—

Whose hopes are fled,
Whose loved ones all have drooped and died away,
Still clings to life—and lingering, loves to stay
About the dead!

But list—'e'en now
I hear the gathering of the autumn blast,
It comes—thy frail form trembles—it is past!
And thou art lost!

MARRIED, in Friends' Meeting House at Birmingham, Chester Co., on fifth day, the 6th instant, JAMES R. GREEVES, of Philadelphia, to ABIGAIL SHARPLESS, of the former place.

INTERESTING RELIC.

It is not generally known that the remains of Captain Cook's ship, the "Endeavour," are now lying in the harbour of Newport. This was the ship which carried out the celebrated Sir Joseph Banks, and the great Swedish naturalist, Dr. Solander, a well-known scientific gentleman of the city of New York. Dr. John Francis, during the last summer, obtained a piece of one of her timbers with the view of having it made into snuff boxes to be distributed among the most eminent scientific societies in Europe and America.

The history of the old "Endeavour" is as follows:—In 1768, Captain Cook was appointed to her command, and she was destined to convey Sir Joseph Banks and Dr. Solander to the Pacific Ocean, to make observations on the transit of Venus. She sailed in June of that year. The transit of Venus (1769, June 3) was advantageously observed at Otaheite—the neighbouring islands were explored, and Cook then sailed for New Zealand, where he arrived in October. After an examination for six months of the shores of the islands, he took his departure for New Holland, the eastern coast of which he surveyed, and on his return to England was promoted to lieutenant in the navy to the rank of master and commander. The "Endeavour" was purchased for a whaling vessel, and her ultimate destiny was to deposit her bones in the waters of Newport harbour, where they still lie, as before observed. Their place of deposit is opposite to, and not very remote from, the wharf of Mr. Charles Thurston, and they constitute one of the many interesting associations connected with the ancient capital of Rhode Island. The subject is deserving the attention of our historical society.—*Prov. Journal.*

The Savannah Georgian states that John Couper, Esq., of St. Simons, has on his plantation about fifty date trees. A specimen of the fruit was recently sent to Savannah, and is thus described:—In the specimen before us, the fruit, of a rich golden colour, is pendant in clusters of four or eight, at the extremities of a slender stem, about a foot and a half long, which radiate from the very extreme of the branch of the tree. The stem is free of fruit for full a foot; number of dates on this branch amounted to about two hundred. The fruit is not yet ripe. Inside it is firm and fleshy, with a sub-acid, but not a disagreeable taste."

The same gentleman has also succeeded in raising a large number of olive trees.

When it is remembered, that no longer ago than the year 1756, the time of Braddock's defeat, the site of the present Pittsburgh was but a rude fort in a totally wilderness country, the following account is certainly very remarkable.

Manufactories in Pittsburgh.—The various manufacturing establishments of Pittsburgh are thus briefly enumerated in a late number of the Gazette of that city.

There are (says that paper) in the city of Pittsburgh, sixteen founderies and engine factories of the largest denomination, besides numerous other establishments of less magnitude.

There are nine rolling mills, cutting two tons of nails and rolling eight tons of iron per day, on the average, and employing from seventy to ninety hands.

There are six cotton factories with an aggregate of 30,000 spindles, 116 power looms, and 770 lards; six extensive white lead factories; five extensive breweries, besides small ones; six steam saw mills; four steam grain mills; ten extensive glass works; upwards of one hundred steam engines in full operation.

There are moreover innumerable establishments for the manufacture of ploughs, timber, wheels, screws of all kinds, saddle trees, machine cars, bells, brass works of every description, locks, &c. all manufactured extensively for exportation.

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For "The Friend."

CONTRIBUTION, NO. 1.

"Oh who that has an eye to see,
A heart to feel, a tongue to bless,
Can ever undelighted be
With nature's magic loveliness!"

Feeling myself warmly interested in the character and success of "The Friend," I have for a long time watched its progress with solicitude, and carefully scrutinised the matter and the mode of its weekly contents. From these observations I am induced to believe that the friends and supporters of this journal have thus far had every reason to be satisfied with the creditable manner in which it has been sustained. It seems to me, moreover, from the increasing variety and interest of the present volume, as well as from its increased list of subscribers, that there is just ground for believing that it will continue to go forward in its career of usefulness until it shall accomplish more or less fully the high purposes set forth in its original prospectus.

To the youth of our own religious Society, and more especially to those who reside in remote country neighbourhoods, this journal appears to me invaluable, affording as it does a rich and varied repast, freed from the folly and impurities which too often stain the pages of cotemporary periodicals, and admirably calculated to elevate and refresh the mind after it has been worn down and oppressed with the toil and drudgery of the past week.

Among the advantages which the general dissemination of a journal of this kind is calculated to afford its readers, not the least in my view, is that of begetting and cherishing a taste for the study of the natural sciences. Hitherto, however, Natural History has not occupied as large a portion of "The Friend" as some of us could have wished. It is true several numbers have been enriched by interesting essays on subjects of this kind, and the avidity with which they were received proves the strong relish there is for such subjects among the readers of "The Friend," and should operate on those who have furnished articles of this kind as an inducement for further liberality in their contributions. Godman, alas! is no more; but where is his man-

tle?—has it fallen on no worthy and admiring disciple? Where is the declinative and elegant expositor of the "Anatomy of the Human Hand," and others who have shown their skill in adorning our pages with the beauties of natural science? The importance of cultivating the study of Natural History cannot be too often or too forcibly urged on the attention of our youth; it is a subject which holds out inducements of the purest kind to every individual amongst us. The great store-house of nature is open to all classes and to every condition; the riches, and the beauties, and the pleasures which are so abundantly strewn over her wide fields, are as common to the most humble and obscure admirer, as to the greatest and most gifted of her titled votaries; her full and bounteous lap is spread out for the common benefit of all her children. No aristocracy prevails in her kingdom—the poor man, and the rich, may draw alike from her equal fountains; and we shall find, whatever be our situation and pursuits, whatever be the trials and difficulties that await us, that the study and knowledge of natural objects will multiply the sources of our innocent amusement, extend the bounds of our usefulness, and assist us to encounter the storms of life with fortitude and composure. With the humble view then, of merely furnishing an example and of drawing the attention of some more gifted correspondent to subjects of this nature, I have selected for "The Friend," the following extracts, taken for the most part from a series of letters on the molluscous animals, published originally in Loudon's Magazine. Should they be deemed of sufficient interest for insertion, it is my intention at a future period to offer further materials for the profit and amusement of the readers of this journal.

"Shells, from the ease with which they can be preserved and from their elegance and beauty, have at all times been favourite objects with collectors; and as show was in general the main object, so various methods were devised to heighten their gloss, and unveil their hidden colours. But this childish amusement has gradually given way to a more rational pursuit; and whilst shells are collected with greater eagerness than ever, it is with a view of unfolding a page in the volume of creation; of enlarging our knowledge of the structure and functions of animated beings; of satisfying a blameless curiosity concerning the habits and purposes of creatures whom their author has pronounced to be all 'very good;' and for the very interesting end of illustrating the structure of the earth, and chronicling its revolutions.

"Naturalists have agreed that shells form no isolated class of natural objects, but that

there are many animals destitute of a shell which yet cannot be disjoined from them without the grossest violation of nature. The name by which this class is now designated is mollusca. They have no internal articulated bones, nor are their bodies divided into segments by any external fissures; they are soft and fleshy; either naked, or more commonly covered with a shell of one or more pieces. They have no legs or articulated members of any kind; and they either crawl on the earth, or swim in the waters by means of extended portions of their skin, which can rarely claim a title to be called fins. The cuttle fish and slug are examples of these naked tribes. At the first glance such creatures might be supposed productive neither of much benefit nor much injury to man, but a little detail will convince us this is not the case. The catalogue of their injuries, however, is not extensive. The slug (*Limax*) and snail (*Helixhortensis*) frequently destroy or injure the early crops of the gardener, and mutilate or render disgusting the fruits of autumn; but the farmer finds them a more serious pest, for in the spring they sometimes issue in inconceivable numbers from their concealments on a dewy eve, and feed upon the young and tender crops.

"Of the marine tribes the *Teredo navalis* (ship worm), is the only one which has excited much notice by its destructive powers. This shell enclosed worm, which Linnaeus has emphatically styled the *Calamitus narium*, is common in all the European seas, and being gifted with the power of perforating wood, they do extensive mischief to ships, piers, and all sub-marine wooden buildings. The soundest and hardest oak cannot resist them; but in the course of a few years, they will so drill it as to render its removal necessary, as has often happened in the dockyards of Plymouth.

"In the years 1781 and 1782 the United Provinces were under a dreadful alarm, for it was discovered that these worms had made such depredations on the piers which support the banks of Zealand as to threaten them with total destruction, and to claim from man what he had wrested from the ocean.

"The method now adopted in the docks of Plymouth to preserve the timbers from the ravages of the *Teredo*, is to cover that part which is continually under water with short broad headed nails, which in salt water soon cover every part with a strong coating of rust impenetrable to these animals.

"The sea hare—the *Lepus marinus* of the ancients, familiar to classic readers, and once famous in the annals of superstition, is also a member of this class. It is a snail-like animal of a purplish brown colour, which at pleasure discharges from under its cloak large quantities

of fluid of the richest purple colour. This creature was once believed to supply a most potent poison, and we are told that Nero mixed it with the food of those inimical to him, and that with this poison Titus was despatched by Domitian. Notwithstanding all this has been said by very grave men, modern naturalists know this to be a very harmless and inoffensive animal.

"Some shell fish, however, are really poisonous when eaten; this for instance is frequently the case with muscles, and several cases are on record in which their use proved fatal.

"Some of Capt. Van Couver's men having breakfasted on roasted muscles were soon after seized with a numbness about their face and extremities; their whole bodies were shortly affected in the same manner, attended with sickness and giddiness, and one died."

In 1827, a great number of the poor in Leith, (Scot.) were poisoned by eating this kind of shell fish, "The town," says Doctor Comb, "was in a ferment, and the magistrates with great propriety issued a warning against the use of muscles; many deaths were reported, and hundreds were stated to be suffering under it." Luckily matters were not so deplorable; about thirty cases occurred, nearly all of whom recovered without any permanently bad consequences. There is, however, one of the molluscs, if authors can be relied on, which is formidable to man in another point of view. "A friend of mine," says Pennant, when speaking of a kind of cuttle fish, (*Octopus vulgaris*), "long resident among the Indian isles, and a diligent observer of nature, informed me that the natives inform, that some have been seen two fathoms broad over their centres, and each arm nine fathoms; when these Indians navigate their little boats they go in dread of them; and lest these animals should fling their arms over and sink them, they never sail without an axe to cut them off." This same story is to be found in Pliny, and the following adds to its credibility. "The celebrated diver Pescocola, whom the Emperor Frederick employed to descend into the strait of Messina, saw there, with horror, enormous cuttle fish attached to the rocks, the arms of which being several yards long were more than sufficient to strangle a man." Having now briefly touched upon the few and comparatively speaking trifling injuries which this class of animals are capable of exerting, I shall probably in another paper proceed to point out some of the benefits conferred upon man by the molluscous animals.

11 mo. 1834.

SAY.

For "The Friend."

THE ELEPHANT.

(Continued from page 34.)

A sentinel at the menagerie of the *Jardin du Roi*, at Paris, was in the habit of forbidding visitors from giving the elephant any thing to eat. This admonition was extremely disagreeable to the female elephant, and she took a great dislike to the sentinel in consequence. She had several times endeavoured to make him desist from interfering, by squirting water

over him, but without effect. One day, when several visitors came to see these animals, a person offered a piece of bread, which he had taken on purpose, to the female, which being observed by the sentinel, he stepped forward to repeat his usual admonition, when the elephant, aware of his intention, moved opposite to him, and threw a quantity of saliva in his face. This excited the laughter of all the bystanders; but the sentinel coolly wiped his face, placed himself a little to one side, and resumed his wonted vigilance. Not long after, he found it necessary to interpose his bayonet between the hand of a person, who was offering the elephant something, and the trunk of the animal, but, scarcely had he done so, when the elephant tore his musket out of his hand, wrenched his trunk round it, trod upon it, and broke it to pieces.

An amusing anecdote is related by Captain Williamson, of an elephant, which went by the name of the Paugal, or fool, who, by his sagacity, showed he could act with wisdom. This animal, when on a march, refused to carry on his back a larger load than was agreeable to him, and pulled down as much of the burden as reduced it to the weight which he conceived proper for him to bear. One day, the quarter-master of brigade became engaged at this obstinacy in the animal, and threw a tent pin at his head. A few days afterwards, as the animal was on his way from camp to water, he overtook the quarter-master, and, seizing him in his trunk, lifted him into a tamarind tree, which overhung the road, and left him to cling to the branches, and to get down the best way he could.

Elephants understand that we said to them, especially when accompanied by signs; but instances have been known where they could be directed by their keeper to perform pieces of work, to which they were by no means accustomed. "I once saw," says M. d'Obsonville, "two elephants employed in demolishing a wall, by the orders of their cornacs, which they had previously received, and were encouraged to undertake the task by a promise of fruits and brandy. They united their powers, placed their trunks together—which were defended by a covering of leather—pushed against the strongest part of the wall, repeated their efforts, while they carefully watched the equilibrium. At length, when sufficiently loosened, by applying their whole strength, and giving a violent push, they speedily retreated out of the reach of danger, and the whole wall fell to the ground."

M. Tornen informs us that elephants are often employed to pile wood at Mahie, on the coast of Malabar, and other parts of India; and that, after piling heap upon heap, they have been known to draw themselves back, to see that it was on a level, and perfectly perpendicular, and to correct any inaccuracy in these respects. Elephants also are sometimes employed to roll barrels to a distance, which they do with great speed and neatness.

Captain Williamson mentions a remarkable circumstance of a male elephant, the property of a gentleman of Chittagong, upon which all efforts to render him docile had for ten years proved ineffectual: "He was repeatedly offer-

ed for sale at a low price; but his character was so well known, that none would purchase him. It is customary in that district to have the fire-wood, which is cut into stumps of about a foot or less in diameter, and perhaps five or six feet long, piled regularly, and this work is usually performed by elephants. When properly trained, they will execute it as well as any labourers. The animal in question could not be induced to perform this drudgery, and, all attempts to enforce his obedience having proved useless, his master at last gave up the point. To his utter astonishment, the elephant became suddenly good tempered, and went of his own free will to the wood yard, where he not only exerted himself greatly, but was, in the regularity of his work, at least equal to those which had more practice." It would be difficult to account for this extraordinary alteration,—whether it resulted from some physical change, or proceeded from reasoning on the good treatment which he saw was bestowed on his industrious companions, in comparison with the constant punishment to which he was subjected.

During a war in the East Indies, many Frenchmen had occasion to observe the sensible conduct of an elephant that had received a flesh wound from a cannon ball. Having been conducted twice or thrice to the hospital by its cornac, where it lay down at his command to have the wound dressed, afterwards it always went by itself. The surgeon, in employing such means as he thought would conduce to a cure, sometimes cauterised the wound: and, although the animal expressed a feeling of pain, which this operation occasioned it, by groaning, yet it never showed any other sentiment towards the operator but those of gratitude and affection. At length, the surgeon effected a complete cure, when the animal discontinued his visits.

We shall conclude our anecdotes of the elephant with one which shows it in an amiable light. The Rajah Dowlah chose once to take the diversion of hunting in the neighbourhood of Lucknow, where there was a great abundance of game. The grand vizier rode his favourite elephant, and was accompanied by a train of Indian nobility. They had to pass through a ravine leading to a meadow, in which several sick persons were lying on the ground, in order to receive what benefit they could from exposure to the air, and the rays of the sun. As the vizier approached with his numerous hunting party, the attendants of these sick persons betook themselves to flight, leaving the helpless patients to their fate. The nabob seriously intended to pass with his elephants over the bodies of these poor wretches. He therefore ordered the driver to goad on his beast. The elephant, as long as he had a free path, went on at full trot; but, as soon as he came to the first of the sick people, he stopped. The driver goaded him, and the vizier cursed, but in vain. "Stick the beast in the ear!" cried the nabob. It was done; but the animal remained steadfast before the helpless human creatures. At length, when the elephant saw that no one came to remove the patients, he took up one of them with his trunk, and laid him cautiously and gently to a

side. He proceeded in the same way with a second and a third; and, in short, with as many as it was necessary to remove, in order to form a free passage, through which the rabbit's retine could pass without injuring any of them. How little did this noble animal deserve to be rode by such an unfeeling brute in human form!

It will be noticed that the head of this quadruped is very differently placed from that of all other herbivorous animals. His neck is so short, that its vertebrae may rather be considered as a column for its support than to enable him to put his head to the ground to graze. The movements of his head are confined to a very limited elevation and bending, as also a slight motion from side to side. This shortness and compactness of the vertebrae is necessary for the support of his ponderous head, and immense tusks: To supply the defect of a short neck, nature has furnished him with a proboscis or trunk; which is an organ of the most exquisite sensibility, and fitted in an eminent degree for a number of useful purposes, and to supply all his necessities. This surprising organ has commanded the admiration of mankind in all ages of the world; its flexibility and strength, and its extreme sensitiveness, excite our astonishment. The proboscis is a prolongation of the organ of smell, for there are two canals pierced through its centre, from one end to the other, and nearly separated by a fatty substance, about the third of an inch in thickness. These canals the animal has the power of dilating or contracting at pleasure; and it is with these that he supplies himself with drink, by first filling them with the liquid, and then turning the point into his mouth and discharging the water into it. The water is drawn up by suction, to a certain point, beyond which it cannot pass. Some notion may be formed of the command the animal possesses over his trunk, when it is known, that Cuvier has ascertained, from anatomical dissection, that the muscles of this member, which have the power of distinct action, amount nearly to forty thousand. There is no animal organ at all to be compared to this for perfection, and possessing a mechanism so wonderful, and so completely adapted to its varied uses. The extreme termination of the trunk consists of a finger-like process, of an exceedingly flexible nature, and with which it can lift from the ground the smallest object, by being pressed against an opposite process; between those two parts, which may be termed the finger and thumb, are situated the nostrils. The first and most essential property of the trunk is to supply the animal with food; for with it he can despoil the trees of their young shoots and leaves, and crop the herbage of the fields; he twists the point spirally round them, and crops them as nicely off as with a knife; and then conveys them to his mouth. The elephant seems to be quite sensible of the value of his trunk, for he rarely uses it as an offensive weapon, and take the greatest care of it upon all occasions.

To neglect at any time preparation for death, is to stop on our sleep at a siege, but to omit it in old age, is to slie at an attack.—*Johnson.*

How to get the Dyspepsia, and how to cure it. A very active and laborious tallow-chandler of this city, enjoyed excellent health and appetite while working among the heat and grease, and sweating over his fragrant cauldrons and kettles. He made money, grew rich, and at length retired from business, to enjoy himself. "Now," said he, "I'll take my ease; I'll live like a gentleman; I'll work no more among the soap and candles—not I. If happiness is to be bought with money, I'll have it."

But our ex-tallow-chandler was mistaken in his ideas of being happy, because he had retired from labour and was rich. This very exemption from hard labour made him miserable. For want of his accustomed exercise, he was seized with the dyspepsia. He had a luxurious table, but he could not enjoy it for want of appetite. He grew low spirited; he got the blues sadly, and fancied himself swiftly hastening to the other world.

Full of this idea, he called upon Dr. H— for assistance. The doctor was acquainted with his former way of life, and rightly judged that want of his usual exercise was the cause of his complaint.

"What would you advise me to do, doctor?" said the patient.

"Go home, and go to making candles," said the doctor.

The ex-tallow-chandler was very much vexed at this advice, and for two reasons—in the first place, that the doctor should presume to hint at his former occupation, of which, since he had become a gentleman, he was quite ashamed; and in the second place, that the doctor should presume to infer that his complaint was owing to his having left off that occupation. Wherefore, signifying that he would not trouble the doctor for any more advice, he went away in a passion.

But his complaint getting daily worse and worse, he after a while posted back again to see Dr. H—, whom he accused thus:—"Well, doctor, I was very much affronted, as I had reason to be, at the joke you tried to put upon me, under pretence of giving me advice when I was here last. But I've been getting worse and worse daily, and now I've come again to ask your serious advice what I'd best to do."

"Go home, and go to making candles," said the doctor again.

"This is too bad," thought the patient—"it's past all endurance: to be reminded a second time of my old business, and that, too, when I come to ask advice, and pay for it, in a civil way!"

He holted out of the house in a greater passion than before. He went away and applied to some other physician. He took medicine; but it did not do. He applied to another. He took his medicine in like manner; but that did not do. In short, after consulting and taking the medicine of half a dozen different physicians, and still getting worse, he concluded to take up with the advice of Dr. H—, and return to his old employment. He accordingly threw off the gentleman, put on his old shop-clothes, dived elbow deep into as grease, and, in a very short time ate with as

good an appetite, and was as strong and healthy as ever.—*N. Y. Transcript.*

Bird-nesting in the Southern Ocean.

Earle, in his "Narrative of a Residence in New Zealand, and Tristan d'Aounha," gives the following amusing piece of natural history, in speaking of his visit to the latter island. It relates to a strange kind of birds called *pen-guins*, which abound in southern latitudes:—"This day we visited what they call a 'penguin rookery.' The spot of ground occupied by our settlers is bounded on each end by high bluffs, which extend far into the sea, leaving a space in front, where all their hogs run nearly wild, as they are prevented from going beyond those limits by those natural barriers; and the creatures who, at stated periods, come up from the sea, remain in undisturbed possession of the beaches beyond our immediate vicinity. The weather being favourable, we launched our boat early in the morning, for the purpose of procuring a supply of eggs for the consumption of the family. We heard the chattering of the penguins from the rookery long before we landed, which was noisy in the extreme, and groups of them were scattered all over the beach; but the high thick grass on the declivity of the hill seemed their grand establishment, and they were hidden by it from our view. As we could not find any place where we could possibly land our boat in safety, I and two more swam on shore with bags tied round our necks to hold the eggs in, and the boat with one of the men lay off, out of the surf. I should think the ground occupied by these birds (if I may be allowed so to call them) was at least a mile in circumference, covered in every part with grasses and reeds, which grew considerably higher than my head; and on every gentle ascent, beginning from the beach, on all the large gray rocks, which occasionally appeared above this grass, sat perched groups of these strange and uncouth-looking creatures; but the noise which rose up from beneath baffles all description! As our business lay with the noisy part of this community, we quickly crept under the grass, and commenced our plundering search, though there needed none, so profuse was the quantity. The scene altogether well merits a better description than I can give—thousands and hundreds of thousands of these little two-legged erect monsters hopping around us, with voices very much resembling in tone that of the human; all opening their throats together; so thickly clustered in groups, that it was almost impossible to place the foot without despatching one of them. The shape of the animal, their curious motions, and their most extraordinary voices, made me fancy myself in a kingdom of pygmies. The regularity of their manners, their all sitting in exact rows, resembling more the order of a camp than a rookery of noisy birds, delighted me. These creatures did not move away on our approach, but only increased their noise, so we were obliged to displace them forcibly from their nests; and this ejection was not produced without a considerable struggle on their parts; and, being armed with a formidable beak, it soon

became a scene of desperate warfare. We had to take particular care to protect our hands and legs from their attacks; and for this purpose each one had provided himself with a short stout club. The noise they continued to make during our ramble through their territories, the sailors said was, 'cover 'em up, cover 'em up.' And, however incredible it may appear, it is nevertheless true, that I heard those words so distinctly repeated, and by such various tones of voices, that several times I started, and expected to see one of the men at my elbow. Even these little creatures, as well as the monstrous sea elephant, appear to keep up a continued warfare with each other. As the penguins sit in rows, forming regular lanes leading down to the beach, whenever one of them feels an inclination to refresh herself by a plunge into sea, she has to run the gauntlet through the whole street, every one pecking at her as she passes without mercy; and though all are occupied in the same employment, not the smallest degree of friendship seems to exist; and whenever we turned one off her nest, she was sure to be thrown among foes; and, besides the loss of her eggs, was invariably doomed to receive a severe beating and pecking from her companions. Each one lays three eggs, and, after a time, when the young are strong enough to undertake the journey, they go to sea, and are not again seen till the ensuing spring. Their city is deserted of its numerous inhabitants, and quietness reigns till nature prompts their return the following year, when the same noisy scene is repeated, as the same flock of birds returns to the spot where they were hatched. After raising a tremendous tumult in this numerous colony, and sustaining continued combat, we came off victorious, making capture of about a thousand eggs, resembling, in size, colour, and transparency of shell, those of a duck; and the taking possession of this immense quantity did not occupy more than one hour, which may serve to prove the incalculable numbers of birds collected together. We did not allow them sufficient time, after landing, to lay all their eggs; for, had the season been farther advanced, and we had found three eggs in each nest, the whole of them might probably have proved addled, the young partly formed, and the eggs of no use to us; but the whole of these were taken turned out good, and had a particularly fine and delicate flavour. It was a work of considerable difficulty to get our heavy safe into the boat—so frail a cargo—with so tremendous a surf running against us. However, we finally succeeded, though not without smashing a considerable number of the eggs."

Waste of Corn in Agriculture.

It is estimated that only one third of the seed-corn sown on the best land grows; the other two thirds are destroyed. The number of cultivated acres, in Great Britain and Ireland, amounts to 47,000,000; 30,000,000 of which are under the plough. Two fifths of the latter, or 12,000,000 acres, are annually under the cereal crops. The average allowance of seed for the three kinds of corn, may be stated at $4\frac{1}{2}$ bushels per acre. The quantity of seed annually sown thus amounts to

7 000,000 quarters. If two thirds of this quantity are rendered unproductive by some agency which has hitherto been uncontrolled, then 4,666,666 quarters of corn are annually wasted! The quantity thus lamentably wasted would support more than 1,000,000 of human beings.—*Quarterly Journal of Agriculture.*

SELECTIONS

From "A Wreath of Forget-me-not."

THE SPRING.

Oh that my spirit might, through grace,
Become so still and clean—
Clear as a spring on whose fair face
The light of heaven is seen.

How bauteous then, within my breast,
The light of God would shine;
How would His image be imprest,
And prove the work divine!

THE LAMB.

Ah! were I like the gentle lamb,
Never straying from its dam;
Patient, innocent, and pure,
Ever willing to endure;
Meek as Him who led the way,
To the realms of endless day—
That all might read my blessed Saviour
In my conduct and behaviour.

CONSTANT PRAYER.

There was a period when I chose
A time and place for prayer;
At morning dawn or evening close,
My feet would wander there:—

But now I seek that constant prayer,
In inward stillness known,
And thus my spirit every where
Can dwell with God alone.

THE INNER TEMPLE.

Within the temple of thy heart,
Offer the incense faith inspires;
Perform, through grace, that sacred part
Which thy gracious Lord requires.

In stillness, meekness, at his feet
In deep humility appear;
Seek only what he sees is meet,
Then wilt thou feel his presence near.

THE FRIEND.

ELEVENTH MONTH, 15, 1834.

The attention and sympathies of Friends in this city within the past week, have been incited by the presence among us and at our religious meetings, of several interesting strangers. They are from Minden, in Westphalia, Germany, and took ship at Bremen for New York, where they arrived after a long passage, and from thence came to this city. The little company consists of Earnest Kolling and Elizabeth his wife, and their six children:—Gottlieb Ettermann and his sister, Helena Ettermann; all these are members of our religious Society; there are also with them—Frederick Ettermann and Louis Kreiger. They were attached to a meeting of Friends at or near Minden, which, and the one at Pyrmont, distant about forty miles, constitute a monthly meeting. Pyrmont, it will be recollected, is the place where

that devoted servant of Jesus Christ, John Pemberton of this city, closed his life while on a religious visit to that country.

The destination of these strangers is the state of Ohio, where they intend settling amongst Friends, and towards which they expect to proceed as speedily as the necessary arrangements can be made—excepting two young women, who will remain here some time longer, suitable homes being provided for them.

A neat little volume of 126 pages, has just been published by Mahlon Day, 374 Pearl street, New York, and is for sale, price 37½ cents, at the bookstores of Nathan Kite, Kimber & Sharpless, and Uriah Nutt of this city. It consists, first, of Poems, by Lady Guion, translated by the poet Cowper, with some of his own. This part is already well known to many of our readers, and of the poems by Lady Guion, the fact, that the author of The Task was induced to bestow upon them the labour of a translation, is of itself a strong recommendation. To these is now added, a little work lately received in this country from England, called "A Wreath of Forget-me-not"—presented to those who love to reflect on heavenly things," translated from the original German by M. Yeadly. This portion of the volume, from which we have inserted some specimens, is constituted of short pieces expressed in simple language, and breathing the same spirit of sincere and ardent piety, which characterise the former. Altogether the volume is such as the thoughtful and religious person can readily admit and welcome into the circle of his family.

In the packet ship Pochontas; which arrived here on the 12th inst. from Liverpool, came passenger, our friend Eliza Bates of Ohio, on his return from his religious engagement in England and Ireland.

The state of Georgia has purchased of his owner, at the enormous price of eighteen hundred dollars, a negro man named Sam, with a view to his emancipation, for his services in extinguishing the fire on the state house, which occurred upwards of a year ago.—*Am. D. Adv.*

A stated meeting of the auxiliary Bible association of Friends, within the limits of Haddonfield quarterly meeting, will be held on third day, the 25th instant, at Cropwell meeting house, at two o'clock in the afternoon. NATHANIEL N. STOKES, Secretary.
11 mo. 6th, 1834.

Errors corrected.

In the marriages noted on page 36 of last week, for John, read Joseph Howell—in Pascal, read Paschall—for Tamazine, read Thonazine.

DIED, on the evening of the 8th inst., THOMAS C. PRICE, merchant, of this city, in the 33d year of his age.

—In the 78th year of her age, on first day evening, the 9th instant, at her residence in Arch street, ANNA GUEST, after an illness of two days.

For "The Friend."

GEORGE WHITEHEAD.

(Continued from page 32.)

The suffering alluded to by George Whitehead, in the last extract from his journal, was of a character to put his Christian principles and constancy to a severe trial. Accompanied by Richard Clayton and John Harwood, he went into Suffolk, and in passing through the town of Bures, Richard thought it his duty to put a paper on the door of the steeple-house, in which several passages of scripture were written, exposing the covetousness, corruptions, and evil fruits of false teachers. A number of persons having collected while he was engaged in this act, they were exhorted to "fear God and turn from the evil of their ways."

So intent were the early Friends on the great work of promoting religion and proclaiming the sinfulness of sin and the means of redemption from its power and pollution through Christ Jesus, that they suffered no opportunity to pass unimproved, and whether in meetings specially convened for divine worship, in market places or fairs, or in companies where the necessary attention to their lawful concerns called them, they raised their voices in behalf of the neglected cause of piety and virtue. The natural consequence of this honest boldness was to draw upon them the ill-will of those who loved to be at ease in their sins, and who could not endure the heart-searching power of that Word which is a swift witness against all unrighteousness. Hence they were frequently attacked in a rude and abusive manner by unprincipled persons, and at other times arrested by the civil authorities, and imprisoned for no other cause than warning the people to flee from the wrath to come.

On this occasion, the constable of Bures took George Whitehead and John Harwood before a magistrate; and though unable to show any law which they had violated, he committed them to Edmondsbury jail, to take their trial at the next session. Richard Clayton was afterwards sentenced to be whipped and banished from the town, which was executed with no little severity.

After enduring a hard confinement of nearly three months, George Whitehead and his companion were arraigned before the sessions as common disturbers of the peace. Here they were shamefully treated, being scarcely permitted to speak, the magistrate who committed them, acting in the double capacity of accuser and judge, threatened the jailer with a fine if he did not silence them when they attempted to plead their innocence of the charges alleged against them. By this iniquitous procedure, the jury were induced to comply with the will of the magistrates, and found a verdict of guilty, the consequence of which was a condemnation to pay a fine of twenty nobles each.

Viewing the payment of this fine as an acknowledgment of guilt, as well as an infringement of the sacred right of liberty of

conscience, they conscientiously refused to comply, and were accordingly remanded to prison, where they remained twelve months, and endured great hardships.

George Fox, the younger, who was then recently convinced of the principles of Friends, was present at this trial, and witnessed the flagrant violations of law and justice towards his friends. As one of the magistrates was leaving the court room, he warned him to repent of his unjust conduct, or he "could not escape the just judgments of God." The magistrate immediately had hold of him, hurled him before the bench, and soon sent him to prison, where he suffered a year's confinement with the other Friends.

The prisons in England were at this time in a wretched situation. The keepers were generally unprincipled men, who tolerated every species of vice within the walls, for the sake of gain; and, to increase the emoluments, kept a tap room and lodging house. From motives of religious duty, Friends not only refused to purchase their liquors, but resolutely testified against their cupidity and corruption. This of course rendered them objects of hatred, and in addition to the horrors inseparable from badly constructed and ill managed jails, they suffered deeply from the malicious cruelty of those in whose power they were thus placed. Of this treatment, George Whitehead and his companions were painful witnesses during their confinement at Edmondsbury—as will appear by the following extracts from his narrative.

"After two of us," says he, "were first sent to prison, we had a lodging in an upper room for about two or three weeks, and then understanding that the jailer would exact upon us for rent, and expecting our confinement might be of long continuance, we desired a free prison, whereupon we were turned into the common ward among felons; where, after continuance a few weeks, Samuel Duncan, in compassion to us, privately gave the jailer some money to let us lodge from the felons. But when the time for that money was ended, the jailer insisted upon his old exaction of fourpence a night from each of us, which we were neither free to yield to, nor to suffer any of our friends to be charged with; but again desired a free prison; and thereupon we were again turned into the common ward."

"Although we were now settled in the common ward among felons, in a low dungeon-like place, under a market-house, our poor lodging being upon rye-straw, on a damp earthen floor, we were therewith content, and the place was sanctified to us. But not being willing to contribute to the jailer's extortion, nor free to buy any of his beer, (he keeping a tap house, and divers of his prisoners often drunk,) his anger and rage grew very much against us, after we were so many as five sent to prison successively one after another, and all in the common ward, drinking only water.

"That which he appeared most enraged against us for, was because we frequently testified and cried against the foul and horrid sins of drunkenness, swearing, and other

disorders and abuses among the prisoners; and which the jailer's servants occasioned, by his suffering their excessive drinking of strong beer for his ungodly gain."

Suffering and oppression, however, did not damp the ardour of these valiant men, nor deter them from the honest discharge of apprehended duty. They were freely given up to suffer for the testimony of a good conscience, and to bear with meekness and resignation, every outrage which the ingenuity of wicked men devised, rather than shrink from their testimony against wrong things.

"But the Lord stirred us up," he continues, "the more zealously to cry aloud against the wickedness of the jailer, his servants, and the prisoners, for these gross evils; because the jailer made a profession of religion and piety, calling in the prisoners on first days, towards evening, to instruct them, and exercise his sort of devotion among them. And because I told him of his hypocrisy therein, his fruits being so very contrary, his daughter was offended, saying: 'What! call my father a hypocrite, who has been a saint forty years!'"

"Many times hath the said jailer shamefully abused us both in words and actions, whereby his servants, his tapster and turnkey, and some of his drunken prisoners, took the greater encouragement to follow his example; for his tapster had often grossly abused us, both by words, furious attempts, and violent actions.

"The tapster not only threatened us, but cast a stone violently, whereby he hit one, and in his rage took up a stool to have cast at some of us, but was prevented by one present taking hold of it; and not only so, but was often slandering and beating some of us on the faces, and also violently buffeting with his fists, for no other cause, but reprehending his and their wickedness, disorders, and abuses.

"Some of the prisoners also have often abused us, by taking away our food; alleging the jailer gave them leave so to do, and thereby taking occasion to do us mischief; several times beating some of us, stoning, despitely using us, threatening to kill, and to knock some of us on the head.

"One said: 'If he did kill us, he should not be hanged for it; and that there was no law for us if he did kill us;' and being drunk with the jailer's strong beer, he kicked and wounded some of us on the legs, and greatly abused us, knowing it was against our principle and practice to fight or heat him again; which we could easily have done and the rest of the jailer's drunkards that abused us, if our principle would have allowed, being five of us, mostly able and lively young men; but we esteemed it greater valour, and more Christian, patiently to suffer such injuries for Christ, than to fight for Him, or avenge ourselves; and rather, when smitten on one cheek, to turn the other, than to smite again. The said drunken prisoner who had so abused us, when he was a little sober, confessed that the jailer made him worse than he would have been against us.

"But by such inhuman usage, the jailer

* In the continuation of this article last week, the blank for the page may be filled with 334.

could not force our compliance with his covetous designs or corrupt practices.

Very frequently were the prisoners struck with such violence by the jailer or his agents, that the blood gushed from their mouths and noses; and after they had been more than thirty weeks in prison, the jailer demanded of them fourteen pence a week each for their accommodation, although on their demanding a free prison, soon after they came in, he had taken away their bed clothes, their boxes in which they had food, linen, and other things, and even their night caps, and had left them nothing but straw to lie upon. As the prisoners would not comply with the unjust demands of the jailer, he became still more enraged against them; and they continuing to testify against the drunkenness and other vices which he suffered and indeed promoted, to secure his own interest, he threatened to lock them up in a low nasty room; and soon after did put four of the prisoners, of whom George Whitehead was one, into this place. There was also in a part of the prison a dismal dungeon, into which with two of his companions he was let down by a ladder. The place was about four yards deep under ground, very dark, and but little compass at the bottom; and in the midst was an iron gate with bars above a foot distance, extending over a pit or hole, they knew not how deep; "but being warned thereof," says the author, "by a woman who saw us put down and pitied us, we kept near the sides of the dungeon that we might not fall into the pit; and there we were detained nearly four hours, singing praises to the Lord our God in the sweet enjoyment and living sense of his glorious presence; being nothing terrified or dismayed at their cruelties; but cheerfully resigned in the will of the Lord to suffer for his name and truth's sake, if they had left us to perish in that dark, dismal, and stinking dungeon.

"Upon the same day that we were in the dungeon, several of our friends came to visit us from Norwich, Colchester, and other places; but were not suffered to come to us;—and divers other times we have been thus dealt with; and not only so, but when they have come to the prison door or window they have had water cast upon them, by some of the jailer's company; he pretending that he had orders from the justices, that none of our friends should come to us: nevertheless both he and his wife told them, that if they would pay the key-turner sixpence or fourpence a piece, he would let them come to us; but they refused to gratify his covetousness."

Their deplorable condition being at length brought before Cromwell by several Friends, after considerable delay, he gave orders for their release, the execution of which was entrusted to Sir Francis Russell, who appears to have performed the duty with pleasure and promptness. George Whitehead remarks respecting him,—"In kindness to us he gave us an order or warrant to produce in our defence, if there should be occasion; that we might travel without interruption, not confining us to go to our respective homes. He was a considerate tender spirited man,

and showed compassion towards us and our Friends, who were sufferers for conscience's sake."

Among the applicants to Cromwell in behalf of these Friends, was Mary Sanders, a waiting gentlewoman in his household, who had considerable influence with the protector, which she not infrequently used in procuring an amelioration in the hardships and imprisonments of the poor Quakers. She and some of her companions had been convinced of the principles they held, by Francis Howgill, while he was on a visit to the family of Cromwell, and retaining her station as well as her religion, she proved a serviceable woman to Friends.

Being once more at liberty, George proceeded in his religious visit to his brethren and others through the nation,—but previous to resuming the narrative, it may be instructive and animating to record his grateful commemoration of the Lord's goodness to him and his fellow sufferers while in prison.

"I am," says he, "truly and humbly thankful to the Lord our God, in remembrance of his great kindness to us; how wonderfully He supported and comforted us, through and over all our tribulations, strait confinement, and ill usage; and preserved us in bodily health. In the comfortable enjoyment of his glorious divine power and presence, several of us have often been made to sing aloud in praise to his glorious name; yea, his high praises have been in our mouths oftentimes, to the great amazement and astonishment of the malefactors shut up in the same ward with us. When walking therein, our hearts have been lifted up in living praise to the Lord, often for several hours together, with voices of melody. O! the sweet presence and power of the Lord our God! how precious to be enjoyed in prisons, and dungeons, and strait confinements! O! my soul! bless thou the Lord; and for ever praise his excellent name, for the true inward sense and experience thou hast often and long had, and still hast of his divine power, and unspeakable goodness! Glory and dominion be to our God, and to the Lamb, that sits upon the throne, for ever and ever! Let the praise be unto Him, in whom is our help, salvation, and strength!

"Although we were confined to a noisome common ward, and strait stinking yard, yet the Lord by his power so sanctified the confinement to me, that I had great peace, comfort, and sweet solace, and was sometimes transported and wrapt up in spirit, as if in a pleasant field, having the fragrant scent and sweet smell of flowers and things growing therein, though I was not in an ecstasy or trance, my senses being affected therewith; so that the Lord made bitter things sweet unto me, and hardships easy; although we were sensible our persecutors and oppressors were so cruel toward us, that they cared not if we had all perished in that jail. But our trust and confidence was in the name of the Lord Jehovah, in whom is everlasting strength and safety: to whom be everlasting glory, dominion, and praise, world without end!

"I humbly hope and trust in the Lord, I shall never forget his loving-kindness and mercy shown unto me, in those cloudy days of distress and affliction."

(To be continued.)

For "The Friend."

LEWIS'S REPLY.

I have frequently thought that the "Vindication of the Society of Friends," written in an invidious year by Enoch Lewis, in reply to another denomination, contained a condensed explanation of some of the principles of Friends, which it might be useful to our own members to peruse. This little work was examined by a committee of the meeting for sufferings in Philadelphia, and permission given to print it. Being controversial, it may not be necessary to present some parts, but such as are directly intended to exhibit our doctrines, I propose to select occasionally for the columns of the paper, if it should meet the editor's views.

We are always liable to danger, and perhaps never more so than in periods of outward prosperity. Affluence and luxury, and the absence of open assaults of those who would crush the cause of Christ, produce carnal security in the unwatchful. When we apprehend the least danger, the enemy of all righteousness may the most successfully conceal his snares. After having led away captive many of the professed believers in the light, through the popularity of one, who in an evil hour was deceived so as to deny the faith which is in Christ Jesus, he may transform himself again, and under the semblance of an advocate for those very fundamental doctrines, which he led others to deny, he may draw off some who resisted him in his infidel garb, to slight the belief of inward revelation, and the simplicity of the cross which the truth leads into. In this way some of the testimonies which this people faithfully bore when the world frowned upon them, may be now talked of in a doubtful manner, as having sprung in great part from the spirit of the times and the contracted feelings of the age. I knew a person, who, in his first visitations, fully believed that the remorse and intimations of duty he felt, were the immediate communications of the Holy Spirit, so completely to fall away, as to deny divine revelation altogether, and contend that those feelings were the offspring of a diseased imagination. And what was the consequence! A dereliction of all vital religion. Having denied the internal operations of divine light, he was left in deplorable obscurity, and groped in darkness as at noon day.

If any of the members of our Society, either through the love of the world, the defection of their leaders, or the blandishments of other professors, can be brought to forsake the faith of their fathers in the inward teachings of the light of Christ, and their plain way of living and plain way of preaching, I verily believe, such will be left to wander as upon the barren mountains of Gilead, where there is neither dew, nor rain, nor fields of offering, and others will be

brought in from the highways and hedges to uphold the testimonies which they have despised.

The selections will very properly commence with the admissions of our opponents, that the practices of Friends, whatever may be their opinion of our principles, have led to good results. An exemplification in the pithy sketch of the religious and political character of Wm. Penn, and the excellences of that of John Woolman, alike confirm the acknowledgments of our enemies and the truth of the religious tenets which they attempt to condemn. S.

The reviewer appears anxious to persuade his readers, that there is some serious and radical error in the doctrines of Friends, and that their evil tendency has been too much overlooked. What those evil tendencies are, he has not condescended to explain. He has, however, I admit, given a tolerably satisfactory reason, why they have been so generally overlooked. It seems indeed difficult, even for a professed advocate, to find a better. It is in plain English, nothing else than this; they are totally invisible. If the fact is, as he admits it to be, that the system has for the most part justly claimed a peculiarly inoffensive character; has been found zealously enlisted against great and acknowledged evils; has been honest in its dealings, and exemplary in its morality; what reason is there to suppose, that "a system which has led to so many good results," and is not shown to have led to any bad ones, "is materially at variance with the law and the testimony?" Has the reviewer discovered a safer criterion than that selected by the lip of wisdom,—"The tree is known by its fruit?" Or does he suppose that grapes are now to be gathered from thorns, or figs from thistles? To such an objector as this, we may reply in the language of the apostle, "show me thy faith without works, and I will show thee my faith by my works."

He pronounces a just, though limited eulogium, on the character of William Penn; plainly showing that the principles upon which he acted must have been excellent in practice, whatever they were in theory; while the only objection which he makes to him or his writings, is the stale and hackneyed one, that they are shrouded in the mists of Quakerism. When we contemplate the character of that eminent legislator; when we behold the remarkable benevolence, conspicuous in every part of his political career; his treatment of the simple aborigines, so widely different from that of most other settlers of colonies; when we trace in the laws suggested by his wisdom, or enacted under his superintendence, the germs of many important improvements, which succeeding ages have matured; and connect with these the reflection, that William Penn made religion the business of his life, and the great moving spring of all his actions; the conviction is forced upon us, that the world is more indebted to his religion, than to his talents, great as they certainly were, for the excellence of his institutions. The policy of his government grew

out of his religious principles. A legislator of different principles could neither have established nor maintained such a government as his. And it is certainly a remarkable fact, that the only member of the Society of Friends, who ever possessed any very extensive political power, was able to establish a government which has commanded the applause of the world. That he planted a colony in the midst of savage tribes, whom he disarmed by his kindness, and preserved his people in peace, without the aid of fortifications or arms. That his treaties with the natives were never infringed; and that no evidence appears that a drop of English blood was ever shed by an Indian tomahawk, on the land which he purchased of them. Do not these facts prove, if facts prove any thing, that the principles of Quakerism, so far from being of evil tendency, are not only inoffensive in private life, but highly conducive to national prosperity? It is not easy to conjecture from what article of their creed the reviewer or his author drew the conclusion, that it was from "the original greatness of his mind, and the general benevolence of his feelings, rather than from any result of appropriate evangelical influence," that William Penn was enabled to maintain such strict integrity in every part of his conduct; and to evince, amidst the trials of life, so great a degree of resignation to the divine will, and of trust in the government of God. The insinuation looks more like a desperate effort to attribute the acknowledged excellences of the man to any cause but his religious principles, than a candid exhibition of character, or the deduction of a rational philosophy.

The reviewer, it appears, has lately become acquainted with the character of John Woolman, and admits that his "piety deserves to be known and imitated by all denominations." "His journal, and other writings," says he, "have been published; and though they certainly savour of the strange enthusiasm of the sect, and show that his mind was in bondage to some of their less exceptional peculiarities, yet they exhibit in a high degree some of the loveliest features of Christian character; and we do not believe that any impartial reader of them can resist the conviction, that they were dictated by a heart which consented fully to the leading peculiarities of the gospel, and was used to intimate communion with the Saviour. Instances of this kind show, that Quakerism does not, in all cases at least, neutralise the genuine influence of the gospel; though we are to make a distinction between the legitimate influence of a system, and accidental results from other influences which do not appropriately belong to it."

Hence it appears, that in the opinion of the reviewer, the piety of John Woolman was genuine. His errors would therefore appear to be those of the understanding and not of the heart. Quakerism, in this case at least, did not neutralise the genuine influence of the gospel. The peculiarities to which he was in bondage, were not highly objectionable. We are therefore to infer that he rejected all those peculiarities to

which any important objections can be made. As the reviewer has not informed us in what particulars John Woolman differed from others of the Society, we must look into his history, or his works, and make the discovery for ourselves. Such an examination will probably lead to the conclusion, that the conduct and opinions of John Woolman are obnoxious to every charge which the reviewer has advanced against the Society; those only excepted which rest upon palpable error or sheer misrepresentation.

It is impossible to read attentively the works of John Woolman, without being convinced that he fully believed in the doctrine of the inward light, and that this belief was not with him a mere speculative theory, but a practical principle; the guide of his life, the regulator of his conduct, and the moving cause of every religious engagement. And that, even in his worldly employments, he was careful to keep a steady eye to the leadings and restrictions of this divine principle. This doctrine is therefore not highly exceptionable.

Upon another peculiarity, the opinions of John Woolman were not less clear and decided than those of Friends in the present day: I allude to their testimony in favour of a free gospel ministry. There is not the smallest intimation of his having ever received or paid a pecuniary compensation for preaching. On that subject he appears to have been remarkably sensitive; as must be evident to any one who reads, with attention, his own account of his visit to the south in 1757. He evidently construed the text strictly: "Freely ye have received, freely give." It would therefore appear that, in the opinion of the reviewer, this peculiarity is not highly objectionable.

In regard to plainness of dress, it is well known, that he was remarkable, even in the Society of Friends. No member of that Society has ever been more strictly plain than he was; his language was also in consonance with that of his brethren in religious profession. Hence these peculiarities appear entitled to the reviewer's toleration.

It is rather singular that the reviewer, while endeavouring to expose the doctrines of Friends, and exhibit the evil tendency of the system, should pass such an eulogium on the piety of one, who was, probably, as complete a specimen of genuine Quakerism as the eighteenth century could produce. To suppose that the character of John Woolman was formed by accidental influences in opposition to the general tendency of the religious system which he embraced, is to suppose that all the great principles of his life were overborne and counteracted by some unknown and accidental influences.

The reviewer, it appears, has but lately become acquainted with the life and character of John Woolman, and perhaps if, instead of accepting Dr. Cux's caricature for a portrait, he had taken the pains to become acquainted with the lives of a few more of the most consistent members (and from such specimens the tendency of the system ought to be tried,) he might have discovered, that

what he considers as exceptions, actually constitute the rule; and that the principles of Quakerism do not, in any instance, neutralise the influence of the gospel. In the case of John Woolman, as well as that of William Penn, we are presented with an awkward attempt to elude the force of admitted and undeniable facts, and to arrive at a conclusion which the inductive philosophy does not warrant.

(To be continued.)

For "The Friend."

It would be esteemed a mark of a very contracted mind to call in question the policy of increasing the facilities for communication between different places; the conviction, however, is frequently forced upon us, that they are accompanied by many counterbalancing disadvantages. If the messengers of good are more readily and rapidly transported from one point to another, so are agents in wickedness, and in greater numbers. As evil in a general way is more likely to be entertained than good, so in proportion to the facilities by which it can be spread, parts of the country hitherto secluded, and comparatively virtuous, may be suddenly contaminated with the vices of the older or more densely populated settlements. Cheapness of travelling tempts persons to leave home who have but little to spare, and being subjected to examples prejudicial to their morals, which they would escape in performing their requisite domestic duties, the foundation may be laid for habits which will prove a source of unhappiness through life. Perhaps no situation presents stronger temptation to dissipation than travelling in public conveyances, living at taverns and boarding houses on fashionable routes and retreats. Persons who know but little of the world, suddenly thrown into a description of society with which they have never mingled, and without the restraints of parents, guardians, or their sober home friends, are in extreme danger of receiving an evil bias, if not a fatal introduction to the broad way which leads to ruin. While the temperance societies are trumpeting abroad the success of their efforts in extinguishing the love of whiskey, the friend of internal improvement is boasting of the facility which he furnishes for transporting it to distant parts, and the consequent security of a good market on a sudden change in prices, which the following is a striking instance.

Quick Work.—On Monday morning last, Mr. Benjamin Herr, of Manor township, conveyed a load of whiskey in a wagon from his distillery to Lancaster, a distance of eight miles, transferred it immediately to a car on the railway at that place, and arrived safely with his spirits in Philadelphia on the same evening, after a journey of seventy miles on that valuable public improvement. We mention this fact, not only to show the increased expedition of this mode of carriage and the facility of access which it affords to a place of sale, but also to prove that not only will the products of our Lancaster county farms not depreciate in value on account of competition which the western part of the state may be enabled to offer through these new avenues

of trade, but that they will in truth be enabled to command the market; and should prices rise one day, their city agents can inform them thereof, and by the succeeding evening, their articles of traffic may be on the spot and obtain the full benefit of the excitement in business, while the letters of the more distant agriculturists are yet on their way to their destination."

Columbia Spy.

For "The Friend."

OCCASIONAL THOUGHTS.—NO. XIII.

On Elections.

Be careful for nothing, but in every thing by prayer and supplication let your requests be made known unto God.—*Philippians, iv. 6.*

The necessity of strict watchfulness lest we should be led away into the many temptations by which we are constantly surrounded, is admitted, at least verbally, by all classes of professing Christians. But there are many who by their practice seem to have forgotten this essential duty, and appear to be passing along, the creatures of circumstances, interested in whatever the world is engaged in, and pursuing its avocations with as much eagerness as if this earth, its honours, and happiness, were all that is worth seeking after. Surrounded as we are by the things of time, and by those who seek only its enjoyments, it is by those watchfulness and prayer alone that we shall be enabled to resist the current,

"And keep our hearts sloof
From all created things."

Though it is necessary while we are in the world to associate more or less with persons of this description, and attend to our lawful worldly business, yet if our hearts were right, we should not suffer these things to absorb our thoughts and affections, or interfere with our religious duties; but we should endeavour to retain that spirit, and return as soon as possible to those occupations which are designed as a means of preparing us for heaven: like a man who loves his family and home, but is obliged to leave them for a short season; he looks forward to the time when he shall again embrace them, and hastens back when his business is accomplished, and finds the endearments of his own fireside sweeter for this transient separation.

There are some testimonies peculiar to us, and which we as a Society hold very dear, that cannot be consistently maintained without a measure of that spirit which led our forefathers to love and adopt them, and if this meek spirit is not more desired and sought after, it is to be feared that some of our members will so far surrender these precious traits that the next generation, seeing their parents thus yielding by little and little, will be induced to renounce them altogether. I am led into these reflections by having witnessed the excitement in a neighbouring city during a late warmly contested election, and observing the anxious part that many of our own members, and some who are considered exemplary in other respects, took in it. I am aware that this delicate ground to tread, as it is a time when unusual interest has been felt by all classes on

this subject. Though the writer of this would be very far from discouraging any proper means of relieving ourselves from difficulties—such as simply giving a vote against a magistrate that is not qualified for his office, and quietly waiting the result—yet that this subject should be allowed to become for weeks the all engrossing theme of the thoughts and conversation, is certainly inconsistent with the profession of a Christian, and a Quaker in particular. The testimony that Friends have always borne against war is a noble testimony, and characteristic of the followers of Him whose mission was to bring "peace on earth and good will to men." I could not but think, however, though the fact may be painful and humiliating, that the expressions and bitter feelings evinced by some towards the opposite party on this occasion, approached very near to the spirit of resistance, and that, if they were not discouraged, they would at least prevent their taking that decided and consistent part that would become those making the profession we do. Certainly it argues but little faith in Him, who if he sees fit can work alike by "many or by few," to be thus anxious and perplexed with these human events; there is a vast weight taken from our shoulders by having nothing to do with consequences; all that is required of us is to do our duty and leave the result. "The servant of the Lord should not strive, but be gentle towards all men," or if he desire that things should transpire according to his own will, let him not resort to any means that will destroy the peaceful tenor of his own mind, but let him turn to the Christian's only sure resource in times of difficulty and danger; let him not indulge in an undue warmth of feeling towards those who differ from him; but do all that a Christian citizen can do consistently—remembering the apostle's injunction, "Be careful for nothing, (not over anxious about it) but in all things with prayer and supplication, with thanksgiving, let your requests be made known unto God."

***h.

Fothergill, in his Essay on Natural History, mentions an incident of his boyish days, of which he says he never could lose the remembrance, but which gave rise to sentiments and rules of action since very dear to him. "Besides (he says) a singular elegance of form and beauty of plumage, the eye of the common lapping is peculiarly soft and expressive: it is large, black, and full of lustre, rolling, as it seems to do, in liquid gems of dew. I had shot a bird of this beautiful species, but on taking it up I found that it was not dead; it had wounded its breast, and some big drops of blood stained the pure whiteness of its feathers. As I held the hapless bird in my hand, hundreds of its companions hovered round my head uttering shrieks of distress, and by their plaintive cries appeared to beseech the fate of one to whom they were connected by ties of the most tender and interesting nature; while the poor wounded bird continually moaned with a kind of inward wailing note, expressive of the deepest anguish, and ever and anon it raised its drooping head, and, turning towards the wound in its breast, touched it with its bill; and then looked up my face with an expression I have no wish to forget, for it had power to touch my heart while yet a boy, when a thousand dry precepts in the academical closet would have been of no avail."

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For "The Friend."

JOHN MILTON.

Having recently perused a work containing much interesting information relative to the lives and writings of those men who have attained the greatest eminence among English poets, I have been induced to prepare for the columns of "The Friend," a short account of John Milton, with the hope that, although he has long been known as the "prince of poets," it may not be altogether trite or uninteresting to the readers of the paper. Milton's "Paradise Lost," has for many years enjoyed a celebrity almost unrivaled; but I apprehend it is not as much read now as it was twenty years ago, and his other works are comparatively but little known. Indeed, so overwhelming of latter years have been the issues from the press, both in prose and verse, and so adroitly have the different popular authors adapted their matter and style to the peculiar taste of the great majority of readers, that it is but seldom that we meet with the productions of the great minds which adorned the last and immediately preceding century, kept as the familiar companions of leisure hours. This is more especially the case in the department of poetry, so that there are not many of the younger members of our Society who rightly estimate the superior worth and beauty of the admirable poems written during those periods, over the rapid though more glittering works of the present day. What is called "light reading," is presented so early to the youthful mind, and is so constantly supplied, that a taste for the pure fountains of English literature is either not acquired, or soon vitiated. And I think I am safe in saying, without reference to the moral effect of their works, that those authors who are considered as the most gifted sources of the sparkling but contaminated stream which now tickles the palate, without slaking the thirst of the public, have done more harm in exciting and administering to this morbid appetite, than they will ever confer benefit by the information which may be gleaned from their pages. With a disuse of their works, the biography of the poets is but little known, so that it is no uncommon circumstance to

hear persons spoken of as contemporaries who perhaps lived in different centuries.

John Milton was born in London on the 9th of December 1603. His father, whose name was also John, was a man of superior intellect and an eminent scrivener, who, notwithstanding he had been disinherited by his father, on account of his embracing the doctrines of the reformed church, was in sufficient affluence to allow him to give his children a liberal education. The poet was the eldest of three children and the only one who was distinguished, though his younger brother, who took side with the royalists, was made a baron of the exchequer and a judge of common pleas by James II. The early development of Milton's mental powers was entrusted to Thomas Young, a puritan minister; who, however, was obliged to retire to the continent on account of his religious principles, and his pupil was entered in St. Paul's school, where he passed a considerable interval of study under the care of Alexander Gill. It would appear that he gave early indication of that genius, the efforts of which have immortalised his name, and that both his parents and instructors were equally anxious to foster and encourage the extraordinary powers which characterised his youthful mind. Milton's unwearied love of study commenced while at St. Paul's, and continued with him ever after. In his sixteenth year he entered Cambridge, where he remained until his twenty-fourth. But although so long a resident at the college, he appears never to have entertained a very favourable opinion of their established system of education. Speaking of the scholars of the universities in one of his works, he says, "they are there unfortunately with nothing else but the scragged and thorny lectures of monkish and miserable sophistry, and are sent home with such a scholastic burr in their throats as hath stopped and hindered all true and generous philosophy from entering—nor are their minds subdued under the true love of moral and religious virtue; which two are the best and greatest points of learning." He, however, made great proficiency in the learning taught at Cambridge, and was particularly distinguished as a Latin and Greek scholar. Though originally designed for the church, he changed his intention, and it would appear that he was influenced to this course by conscientious scruples. Milton's own account is as follows: "By the intention of my parents and friends I was destined of a child to the service of the church, and in mine own resolutions. Till coming to some maturity of years, and perceiving what tyranny had invaded the church, that he who would take orders, must subscribe slave, and take an oath wital, which unless he took with a con-

science that he would relish, he must either perjure or split his faith; I thought it better to prefer a blameless silence before the sacred office of speaking, bought and begun with servitude and forswearing." Having laid a broad and deep foundation whereon to build the superstructure of his literary and scientific knowledge, he retired from college to his father's house, who then resided at Horton, in Buckinghamshire, where he continued his regular and severe studies, which were principally confined to the poetical works of Greek, Latin, and Italian authors. His own disposition to court the muses had manifested itself when only ten years of age, and at sixteen and seventeen his youthful poems were marked for their elevation of thought and dignity of sentiment. While enjoying the seclusion and elegance of his paternal roof he composed his *Arcades*, *Comus*, *L'Allegro*, *Il Penseroso*, and *Lycidas*. The *Arcades* formed part of an entertainment presented to the Countess Dowager of Derby, who lived at Harefield, near Milton's father. The characters were performed by her grandchildren. The *Mask of Comus* was written at the request of a then celebrated musician, and the story is said to have been suggested by the accident of Lady Alice Egerton, the daughter of the Earl of Bridgewater, having one night lost herself in the forest of Haywood. Though exception may be taken to the structure and romance of this piece, yet it certainly is exceeded in beauty and finish by few poems in our language. *Lycidas* is a monody written on the death of Edward King, a young and learned friend of our author, who was lost in a calmy sea on his passage to Ireland. In this elegy Milton betrays his dislike to the established clergy, and foretells their downfall from the height of power which they had attained. *L'Allegro* and *Il Penseroso* were written before either of the others, and notwithstanding their Italian titles, they contain such a description of English landscape and rural enjoyments, as bespeak a mind devoid of care and happy in itself. Although during the period in which he composed the above mentioned poems, he says in a letter to a friend, that he suffered "no impediment, no love of ease, no avocation whatever, to chill the ardour, or break the continuity or divert the completion of his literary pursuits," yet it appears that he himself did not think he was accomplishing any great things. For in another letter to the same friend, he says, "I am letting my wings grow and preparing to fly, but my Pegasus has not yet feathers enough to soar aloft in the fields of air—but, do you ask what I am meditating? by the help of heaven, an immortality of fame." Satisfied with the intimate acquaintance which

he had established with the productions of the master spirits who had preceded him, Milton now longed to enjoy the learned and refined society of the city, and accordingly he removed thither and took chambers in one of the inns of court. But his mother dying, his plans of life were suddenly changed; and, having obtained the consent of his father, he resolved upon an excursion to the continent: designing to visit such parts only as were not then the theatre of war, his chief object, however, being the classic regions of Italy. It is certain that at the time he left home, the manifestations of his genius were either not sufficiently appreciated, or not so extensively known as to have given him much celebrity in England. But he had studied the language and literature of Italy with peculiar success, as was evinced by some of his poems written in that language; and which being spread on the continent had bespoken for him a flattering reception. He embarked in 1637, and passing through Paris, where he formed an acquaintance with the celebrated Grotius, he hurried on to Florence, where he soon became the object of admiration and the subject of encomium by the learned academicians. While in the neighbourhood of Florence he visited Galileo, who was at that time the victim of ignorance and cruelty. Passing on to Rome, Milton there partook largely of the hospitality of the learned and great, and secured the admiration and esteem of those who stood foremost in their ranks. From here he travelled to Naples, with a hermit who introduced him to the Marquis of Villa, a nobleman, who is known to posterity as the friend, patron, and biographer of Tasso. To him Milton addressed a Latin ode, by which we find that he at that time cherished the project, if he should ever find such a patron as Manso, of celebrating the exploits of King Arthur and his knights in an epic poem, "which he should leave so written to after times, that they should not willingly let it die." Milton now returned to Rome, instead of prosecuting his travels further, and passing over to Sicily and into Greece, as was his original intention. After a delay of two months in the imperial city, he visited Venice, travelled on to Geneva, and through France; and returned to his native soil after an absence of fifteen months. His return was much hastened in consequence of the commencement of the war between the king and the parliament. He esteemed it dishonourable to be away while his fellow citizens were contending for their liberties at home. While abroad he had experienced some interruption to his comfort, and many obstacles to the gratification of his ardent love of literature and literary society, from the freedom with which he expressed his opinions upon the controverted points which were then so frequently giving rise to civil broils and spiritual dissensions. From the bent of his natural disposition, and the opinions imbibed during his education, he could not well endure the ecclesiastical establishment of his own country, and it is not to be wondered at, that the freedom with which he expressed himself on religious subjects, within the verge of the Vatican, and under the very chair of St. Peter itself, should have deprived him of

some favours which he would have otherwise enjoyed. He says, speaking of his conduct whilst in Italy, "I laid it down as a rule for myself, never to begin a conversation on religion in these parts; but if interrogated concerning my faith, whatever might be the consequence, to dissemble nothing. If any one attacked me, I defended in the most open manner, as before, the orthodox faith, for nearly two months, in the city even of the sovereign pontiff."

Upon this principle he acted, not, it is true, without giving some offence to his associates, nor wholly without danger to himself; but notwithstanding the frank avowal of his sentiments, every where undissembled, he saw whatever was most interesting in the monuments of Roman grandeur, or the achievements of Italian art, and returned home, flattered by the attention of the great, and honoured with the compliments of the learned. Milton now took up his residence in London, and as he had by his travels put his father to considerable expense, whose income was also much diminished by the troubles of the time, he occupied himself at first with the education of his sister's two sons; and in a short period increased the number of his pupils in order to obtain an honourable maintenance. His system of education was deep and comprehensive, and corresponded with the superiority of his intellect. He taught the sciences by placing in the hands of his scholars works which treated upon them individually, written in different languages; adding to the Greek and Latin, a knowledge of the Chaldee, Syriac, and Hebrew. The political contests of the day had now arrived to so great a height, that most persons considered themselves called upon to rank on one side or the other, and Milton entered into the controversy by leading an attack upon the bishops of the established church, and conducting the defence of ecclesiastical liberty. In all his publications upon the disputed points, he laboured to demonstrate the simplicity of discipline, and purity of doctrine, which characterised the primitive church; and pointing out the manner in which prelate had ministered as the natural agent of tyranny, he argued for the greatest degree of honest liberty in religion. "Nor will God, (he says) suffer true learning to be wanting, when true grace and obedience to him abounds; for if he gives us to know him aright, and to practise this, our knowledge in right established discipline, how much more will he replenish us with all abilities that may conduce to his glory and our good." He wrote five controversial essays in the year 1641, beside performing the daily duties of his school.

(To be continued.)

THOMAS S. GRIMKE.

The death of Thomas S. Grimke, of Charleston, South Carolina, appears to have been the occasion of much regret, and has called forth various testimonials from different quarters to his uncommon worth as a citizen and a Christian philanthropist. He was on a visit to the state of Ohio, and having left Cincinnati for Chillicothe, where he expected to meet his brother, a resident of the state, was attacked

on the road by the cholera, with which he died at or near Columbus, about the middle of last month. Besides the interest we feel in common with others in regard to this event, the coincidence of his views of Christianity with those entertained by our religious Society in several important respects, renders it proper that some memento of him should appear in these columns. For this purpose we select the following from the preamble and resolutions unanimously adopted at a meeting of the Charleston (S. C.) Bar, held on the 24th inst. for the purpose.

It is the natural impulse of sympathy upon even ordinary occasions, that those who suffer a common loss should seek consolation under their bereavement by commingling their regrets; but when such a man as THOMAS SMITH GRIMKE is suddenly taken from the society in which he was so distinguished an ornament and support, duty as well as sympathy, calls upon us to express our profound sense of the loss we have sustained.

The deceased, indeed, was no ordinary man, either in his intellectual or moral endowments. The energy, the astonishing energy, with which he pursued the object of life, was at once the indication of superior powers, and the cause of his great success. He appeared continually to watch the dial plate of time, that no hour of his existence should be fruitless or improvement or usefulness; and as his life advanced to its close, instead of remitting his habits of toil, his spirit seemed to burn with intenser activity. Hence his wonderful acquirements in every department of knowledge; while he found time to obey every call of religious, social, or domestic duty. As a lawyer he had long stood at the head of our profession. It was here, that his vast memory, stored with the rich fruits of his industry, gathered from every side as he passed through life, was more peculiarly exemplified. His legal knowledge was accurate and profound, comprehending the minutest details and the broadest principles. So fertile and original were the resources of his mind, that if he had any fault as an advocate it was in advancing too many arguments to support his positions. He may thus sometimes have dazzled a weaker vision by the profusion of light he threw upon his subject, but he never lost a cause from superficial examination or shallow views. In a country, peculiarly a country of laws, he possessed a high sense of the importance and dignity of that profession through which the laws are administered; and endeavoured to wield his knowledge and power, to the great purpose for which they were created, the maintenance and advancement of justice. Hence, at the bar and in public estimation, he long stood, and justly stood, pre-eminent amongst us.

It has been remarked in England, that lawyers have seldom proved able statesmen. The technical nature of the profession in that country, especially in the branch of special pleading, by habitually contracting the views to "the precedent on the file," may probably account for the fact, if this observation is correct. But under our system of government

and laws, judging from the results, it must be erroneous. The profession of law at least upon the mind of the deceased, appeared not to have affected its broad and philosophical cast. As a statesman, his views were comprehensive, his knowledge extensive and accurate, and his motives above suspicion or imputation. A purer and more devoted spirit, never spoke or felt for the interests of his country. Although living in times of bitter party contention, and differing from many of us upon the leading subjects of politics, none of us—no man in our community, we sincerely believe, ever entertained a doubt of his simple integrity and disinterestedness in the opinions he professed; or beheld with other feelings than those of admiration, the holdness with which they were avowed and maintained. His patriotism in truth was a part of his piety. Its essential aim was the approbation of God. Towards men it was an impulse of duty; but it looked beyond the applause and honour of the world; from a deep sense of his accountability for the rectitude of his motives and conduct towards his country.

Nor was the information of the deceased, profound and extensive as it was, confined to the great subject of government and laws. He was essentially a literary man. At every pause from the labours of his profession, he turned with avidity to the innocent and enchanting pursuits of literature, communing with the mighty dead, still living in the imperishable thoughts they have left behind them. In a country like ours, where capital is not yet accumulated, and to live is necessarily the chief object of life, to be a literary man is itself a distinction. But his aim was far beyond that proficiency in literature which might adorn an accomplished gentleman. He pushed his researches into the wide fields of ancient and modern lore, and became acquainted with all, and familiar with most of their branches. His published productions evince the accuracy and the extent of his erudition; but it was in the social circles that the affluence of his acquisition was more amply recognised and more justly appreciated. Here with a prodigal hand, he scattered the flowers he had gathered from every field; and while he delighted, he amazed his associates, by their wonderful variety. But it was chiefly at the bar, that we knew his attainments and felt his virtues. There are few of us who have not drank from the full fountain of his legal acquirements, and learned from the very generosity with which he imparted his information, the effect of knowledge in liberalising the heart. Plain, yet dignified—patient and affectionate, yet immovable in firmness—offending none, and courteous to all, amidst the contentions and harassments of our difficult profession, he exhibited in his demeanour at the bar, the rare but bright example of what a Christian advocate ought to be. The poor and friendless—the orphan and the widow, never sought his profession in vain; and it was, when pleading for them, looking upward alone for his reward, that his powers often soared highest, and his eloquence was most touching and effective.

That trait in his character, however, which the deceased most valued, and which he was

most truly solicitous to perfect, was his piety. On religion, he had built the whole structure of his moral character; to be worthy of his profession as a Christian, was the chief object of his existence. In early youth, he had assumed the garb of piety, and continued steadfastly through life, one of the brightest props and ornaments of Christianity in our land, exemplifying in his life and conversation all its ennobling principles. From being, according to his own representation, violent in temper, he became the calmest and mildest of men. He bereft himself of all those selfish principles to which we are so prone by nature; and devoted his life to God, and the welfare of others; until at length, to consider himself least, became the ordinary habit of his thoughts and conduct. To do good, indeed, to him seemed the bread of life. His charities were ever ready for the necessitous, and his tender sympathies for the afflicted and bruised in spirit, and even the way-faring man, and the stranger; with no claim upon him but the impress of humanity, would seek relief in his wide benevolence, and have his claim allowed. Had he been otherwise than he was, the prayers and blessings of the wretched whom he relieved, the applause of the good, and the admiration of the world, might have elated him with pride or vanity, but his humility increased with his distinction and elevation; and he closed life as he commenced it, walking meekly and humbly with his God. In his character were combined the simplicity of the child, with the moral courage of the martyr.

Shall we lift the veil of private life, and disclose the affectionate son, the devoted husband, the father, the faithful friend, the kind and patient master, moving in the light of his noble but simple virtues, and shedding joy and peace and happiness to all around him? The memory of his virtues, in these tender relations, belong peculiarly to the keeping of others; and there we should leave them, sacred from our eulogies, enshrined in the hallowed sanctuary of private affection. The days of his pilgrimage are done, and he has entered into his rest. His mild face no longer will be seen amongst us, but the monuments of his public usefulness and benevolence are still with us, and the memory of his virtues will still dwell within our hearts. None of us may expect to equal him; but all of us may grow better and wiser, by recollecting the great and holy man, who once lived and moved amongst us.

Resolved, That in the death of **THOMAS SMITH GRIMKE**, the poor and destitute have lost a friend—a society a useful member—the bar a distinguished ornament—Christianity a zealous advocate and supporter—and our country at large a learned, able and patriotic citizen.

—
DIED, in New York, on the 17th of tenth month, **MARGARET SHARPLESS**, widow of the late Isaac Sharpless, in the 71st year of her age, after a long and suffering illness, wherein she was favoured to experience Divine aid and consolation, enabling her to bear patiently her sufferings, and to meet the awful summons with joy and thanksgiving.

—
On the 28th of tenth month, at the residence of Patience Earle, Leicester, Massachusetts, **SARAH E. HADWEN**, wife of Charles Hadwen, and daughter of the late Pliny Earle, of Leicester.

DRAUGHTS AND DEATHS.

The article inserted below from Chambers' Edinburgh Journal," we insert for the benefit of some of our "never fair" folk on this side of the water;—the valuable hints it contains will not be the less impressive for the lively and familiar manner in which they are conveyed.

Many old people, as well as persons in middle life, in this country, are subject to rheumatism, a species of pain or disease, which, like the toothach, meets with little general sympathy, because it is not frequently immediately fatal in its attacks. In the case of many who belong to professions where exposure to atmospheric changes from heat to cold, and dry to wet, necessarily takes place, it is almost impossible to prevent rheumatism occasionally taking effect; but in not a few instances this painful malady might be avoided, simply by being a little more careful of our persons. There are some people, who, because they are stout and healthy, and have good appetites, and have hardly ever been ill all their days, think that they may do any thing with themselves, and therefore cherish the dangerous idea, that "they will not kill." Whenever we see people of this description, we are afraid of them. We know, from experience, that it is they who have the chance of being cut off first among our acquaintances, and so look upon them as persons who, braving death at every corner, will some day soon be numbered with the dead. On the other hand we have never any fears for the man who is always complaining of something trifling being the matter with him; for we know that he takes good care of himself, and like a creaking hinge, he will endure a great deal before he parts with existence. People of this sort are dreadfully jealous of an open window, or a broken pane of glass, or a door standing ajar, and well they may, for it is at these holes that rheumatisms, colds, coughs, consumptions, and deaths, get admittance, and surprise the inmates. There may be often something ludicrous in the fears excited by seeing the openings in windows and doors which we mention; but we would advise all who prefer good to bad health, and a warm bed to a place in the churchyard, to submit to any kind of ridicule, rather than sit down in a room, a church, a coach, or any other place in which there is a draught of air playing about, and seeking whom it may devour. If they be wise, they will either see the opening which causes the said draught closed, or at once make good their retreat. Better to leave the company, and all its fascinations, sound in limb, than have the chance of retiring with at least a rheumatic pain in the shoulder, which sticks to you for years, and seems as if you were perpetually enduring the cut of an axe or the boring of an awl in your flesh and bones.

We are convinced that many young persons literally kill themselves out of mere carelessness and bravado. We have a distinct remembrance of a fine, tall, stout, gentlemanly man of our acquaintance, thus committing a suicide. He measured six feet three inches in height, was well built in body; and when he

shook any one by the hand, it was like the grip of a vice. He was a true Hercules in frame; and on looking at him as he paced along the pavement with graceful ease and staidness, you would have been inclined to say, there goes a man who will live many years: death will find it no easy matter to bring him down. Such a fallacy! We saw him one fine sun-shiny day walking on Prince's Street, and none could be compared with him in point of appearance; people turned about and looked at him as he passed.—Six days elapsed, and he was lying in his grave. Some business or pleasure had called him a short distance in the country. In coming back, he had missed the stage which he expected would convey him back to town. But this was no disappointment; he was fond of a journey on foot; what was a few miles to him? So he walked home, and overheard himself; took off his shoes, and sat for a few minutes in a draught before an open window. In an instant of time he caught his death. A short cough: a creeping cold all over the body: inflammation in the breast, or lungs—it is all one: the doctor: bleeding: high fever: death: the undertaker: funeral letters: and the churchyard. Such was the routine of destruction in the case of perhaps the handsomest man that ever walked on the streets of Edinburgh. Will his example serve as a warning?

We are ever complaining of being affected with colds, and coughs, and rheumatisms, and other diseases; yet we seem to take little care in preventing their intrusion. One half of the deaths which occur are brought about by our own follies, or our own carelessness. Because we are well, we think we shall never be ill. We go out to evening parties without great-coats, or cloaks, or something warm to wrap round our mouths and necks in coming home. We come out of theatres heated to the suffocating height of eighty and ninety degrees, and plunge into an atmosphere almost at the freezing point, and that without a fear of the consequences. We are also criminally careless about the state of our feet. We walk about in wet weather, and come home with damp shoes or boots—will not be at the least pains to change them for others which are dry and comfortable. Of course, colds and coughs ensue; perhaps, also, we procure ourselves some smart twinges in the stomach, and administering a drain by way of antidote, probably hasten an incipient inflammation to its crisis. There is not one of our readers who cannot recall instances of deaths among his acquaintances, caused in this or a similar manner.

TEA TRADE.

In opening the trade to China, of which the East India Company have heretofore had the monopoly, the British government has changed the mode of collecting the duties on tea. Hitherto the duty has been a per centage on the price of the commodity at the periodical sales of the East India Company. All teas which sold under two shillings per pound were subject to a duty of 96 per cent. Under the new system, rated duties are imposed according to the quality and character of the tea. Among the evidence taken by a committee of

the house of commons to ascertain whether it is practicable to distinguish accurately the different denominations of tea, is contained information relating to the tea-plant, differing from accounts heretofore given. According to the evidence of the Company's officers, the tea-plant in China has two distinct varieties, if not species, which respectively yield the *black* and *green* teas. The tree, as is well known, is an evergreen, growing to the height of five or six feet. The pickings of the leaves begin in May, when the plant is in full leaf, but ready to shoot out other leaves.

In the *black* tea plant, the first shoot on the bud coming out, then covered with hair, forms the fine *flowery pekoe*. A few days' more growth makes the hair begin to fall off; the leaf then expands, and becomes the *black leafed pekoe*. Some young shoots have fleshier and finer leaves, make the *camptoi*, the next *congou*, and the refuse and inferior leaves the *bokan*. These are the states in which the black teas are collected by the tea farmers.

The varieties of green tea appear to originate, not from the stages of picking, like the black, but partly from difference of treatment and manipulation, and partly from the difference of soil. A large proportion of *twankay* tea is the growth of a different district from that which produces the *hysons*. When a tea merchant buys green tea from the farmer, he subjects it to the following process to obtain the varieties: he sifts it through one sieve, which takes out the dust, the *young hyson* and *gunpowder*; then through another sieve, which passes the *small leaf hyson* of commerce; the other sieves successively take out the second and largest degree of size, and what does not pass the third sieve forms *hyson-skin*. The tea then undergoes the process of firing, in an iron pan, at a great degree of heat, which gives the leaves a tighter twist, and brings them up to their colour. The tea which passes the first sieve is then put into a winnowing machine, and the fan blows out the light leaf at the further end, the larger broken leaf at a shorter distance. The heavier teas, as the *gunpowder* and *hyson*, fall nearer to or farther from the hopper according to their gravity, and are then separated by the winnowing machine. When fairly made, the difference between the young *hyson* and *gunpowder* will be this: the young leaf, which takes the long twist, will form the young *hyson*, and that which takes the round twist will form the *gunpowder*.—*Baltimore American*.

SWIFTNES OF THE OSTRICH.

The bird most celebrated for fleetness of running is the ostrich, or bird camel (*Strathio Camelus*) as it may well be named. "What time she lieth up herself on high," says Job, "she scorneth the horse and his rider." According to Dr. Shaw, the wings serve her both for sails and oars, whilst her feet, which have only two toes, and are not unlike the camel's, can bear great fatigue. Though the ostrich is universally admitted to go faster than the fleetest horse, yet the Arabs on horseback contrive to run these birds down, their feathers being valuable and their flesh not to be despised.

The best horses are trained for this chase. When the hunter has started his game, he puts his horse upon a gentle gallop, so as to keep the ostrich in sight, without coming too near to alarm it and put it to its full speed. Upon observing itself pursued, therefore, it begins to run at first but gently, its wings like two arms keep alternate motion with its feet. It seldom runs in a direct line; but like the hare, doubles, or rather courses in a circular manner, while the hunters taking the diameter, or tracing a similar circle, meet the bird at unexpected turns, and with less fatigue to the horses. This chase is often continued for a day or two, when the poor ostrich is starved out and exhausted, and finding all power of escape impossible, it endeavours to hide itself from the enemies it cannot avoid, running into some thicket, or burying its head in the sand: the hunters then rush in at full speed, leading as much as possible against the wind, and kill the birds with clubs lest the feathers should be soiled with blood.

Mr. Adanson saw two tame ostriches which had been kept two years at the factory of Podor, on the south bank of the Niger. "They were so tame," he says, "that two little blacks mounted together on the back of the largest; no sooner did he feel their weight, than he began to run as fast as ever he could, till he carried them several times round the village; and it was impossible to stop him, otherwise than by obstructing the passage. This sight pleased me so well, that I would have it repeated: and to try their strength, I made a full grown negro mount the smallest, and two others the largest. This burden did not seem at all disproportionate to their strength. At first they went at a moderate gallop; when they were heated a little they expanded their wings as it were to catch the wind, and they moved with such fleetness that they seemed to be off the ground. Every body must some time or other have seen a partridge run, consequently must know that there is no man whatever able to keep up with it; and it is easy to imagine that if this bird had a longer step, its speed would be considerably augmented. The ostrich moves like the partridge, with both these advantages, and I am satisfied that those I am speaking of would have distanced the fleetest race-horses that were ever bred in England. It is true they would not hold out so long as a horse; but without all doubt they would be able to perform the race in less time. I have frequently beheld this sight, which is capable of giving one an idea of the prodigious strength of an ostrich, and of showing what use it might be of, had we but the method of breaking it, and managing it as we do a horse."

The traveller, Moore, mentions that he saw a man journeying mounted upon an ostrich; though both this and the instance given by Adanson show the circumstance to be of unusual occurrence.—*From the Faculties of Birds.*

MARRIED, on fifth day, the 13th instant, at Friends' meeting, Pennsylvania, THOMAS SATTER, of Philadelphia, to HANNAH H. daughter of Stephen Webb, of Chester county.

For "The Friend."

LEWIS'S REPLY.

(Continued from page 48.)

The Society of Friends has been distinguished, in several respects, from all other professors by its strict adherence to the doctrines of Christ. On a few points, its peculiar views have overcome the prejudices of some opponents, but its testimony that the ministry which the Lord Jesus has instituted in his church is *freely received, and freely given*, though according to his express declaration, has been accepted by very few of any other denomination of Christians. This testimony has relation not only to the *pay* for preaching, but it is also against a ministry *made by man*, which he can take upon him, or dispense with at pleasure, just as he would any other occupation by which he "makes money." About the beginning of 1646, a consideration arose in George Fox's mind, respecting the popular sentiment, that "all Christians are believers, both protestants and papists;" and he says, the Lord opened to him that if *all* were believers, then they were *all born of God, and passed from death to life*; and that *none* were true believers, but such. Hence it is evident, that however thousands might profess the name of Christ, if they had not experienced the new birth, they could not, according to the New Testament definition, be believers. "Whosoever believeth that Jesus is the Christ, is born of God." "Whosoever is born of God, *overcometh the world*; and this is the victory that *overcometh the world, even our faith.*"—1 John v. 1. 4. A faith, therefore, that is overcome by the world, cannot constitute a believer in Christ. At another time, as he was walking in a field on a first day morning, he says, "the Lord opened unto me, that being bred at Oxford or Cambridge," was not enough to fit and qualify men to be *ministers of Christ*; and I wondered at it, because it was the *common belief* of people. But I saw it clearly as the Lord opened it to me, and was satisfied, and admired the goodness of the Lord, who had opened this thing unto me that morning. This struck at Priest Steven's ministry. So that which opened in me, I saw struck at the priest's ministry." His relations were distressed that he would not go with them to hear their minister, but he was now convinced by the testimony of the Holy Spirit, that to be a true believer, was another thing than they looked upon it to be, and that an education at the highest colleges could not qualify a man to be a minister of Christ. "What then," says he, "should I follow for such?" "At another time, it was opened in me, that God who made the world, did not dwell in temples made with hands. This at first seemed strange, because both priests and people used to call their temples or churches, *dreadful places, holy ground, and the temples of God.* But the Lord showed me clearly, that he did not dwell in their temples which men had commanded and set up, but in *people's hearts.* Both Stephen and the apostle Paul bore testimony, that he did not dwell in temples made with hands, not even in that which he had once commanded to be built, since he

put an end to the typical dispensation; but that his people were his temple, and he dwelt in them."

A ministry which proceeds from the immediate openings of the Holy Spirit, upon the hearts of those whom the Head of the church appoints to the station, and which is the only source of true gospel ministry, has a very important bearing on the character of a church, and in its influences, upon the principles of the members. Lectures in every department of science have now become very common, and if we admit that gospel ministry requires no other qualification than a pretty general knowledge of the Christian system, and a fluency of speech to give it a happy illustration, we shall find but little difficulty, in giving the sacred title of a minister of Christ, to any lecturer possessed of clear moral standing, who can acquit himself to our ear, in decanting on the precepts of the Bible. But where is the divine authority of such ministry? What obligation can rest on me to regard such an one as a minister of Jesus Christ, or his preaching as a message from God to my soul? Who made him an overseer, or bishop, or minister over the flock? Did the Holy Ghost? Then he must have had divine inspiration. But this the hiring preachers aver, "has long since passed away." His authority is the will of man; and accordingly such persons preach when they please, or at the will of their employers. If no man hire them, they stand idle in the market-place, waiting for employ. If they are popular, they can change from congregation to congregation, according to the highest call. But what must be the effect of this system? To fasten the idea on the minds of the hearers, that religion may be bought and sold—that we are dependent for it upon a poor frail man like ourselves, and that it is not what the Bible teaches, a work of eternal moment, which lies between God and our own souls. Exertions are industriously making to proselyte to this worldly system, and particularly to draw away young and inexperienced persons. But the declaration of our blessed Lord remains in full force. "The kingdom of God cometh not with observation. Neither shall they say, lo here! or lo there! for behold the kingdom of God is *within you.*" And when they should say, "See here, or see there," his injunction was, "go not after them, nor follow them." Direct opposition is much to be preferred to flattery. A smooth and courteous approach for the purpose of entangling the unwary, is found much more successful than persecution or bitter words. One rouses up the energies in defence of our principles, the other may lull into fatal security, until the affections are captivated, and those very principles surrendered. It is a violation of the principles of our religious Society, to encourage a ministry founded in human acquisitions, or supported by money. Our forefathers were brought off from all dependence upon such ministry. The gospel, which is a message of glad tidings to poor lost sinners, is the free gift of God through Jesus Christ our Lord. He called poor fishermen to preach it, who were ignorant and unlearn-

ed men. And in a view of its free and universal offer to all, the evangelical prophet, in the name of the Lord, proclaimed this invitation; "Ho, *every one* that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come buy wine and milk without money and without price; wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not?"

The selection for the present number, further treats on this subject. As some of the subscribers of "The Friend" may be unacquainted with the "Vindication," it should have been stated, that it was written in reply to a review of Samuel H. Cox's work against the principles of Friends, in which the reviewer defends him, and vilifies the Society.

S.

The reviewer advances the opinion that "Quakerism is adapted to cramp the faculties and retard intellectual improvement." "This," says he, "we might infer from the general fact, that it is at best an *adulterated kind of Christianity*; and as Christianity in its genuine form is adapted, in various ways, to invigorate and exalt the intellectual powers, so just in proportion as it assumes a spurious character it loses its quickening power over the human intellect."

I should not dispute his inference if he had fairly established his premises. But when or where was it proved that Quakerism is an adulterated kind of Christianity? From what immediately follows, it is obvious that one of the most offensive adulterations, and that one which probably comes nearest the reviewer's heart, relates to the ministry which Friends admit and approve. It is undoubtedly an important question, worthy of the serious consideration both of those who support and of those who condemn it, whether the ministry advocated by Friends is, or is not, consistent with genuine Christianity. If we are to judge of this ministry by its effects, and of its effects by the general character of the members, the facts expressly admitted by the reviewer himself, must produce a verdict in its favour. If we are to examine the question as a theoretical one, we must take the theory which Friends have espoused, and compare it with the first and purest age of Christianity.

"The ministry and ministers we plead for, are such as are immediately called and sent forth by Christ and his spirit unto the work of the ministry; so were the holy apostles and prophets, as appears by these places, Matt. x. 1. 5. Eph. iv. 11. Heb. v. 4.

"The ministers we plead for, are such as are actuated and led by God's spirit, and by the power and operation of his grace in their hearts, are in some measure converted and regenerate, and so are good, holy and gracious men; such were the holy prophets and apostles, as appears from 1 Tim. iii. 2, 3, 4, 5. 6. Tit. i. 7, 8, 9.

"The ministers we plead for, are such as act, move and labour in the work of the ministry, not from their own mere natural strength and ability, but as they are actuated,

moved, supported, assisted and influenced by the Spirit of God, and minister according to the gift received, as good stewards of the manifold grace of God: such were the holy prophets and apostles. 1 Pet. iv. 10. 11. 1 Cor. i. 17. ii. 3, 4, 5. 13. Acts, ii. 4. Matt. x. 20. Mark, xiii. 11. Luke, xii. 12. 1 Cor. xiii. 2.

"The ministers we plead for, are such as, being holy and humble, contend not for precedence and priority, but rather strive to prefer one another, and serve one another in love; neither desire to be distinguished from the rest by their garments and large phylacteries, nor seek greetings in the market-places, nor uppermost places at feasts, nor the chief seats in the synagogues; nor yet to be called of men, master, &c. Such were the holy prophets and apostles, as appears from Matt. xxiii. 8, 9, 10, and xx. 25, 26, 27.

"The ministers we plead for, are such as having freely received, freely give; who covet no man's silver, gold or garments; who seek no man's goods, but seek them, and the salvation of their souls; whose hands supply their own necessities, working honestly for bread to themselves and their families. And if at any time they be called of God, so as the work of the Lord hinder them from the use of their trades, take what is freely given them by such to whom they have communicated spirituals; and having food and raiment are therewith content: such were the holy prophets and apostles, as appears from Matt. x. 8. Acts, xx. 33, 34, 35. 1 Tim. vi. 8.

"And in a word, we are for a holy, spiritual, pure and living ministry, where the ministers are both called, qualified and ordered, actuated and influenced in all the steps of their ministry by the Spirit of God; which being wanting we judge they cease to be the ministers of Christ."—*Barclay's Apology.*

But the ministers whom the reviewer approves, are those who are "trained for the purpose," and thoroughly educated in the art and trade of preaching. There is no doubt that such teachers may be able ministers of the letter, well qualified to instruct their hearers in the doctrines and commandments of men. But are men thus prepared and qualified, *ministers of the gospel*, unless they are also called and qualified by the Holy Ghost? "The gospel is the power of God unto salvation to every one that believeth." Whence it follows, that to be a minister of the gospel, it is absolutely necessary to receive a dispensation of the gospel, and this cannot possibly be given by man, but must come from God. The apostles, who accompanied the Saviour during his ministry on earth, who saw his miracles, who heard immediately from his lips the gracious words which proceeded out of his mouth—who could, no doubt, repeat from memory many of his sayings—who were witnesses of his resurrection—and who ate and drank with him after his passion—these must have been qualified, if any man ever were, to preach the gospel without superior assistance. Yet they were commanded to tarry at Jerusalem, till they were endued with power from on high. When they were

filled with the Holy Ghost, and not till then, they began their ministry.

This was the promise of the Father, a teacher to abide with them for ever, even the Spirit of Truth, which should be in them and teach them what they should say. And we find that their preaching is always attributed to the operations of the same spirit. The apostle Peter, on the memorable day of Pentecost, declared the prophecy of Joel then fulfilled: "Behold it shall come to pass in the last days (saith God) that I will pour out of my spirit on *all flesh*; and your sons and your daughters shall prophesy; your young men shall see visions, and your old men shall dream dreams." This, we observe, was to be in the last days, or under the last dispensation of God to man, and the prophesying was to be under the influence of the Spirit thus to be poured upon all flesh. But the reviewer informs us, that "inspiration has long since passed away;" and of course his apprehension of a pure gospel ministry must exclude an indispensable qualification, the present effusion of the Holy Ghost; for what is divine inspiration but the immediate teaching of the spirit of Christ? It therefore appears, that what the reviewer dignifies with the name of *gospel ministry*, is not properly "an adulterated kind of Christianity," but a dereliction of the original principles of the gospel, and a substitution of the natural and acquired abilities of man. We hence readily discover that his opposition to the ministry of Friends, is very much like that of Diana's craftsmen to the ministry of the apostles.

The account which the reviewer has given of the ministry of Friends, seems very different from that which the apostle gives of his own: "My speech and my preaching was not with enticing words of man's wisdom;" whether the closing part of his description is applicable or not, "but in demonstration of the *Spirit* and of power," he sufficiently proves himself incompetent to decide. For how can one who believes that inspiration has totally ceased, determine whether a religious communication proceeds from a divine source or not?

The assertion so confidently made, that "their preaching generally consists of a few common-place remarks on some mystical subject, or at best some topic of morality," proves, if it proves any thing, that the writer is very little acquainted with the subject before him. He probably has seldom, if ever, attended the meetings of Friends, and therefore cannot possibly know what kind of preaching they generally have. Had he been accustomed to hearing their preaching, he must have known that when a few remarks only are made, they are *mostly* couched in Scripture language. The reproach of being tame and common-place, must therefore fall on the Scriptures. A gross and offensive imputation. That topics of mere morality constitute the sermons of our ministers, is so far from being true, that sound morality is always held up as the *result* not the *essence* of the religion to which the audience are directed. He would probably have treated the subject of silent meetings with less contempt,

if he had duly attended to those Scripture passages, in which *silence* is so solemnly and emphatically enjoined, "Keep silence before me, O islands, and let the people renew their strength!—let them *come near*, then let them speak,"—Isa. xli. 1. "Be silent, O all flesh, before the Lord," Zech. ii. 13. "The Lord is in his holy temple, let all the earth keep silence before him," Hab. ii. 20.

(To be continued.)

I have been much gratified and instructed by the perusal of an article in Vol. 3, No. 1, of the Annals of Education. It points out in a clear and forcible manner, the evils of that system of education which by far too many parents and teachers think it necessary to adopt. I send a copy of it, with a request that it may be inserted in "The Friend."

CALER M'COMBER.

Farmington, 11th mo. 14th, 1834.

On the best motives in Education, by C. E. Beecher.

We have solicited from several educators an account of their experience in regard to the evils of emulation, and the comparative influence of other motives. We are much obliged by the following reply, from one well known to our readers; and we hope that others will not withhold the facts observed by them on a question which all will admit to be highly important.

Newport, Sept. 8th, 1832.

Mr. Woodbridge.—You write to request a statement of my experience on the subject of *emulation*. Your first enquiry is: "Have you seen any bad effects from the principle of emulation, and what are they?" In reply to this I would state, that when I first commenced the duties of an instructor, I was entirely persuaded of the propriety of employing this principle in stimulating to exertion, and convinced that I never could succeed without its aid. I felt that it involved evils, but that they were *necessary* evils, such as were always to be with whatever is good.

Let my remarks should be misunderstood, for want of a distinct notion of what I mean by *employing the principle of emulation*, I would state that I mean all methods of exciting others to exertion by rewards and punishments based on *comparative excellence*. It is giving rewards to those who are *decided* to be better than their companions, in any of those particulars for which rewards are offered. The following are some of the evils I have experienced.

In reference to those who are most affected by it, this kind of stimulus often produces *too high a degree of excitement*. There are always, in every collection of youth, some who are naturally more desirous of admiration and esteem than others—a class of minds usually denominated *ambitious*. Such need to have this tendency repressed, instead of strengthened. They need to form a habit of acting from *higher motives*.

Yet these are the very ones who inevitably are most affected by the appeals made to the principle of emulation. Such minds I have

sometimes observed to be so much influenced that all other motives seemed for the time being to lose their influence; and this, too, in circumstances where the ordinary class of minds would be but little affected.

Another difficulty has been experienced in the *limited extent* to which this method of exciting can reach. I have never been able to devise any method by which the indolent, unambitious, timid, and dull pupils (those who certainly most need stimulus) could be reached. Emulation always affects those the most who least need excitement, and leaves unaffected those who most require it. A third evil is, that it renders those who come under the influence, of this principle, *less susceptible of better influence*. I have ever found that children *form habits* in this particular. If a child is wont to have appeals made to his *affections* and to his *conscience*, he forms a habit of acting on these principles—if, on the contrary, appeals are made to ambitious motives, he forms a habit of acting under their influence.

A fourth evil has been, the envy, jealousy, suspicion, and temptation to deceit which always have been experienced, to a greater or less degree. Unwearied efforts have been made to counteract and prevent such evils. But they always *have* existed, and in an exact proportion to the degree in which this kind of stimulus has been applied; and whatever others may be able to effect, years of experience have taught me to despair of disconnecting such evils with this kind of excitement.

At the same time, there will always be a *sense of injustice*, and a feeling of distrust and alienation called forth towards the teachers who decide the relative merits of competitors. It is impossible so to adjust rules and accounts, that there never will be occasion to suspect partiality. Teachers and pupils will never form exactly the same opinions in all given cases, at the time the decisions of rewards are made. There will always be occasions of suspicion and complaint. I never yet so succeeded, on such occasions, as that these evils were not to a greater or less extent the inevitable result, and yet the most unwearied pains have been taken to impress the pupils with correct views of their duty on such occasions, as well as to give them no just cause for such complaints. Those pupils who are too magnanimous to feel personally injured, are the ones who feel most sensitive to any apparent injustice to their friends.

The last evil I would mention, is that sacrifice of the *moral interest to the intellectual*, which is involved in the use of this principle.

The great object of education is to form the *disposition, habits, and conscience*; and the mere acquisition of knowledge is but a minor consideration. All the *benefits* I have ever discovered in employing this principle, have been in reference to intellectual improvement. The evils have had a much more important and extensive range, for nothing can be an equivalent, when moral are placed before intellectual benefits. These are the evils I have actually found from experience.

How much they have resulted from the defective nature of the principle itself, and how much from the want of judgment in employing it, is not for me to decide. I can only say that it has been a prominent object of interest, to purify it from evils, and make it only good, and that after years of trial I have felt bound to banish it entirely as a dangerous and needless principle of education.

Your second enquiry is, "Have you found other motives equally efficient, and what are they?"

In reply to this I would say, that I have been able to secure motives not only *equally*, but *much more* efficient, in reference to all the objects to be gained in education.

Among these, I would just mention, *Personal influence*. If the esteem, the affection, and the confidence of pupils can be gained, a great amount of motive is placed at the command of the teacher. A desire to please, the fear of grieving a sincere friend, the apprehension of a loss of confidence and affection, the fear of reprobation from one who is respected and esteemed, have very great weight in all such cases. It is only needful to convince the pupil that a teacher is really a sincere friend, is worthy of respect and esteem, and is faithful in observing and recording deficiencies, to secure an influence which is always salutary, and never injurious. In this connection, however, I would remark, that *commendation for improvement* needs to be practised much more frequently than reproof for deficiency. Hope and encouragement is a better tonic than fear and reproof.

A second method is by habitual appeals to the *Bible* as the rule of rectitude, and to *conscience* as the judge. It is certainly a fact, that persevering in such a practice will strengthen the influence of conscience, and sometimes almost *make one* when it has well nigh seemed extinct. A child who is constantly treated as if it was expected he should act with reference to the true rule of duty, and in obedience to conscience, will gradually acquire a habit of thus acting.

A third method is by cultivating a love of knowledge for its own sake, (that is, for the pleasure it imparts,) and also for the sake of the increased good it will enable us to do to our fellow beings. Children can be made to feel the excellence of living to do good, and can be interested in acquiring knowledge, with this object in view.

A fourth method has been by efforts to form a correct public sentiment in school, so that it shall be unpopular to do wrong. If this can be done, it brings a strong influence over every member of the community, and operates beneficially, and without any reacting evils. This is accomplished by impressing these responsibilities in this respect on the school in general, and on the most influential pupils in particular; and in *confiding* in them, and instructing them *how* to aid their teachers, in thus benefiting their companions.

Another method is by appeals to parental influence and that of other friends. This is accomplished by transmitting frequent accounts, both of deficiencies and improve-

ment, to the friends of the pupils. The certainty that those they love, are watching all their course, and will certainly know both when they are negligent and when they improve, has a constant and only useful influence.

The last method I will mention, and the most certain and permanent, is by cultivating in the pupils a sense of obligation to God, of his constant inspection, and of his interest in all their concerns. This is a principle which gains strength the more it is appealed to, and is of course good and only good in its operation.

These are the principles upon which I have chiefly depended, during the last three or four years of my experience as a teacher.

Every year has added to my conviction of their efficacy, and every year has increased my satisfaction that the principle of emulation, which has caused me so much perplexity and trouble, has been banished with no consequent evil and much increase of good.

If my experience can be of any use in settling a question of such paramount interest, it will be a matter of real satisfaction—and whatever you find in this statement, which in your judgment is calculated to this end, is at your service.

Respectfully yours,

C. E. BECHER.

MOUNT CARMEL.

No part of the promised land creates a deeper interest in the traveller than the rich and extensive bosom of Mount Carmel; while barrenness spreads on every side, and the curse of the withered soil is felt on hill, valley, and shore, this beautiful mountain seems to retain its ancient "exuberance" of flowers, trees, and a perpetual verdure. The scenes in its interior are often bold and romantic in the highest degree; deep and verdant precipices descending into lonely glens, through which a rivulet is seen dashing wildly; the shepherd and his flock on the long grassy slopes, that afford at present as rich pasture ground as in the days when Nabal fed his numerous herds in Carmel. There is indeed a character peculiarly pastoral about the scenery; few gray and naked rocks, or sublime but useless cliffs, are here, as in the mountain of the Temptation, or on Pisgah. And this fertility and vivid verdure, on so sunny a soil, is deeply welcome and refreshing; more especially so the woods that wave over the summit and sides. It is beautiful to stand beneath their shelter on the brink of the mount, and look far on every side, where nought but a forsaken and shadowless land meets the eye. On the banks of the "ancient river," on which "the strength of the mighty" was broken, and the power of Sisera swept away, no solitary tree spreads its shade; the stream rolls between its green and naked shores; these are so low that the river overflows to some extent on each side during the rainy season, and is so deep and rapid as to be fordable. It was most probably during this season which saw the fall of Sisera, in its flight, was in part destroyed by the waters, for in its usual narrow course the stream is not of sufficient width and power to be dangerous. Just above, on the side of Carmel, is the spot pointed out by tradition as having been the scene of Elijah's slaying the prophets of Baal. There is much of the picturesque about the place; the soil is strewn with several masses of gray stone, around which are many fine trees. It is a pleasing and lonely spot, such as the imagination would hardly have selected for so ruthless yet necessary a deed. But if tradition should err here, there can be no objection with respect to the scene of the memorable descent of the fire from heaven. When "all Israel was gathered together unto Carmel," it was clearly on this side the mountain, where it descends gradually into the noble plain be-

neath. The spot was finely chosen by the prophet for the spectacle of his sacrifice; since the multitude of people, coming from the regions of Samaria, might stand with perfect convenience in the splendid and open area of Eadraelon, which is here terminated at the foot of Carmel. The declivity of the mountain, its brink dark with woods, and its sides covered with the richest pasture, looks over a vast extent of country on every side. What a noble subject would this be for a painter! It was an impressive spot, from which we turned with regret, as the fading light warned us to depart.—*Carné's Travels.*

Extraordinary Surgical Operation.

In June, 1833, a miller received a sabre-cut at a public house, which completely amputated his right ear. Before he left the house he picked up the ear from the ground, and put it into his pocket; this was in the evening. Early in the following morning, he went to a surgeon and showed him the ear, now cold and somewhat crushed. The surgeon washed the ear in spirits and water, and made a new edge to the wound of the part which the man still possessed, and to that of the ear which he had lost. He then accurately fitted the parts, he drew them together by four stitches, and dressed them with adhesive plaster, compresses, and an appropriate bandage. The day after some of the dressings were removed, in order to make sure that the parts were in contact; the point of union was then observed to be red; the patient was feverish, and had thirst and headache. In eight days these symptoms disappeared, and the helix began to assume its vital warmth; the lobular extremity united the first; the other parts suppurated, and granulations appeared on the cartilage. In a little more than a month the cure was complete; the patient's right ear was almost in the same condition as the left, and all that was remarked, was an elliptic linear cicatrix at the point of union.—*London Medical and Surgical Journal.*

From the Churchman.

"The living, the living, he shall praise thee, as I do this day."—*Isaiah* xlii. 11.

Life is a precious gift—although it be
Checked'd with many cares; around us free,
God's wonders to behold, in earth and sky;—
To feel the immortal spirit soar on high,—
Though bow'd in deepest sorrow; burst the thrall,
And gain improving wisdom 'midst it all;
To break the silken band of sense and sin,
And, struggling onward, seek alone to win
The love of life eternal,—this will give
A preciousness to life: this is to live!

The worm may ravage 'midst the opening roe,
Rife its beauty ere its leaves unclose,
Mar all its fairness, yet—its odours spread,
A fragrant perfume round it scents it all;
So, though the canker worm of sin deface
God's noblest work,—yet, does his matchless grace,
A precious hope in Jesus, freely show
The crown of life, the solace of each wo;

His blessed name, when earth's vain joys are sped,
Is sweeter to the soul, than perfume shed;
From India's fragrant grove, it speaks of peace!
And bids the care-worn Pilgrim's sorrows cease!
Life is a precious gift if used aright,
Its paths of sadness lead to joy and light.

M. A. W.

GREAT ECLIPSE OF THE SUN.

The most remarkable of the phenomena that this year (1834) will happen, is the eclipse of the sun, on Sunday the 30th of November. This is the third of the very uncommon series of five large eclipses, visible to us, in the short term of seven years; the fourth of this series will take place May 15, 1836, and the last, September 18th, 1838.

The eclipse of the present year will doubtless receive great attention throughout our country. In those places where its magnitude will not exceed eleven digits, much diminution of the light is not to be expected, even

at the time of the greatest obscuration; perhaps, however, it may be sufficient to render visible the planet Venus, then about 30 degrees E. S. E. of the sun, and much nearer the earth than usual. Nor will the obscuration be very great where the eclipse is almost total; since it has been observed on former occasions, that the unobscured part, even when reduced to a point, sheds sufficient light to render small objects visible, and invisible the brightest of the stars. Indeed on account of the refraction of the sun's rays by the atmosphere of the earth, the darkness can hardly with strictness be considered total, even when the sun is completely shut out from the sight. In the great and remarkable eclipse of June 16th, 1806, when the sun was totally obscured at Boston, for five minutes, as much light remained as is given by the moon when full; and greater darkness will not probably be experienced, in any place, on the present occasion.

Throughout the United States, however, a great depression of the thermometer, if placed in the sun, will probably be noticed; and for some minutes before and after the moment of greatest obscuration, the power of a lens to produce combustion, by condensing the solar rays, will be quite, if not entirely destroyed. At the time of the annular eclipse of February 12th, 1831, it was observed by the editor, that the thermometer in the sun fell from 73 to 29, and that during the continuance of the ring, no sensible effect was produced by placing its blackened bulb in the focus of a powerful burning glass.

This eclipse, as will be seen on tracing the path of the centre, will be total in a small part of the Territory of Arkansas, and of the States of Mississippi, Alabama, Georgia and South Carolina. The principal places, in which the obscurity will probably be complete, are Charleston, Beaufort, Savannah, Milledgeville, Tuscaloosa, and Little Rock. The greatest duration of total darkness in any place will be at Tuscaloosa and Beaufort—these places lying very near the central path. At Charleston and Savannah, the duration will be considerably less; the former being situated about forty miles north of this path, the latter about thirty south. The width of the line of total darkness varies in its passage across the earth, but in the United States will be about one hundred miles. Those in the Atlantic States, who desire to behold this rare spectacle—the most magnificent and sublime of the phenomena of nature, compared with which even the Niagara sinks into mediocrity—will find Beaufort the most eligible place in which to make their observations, and they will not neglect this opportunity when they reflect that the moon's shadow will not again, for the space of thirty-five years, pass over any part of the habitable portions of the United States, or until August 7th, 1860.

As, at the time of the eclipse of February, 1831, much inconvenience and even injury was sustained from want of care in looking at the sun without any protection for the eye, or through glass not sufficiently coloured, it may be proper to remark, that should the

sky, during the continuance of the eclipse, be clear, one of the very darkest green or red glasses of a sextant, and in default of this, a piece of common window glass, free from veins, and rendered quite black by the smoke of a lamp, only, can be used with safety. If the lustre of the sun should be diminished by intervening clouds, a lighter shade will be sufficient.—*American Almanac.*

THE FRIEND.

ELEVENTH MONTH, 22, 1834.

The Yearly Meeting of North Carolina was held during the week commencing on second day, the 3d inst. By the kind attention of a correspondent, we are informed the meeting was as numerously attended as it has been for many years; and the business conducted with harmony and condescension.

A memorial was addressed to the legislature of the state, asking the repeal of a law passed in 1831, prohibiting the teaching of people of colour to read and write, under heavy penalties. The quarterly meetings were requested to report to the next yearly meeting the number of children untaught at schools, and also the whole number of minors in order that the meeting may be correctly informed as to the state of education within its limits. The committee having the care of the boarding school, reported that they were making progress in procuring materials for building, and expect to have every thing ready to commence the work early in the spring. Of the class of coloured persons, the legal title to whom had been vested in Friends of that yearly meeting, for the purpose of ultimately securing their freedom, it appears there have been sent to the western states within the past year, one hundred and twenty-three; and that there are yet remaining about three hundred individuals to be sent to free governments.

We have with much pleasure complied with the request of our much respected friend, by inserting the sensible and well written article from the "Annals of Education." Although some who read it may still think that under a wise and discriminative administration, incitements to emulation in schools may be safely and profitably employed, yet every parent and teacher of youth may derive instruction from the remarks, evidently the dictate of experience, of mature reflection and of a sound understanding.

DIED, on the morning of the 17th instant, of pulmonary consumption, MARY B, daughter of Doctor Hartshorn, of this city.

— on the 19th ultimo, at his residence, Edgemont township, Delaware county, Pa., SAMUEL L. SMEDLEY, in the 37th year of his age, of an inflammation on the brain, after an illness of seven days.

— in Burlington, N. J. on the 16th inst. DEBORAH D. RIDGWAY, in the 39th year of her age, daughter of the late Wm. Ridgway, of that city.

— on the 23d of tenth month, WILLIAM, son of Caleb Gaskill, of Burlington, N. J., in the 19th year of his age.

— on first day morning, the 16th inst. near Woodbury, New Jersey, RACHEL, wife of Josiah Tatum, and daughter of Daniel Olney, deceased, in the 43d year of her age.

THE FRIEND.

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For "The Friend."

CHINA.

The present aspect of China—and indeed of what part of the heathen world may not the same be said!—is interesting and auspicious. The day-dawn, perhaps, is near in which the sun of Christianity is to rise upon that benighted region. What a moral change would be wrought in a region inhabited by one third of the human species—by the conversion of a single man! That which happened to Constantine and to Clovis may yet happen to the imperial Tartar, and the gates of his empire be opened to the light and life of Christianity. There can be no doubt that the prophecy will come to pass, and that future ages will behold that vast people pursuing the career of arts and science and virtue, beneath the banner of the cross.

The subjoined interesting notice, extracted from Gutzlaff's voyages, will be welcomed by all who take an interest in the coming of that day, when the knowledge of the Lord shall cover the earth.

The first effort of protestant Europe to communicate the gospel to the millions of China, was made by the Christians of England united in a voluntary association, designated the Missionary Society. This institution was formed in the year 1795, by the union of clergymen and laymen of the episcopal and other denominations of Christians; and its sole object was to spread the knowledge of Christ among heathen and other unenlightened nations. Some distinct appellation having since been found necessary, without the slightest change of constitution, principles, or object, the original designation has been altered to that of The London Missionary Society.

Soon after the establishment of this institution, its attention was directed to China: but the vastness of the work here presented, the difficulties and perils of every order which attended any endeavour to gain access to the people, acquire their language, and introduce the doctrines of the gospel, were such as to repel rather than invite the at-

tempt. The barriers to success, from the principles and policy of the government, and other sources, appeared also to be such as to prove, in the absence of the direct and visible manifestations of divine power, almost insurmountable. It was, however, deemed a solemn duty to make the attempt. Robert Morrison, then a student, was selected as an individual, to whom the important trust could be confided, and all the means available in preparing for the work were made use of, prior to his departure. The sending forth of several individuals was at first contemplated, and Dr. W. Browne, the present secretary of the Scotch Missionary Society, was chosen as one of the associates of R. Morrison; but this intention was afterwards relinquished, and ultimately the latter embarked alone.

Uncertain where his lot would be cast; whether jealousy and bigotry would permit him to remain in China, or force him to remove; whether he should be cast among friends and Christians, or strangers and enemies, he went forth relying on the faithfulness and power of Him who hath said, "Lo, I am with you always, even unto the end." Referring to their chief design, and to their hopes in sending him forth, the directors of the society, in their letter of instructions, observe:—"We trust that no objection will be made to your continuing in Canton, till you have accomplished your great object of acquiring the language; when this is done, you may probably soon afterwards begin to turn this attainment into a direction which may be of extensive use to the world. Perhaps you may have the honour of forming a Chinese dictionary, more comprehensive and correct than any preceding one; or, the still greater honour, of translating the sacred Scriptures into a language spoken by a third part of the human race." How satisfactorily, by the divine blessing, these works have been accomplished, will be shown hereafter.

In the month of January, 1807, R. Morrison left his native land, and was viewed by some, probably by many, as a weak infatuated enthusiast, but regarded by others as bound on an errand the most benevolent and important that had ever been undertaken. He was followed by the warm affection and the fervent prayers of many of the most pious and devoted ministers and members of the British churches. The following is the record he has preserved of his feelings on taking his leave of the shores of Britain:—"This is in all probability, (but God alone knows.) the closing prospect of a land I shall visit no more. O may the blessing of God rest upon it! The land that gave me birth!—the land

that till this hour has nourished me!—the land of my fathers' sepulchres!—a land I esteem most precious, because there I trust I was born again, and there the saints in numbers dwell! Happy land! May the light of the gospel never be removed from thee! The prayers of a departing missionary are ended. Amen and amen." R. Morrison sailed by way of America, and the sympathy, kindness, and attention he received from devoted Christian friends, during the period of his short sojourn there, were of the greatest service to him in the early period of his residence at Canton.

By the care of a gracious Providence, he reached the shores of China, in September, 1807. Here an unexplored field, an untrodden path, and a work, the vastness and perplexities of which would have been appalling to an ordinary mind, appeared before him. He had difficulties to contend with, that no future missionary will meet; and labour to perform, which once achieved will serve for all who may follow in his train. Keeping his eye steadily fixed on the great object of his mission, as soon as he reached his destination, he pursued, under circumstances of great privation, the study of the language, which he had commenced, with the best assistance he could procure, before leaving his native country. He was favoured with the blessing of health, and in dependence on the divine blessing, he grappled with the difficulties of his work. By a circumspection the most careful and unremitted, he escaped interruption from the suspicious jealousy of his enemies; and by persevering labour, unrelaxed and undiverted, he finally overcame the difficulties of his task. The self-denial which he imposed, and the earnestness with which he sought to make every thing bear upon the object of his mission, will appear from the fact of his spending the day with his teacher, studying, eating, and sleeping, in a room under ground,—adopting the Chinese costume—foregoing the pleasures of intercourse with his countrymen, and taking his meal with the Chinese who taught him the language. As Dr. Milne remarks, "He felt a zeal which bore up his mind, and enabled him, by the blessing of God, to persevere. So desirous was he to acquire the language, that even his secret prayers to the Almighty were offered in broken Chinese. The place of retirement is often fresh in his memory, and he always feels a sort of regard for it, as being the childhood of his Chinese existence."

"At this time so strong was his sense of the necessity of caution, so unwilling was he to obtrude himself on the notice of the people

CONTRIBUTION, NO. 2.

of Macao, that he never ventured out of his house. He carried this precaution further than was necessary; but it seemed better to err on the safe side. His health began to suffer from it, so that he could scarcely walk across the room with ease to himself. The first time he ventured out in the fields adjoining the town of Macao, was in a moonlight night, under the escort of two Chinese."

The friendly regard of the Americans resident at Canton, has already been noticed. The gentlemen connected with the East India Company, were many of them not less attentive. In the close of the year 1808, Mr. Morrison received an appointment in the Honourable Company's factory, which he has held to the present time, with credit to himself, satisfaction to the company, and without neglecting the great object of his mission,—the communication of the gospel to the Chinese. Intent on this, as soon as he was sufficiently acquainted with Chinese, his endeavours were directed to the communication of divine knowledge to those who taught him the language of their country. The religious instruction given on the Sabbath to the few Chinese who could be induced to attend, has, excepting under unavoidable interruptions, been continued to the present time. The labours, to which all who devote themselves to the service of Christ among the heathen look forward with strong anticipations of pleasure, were pursued under very different circumstances, from those which have attended the efforts of the Christian missionary in other parts of the world. The latter has generally, when master of the language of the people, been permitted, as often as his strength and other means would admit, to repair to the highways, the markets, the festivals and temples of idolatry, and, lifting up his voice amidst the crowds gathered around him, declare unto them the unsearchable riches of Christ. "Instead of this," as Dr. Milne observes, in his retrospect of the mission, "all that the missionaries to China could frequently do, was to address an individual or two, with fear and trembling, in an inner apartment, with the doors securely locked." To persevere under such discouragements required no common strength of principle, no faint and wavering love to Christ and love to souls, and no mere transient impulse of desire for their salvation.

After this experiment had been continued nearly three years, this devoted missionary tried the practicability of printing part of the Scriptures. The Acts of the Apostles,—the translation of which had been the work of some Roman catholic missionary,—a copy of which he had obtained in England; and had, as his knowledge of Chinese increased, revised it for printing, was his first undertaking. The effort was successful, and encouraged him to persevere. A grammar was next prepared.

In 1811, within four years after his arrival in the country, the translation of the Gospel of Luke was finished and printed; and other smaller works, of the catechetical and devotional kind, were prepared,—directing, how-

ever, his attention chiefly to the translation of the Sacred Scriptures, this great work was carried forward with diligence and care.

In the early part of 1813, another portion of the Sacred Scriptures was finished and printed, and a few copies forwarded to the directors of the London Missionary Society. On their presenting a copy to the British and Foreign Bible Society, that institution, with a degree of liberality which has characterised all its proceedings, voted five hundred pounds towards the printing and circulation of portions of the Scriptures in China.

Hitherto R. Morrison had pursued his arduous labours alone, a circumstance which adds to the difficulties, and diminishes the facilities for usefulness in any mission. But even under these disadvantages he had proved that the difficulties were not insurmountable, and had shown the practicability of the object proposed by its establishment. He had solicited assistance, and in 1812, the Rev. W. Milne, who had been preparing for missionary services, under the able tuition of the late Dr. Bogue, was appointed to be his companion. Accompanied by his wife, he reached Macao in July of the following year (1813), was welcomed by R. Morrison with sincere and ardent joy; but within two or three days after his landing, the jealousy and intolerance of the papists prohibited his remaining in the place, and a peremptory order from the Portuguese governor of Macao, required him to embark in a vessel then leaving the harbour. Remonstrance and entreaty were useless; he was under the necessity, in about a fortnight afterwards, of separating from his wife, and proceeding to Canton, where, as he expresses it in his Retrospect of his Mission, he found among the heathen that hospitality which had been denied him in a Christian colony; for perils among pagans he had endeavoured to prepare himself, but this was a trial which he did not expect. Deprived of the encouragement, counsel, and assistance of his predecessor, at a period when his experience, his acquaintance with the genius and character of the Chinese, and his instruction in the language appeared so indispensable, he pursued alone, with the few aids within his reach, the study of the language, until he was joined by his predecessor at Canton. For three months he enjoyed every advantage which the instruction and guidance of R. Morrison could afford; and while employed in the laborious task of acquiring the language, every other kind of mental employment was suspended, and the energy of all his faculties devoted exclusively to this great object.

(To be continued.)

The more I am acquainted with agricultural affairs, the better I am pleased with them; inasmuch that I can no where find so great satisfaction as in those innocent and useful pursuits. In indulging these feelings I am led to reflect how much more delightful to an undebauched mind is the task of making improvements on the earth, than all the vain glory which can be acquired from ravaging it by the most uninterrupted career of conquests.—Washington's Letters to Arthur Young.

The study of nature in the abstract is delightful and instructive, and calculated at once to expand and invigorate the human intellect; but when this study is pursued by the Christian mind, and with a direct reference to the great Creator and Upholder of all things, how much greater is the delight, how much more instructive does this knowledge then become! My God, (says the great and good Fenelon,) he who does not see thee in thy works, sees nothing. He who does not confess thy hand in the beautiful productions of this well ordered world, is a stranger to the best affections of the heart. It was no doubt with sentiments akin to this, and with feelings wrought up to adorative fervency by the contemplation of the beautiful and marvellous works of creation, that the pious Bard of Olney gave vent to his emotions in the following exquisite lines:—

"A voice is heard, that mortal ears hear not
Till thou hast touched them; 'tis the voice of song,
A loud hosanna sent from all thy works;
Which he that hears it with a shout repeats,
And adds his rapture to the general praise.
In that best moment, Nature, throwing wide
Her veil opaque, discloses with a smile
The author of her beauties, who, retired
Behind his own creation, works unseen
By the impure, and hears his power denied."

But it is time to return to the subject of the molluscous animals. In my last, it will be remembered, several species of this class of animals were noticed as injurious to man; the remarks which I shall offer to-day, and which are chiefly taken from the second letter of the series, will go to show the indirect benefits, at least, of this class of the animal creation. In the first place, then, the mollusca furnish food for an enormous number of animals, perhaps more than any other one class; they constitute the food not only of man, but of beasts, birds, and fishes. As, however, it would be tedious to enumerate all, or the greater number of such animals as rely upon the mollusca for food, we shall only notice those which possess some particular interest, or which minister directly to the necessities or luxuries of man. "To commence with quadrupeds, it is nothing surprising that the different species of walrus, inhabitants of the ocean, should feed partly on shell fish. But one would not expect to find among their enemies animals strictly terrestrial. Yet the orang outang and the preacher monkey often descend to the sea to devour what shell fish they may find upon the shores. The former, according to Carreri Gemelli, feed in particular on a large species of oyster, and fearful of inserting their paws between the open valves, lest the oyster should close and crush them, they first place a stone within the shell and then drag out their victim with safety. Dampier saw monkeys take oysters from the beach, lay them on a stone and beat them with another till they demolished the shells. Wafer observed monkeys in the islands of Gorgonia to proceed in a similar manner; and those of the Cape of Good Hope, if we are to credit La Loubere, perpetually amuse themselves by transporting shells from the shore to the tops of the mountains, undoubtedly with the intention of devouring them at leisure; even the

fox, and the racoon, and the common cat, will eat muscles and other bivalves."

"In some parts of England it is a prevalent, and probably a correct opinion, that the shelled snails contribute much to the fattening of their sheep.

"The sweetest mutton," says Forlase, "is reckoned to be that of the smallest sheep, which feed on the commons where the sands are scarce covered with the green sod, and the grass exceedingly short; such are the towers or sand hillocks in Piran sand, Gwythien, and Senangreen, near the Land's End. From these sands come forth snails of the turbinated kind, but of different species, and all sizes, from the adult to the smallest just from the egg; these spread themselves on the plains early in the morning, and whilst in quest of their own food among the dews, yield a most fattening nourishment to the sheep." *Hist. of Cornwall*, p. 286.

"Among birds the mollusca have many enemies. The pied oyster catcher receives its name from the circumstance of its feeding on oysters and limpets, and its bill is so well calculated for the purpose of forcing asunder the valves of the one, and of raising the other from the rock, that 'The Author of nature,' as Denham says, 'seems to have framed it purely for that use.' Several kinds of crows likewise prey upon shell fish, and the manner in which they force the stronghold of their victims is very remarkable. A friend of Dr. Darwin saw above a hundred crows on the northern coast of Ireland, at once, preying upon muscles. Each crow took a muscle up in the air twenty or forty yards high and let it fall on the stones, which thus broke the shell. In Southern Africa, so many of the testacea are consumed by these and other birds, as to give rise to the opinion, that the marine shells found buried in the distant plains, or in the sides of the mountains, have been carried there by their agency, and not as is generally supposed by eruptions of the sea. Mr. Barrow, who is of this opinion, tells us in confirmation of it, that there is scarcely a sheltered cavern in the sides of the mountains that arise immediately from the sea, where living shell fish may not be found any day in the year." *Travels in South Africa*.

"Sand shells furnish a few birds with part of their sustenance; the blackbird and the thrush

Whose notes

Nice finger'd art must emulate in vain,"

depend in a great measure, when winter has destroyed their summer food, on the more common species of Helices. These they break very dexterously by reiterated strokes against some stone, and it is not uncommon to find a great quantity of fragments of shells together, as if brought to one particular stone for this very purpose. Fishes are apparently very stupid animals, and incapable of devising any stratagem to surprise the unheeding coach. Shell fish, nevertheless, in their 'grotto work enclosed,' are the frequent victims, not indeed of the cunning, but of the insatiable appetite of fishes; and from the stomach of a cod or a flounder we may procure many a shell not otherwise easily attainable. When, indeed, we call to mind the vast numbers of molluscous animals which crawl on the bottom, or swim in the bosom of the ocean, and the voracious

habits of the swarms of fish, which every where traverse it, we may reasonably conclude that their utility in this respect in the economy of nature is very great."

But the molluscous animals are more directly useful to man in affording to the fisherman an inexhaustible supply of the best means of ensnaring the "hapless victims of his art." On every coast the shell fish peculiar to it are employed for this purpose. But the most valuable of the class in this respect, is the Soligo Vulgaris, or as it is called, the boe fish. "With this animal one half of all the cod taken at Newfoundland is caught. It appears there in towns about the middle of August, and seems to succeed to the capelin, (the fish with which the other half is taken,) as if to supply, immediately, provision to the cod." It is made no use of except for bait, but in this way it is individually useful, being at once wealth to individuals and strength to the state.

"Crowds of inferior animals certainly feed on the mollusca. Thousands of littoral shell fish are devoured by the sea anemones, (Actinia); and the common starfish knows so well how to force the oyster from his close retreat, and destroys such numbers, that every dredger who observes one of their enemies and does not destroy it, is liable to a penalty."

"The prickly star creeps on with fell deceit,

To force the oyster from his close retreat,

When gaping lids their widen'd void display,

The watchful star thrusts in a pointed ray,

Of all its treasures spoils the rifled case,

And empty shells the sandy hillocks grace."

Jones.

In intimate connection with the history of molluscous animals is the fact, that shells afford to many of the inferior tribes of animals a secure retreat and a habitation absolutely essential to their existence; thus the celebrated soldier crab, whose naked body covered merely with a very delicate skin, would soon be crushed by the tumultuous waves of his native element, or devoured by his natural enemies, was he not to find a ready built habitation among the turbinated univalves left vacant by the death of their proper owner.

"The beautiful and delicate paper nautilus is not navigated over the surface of the ocean by its own architect, but by a species of cuttle fish, its parasitic inhabitant. This surprising fact was long disputed by naturalists; but the specimens brought to England by the gentlemen of the unfortunate Congo expedition have enabled Dr. Leech and others, to give it very great probability, if not to demonstrate its truth. The observations of Sir Edward Home are not less decisive; he found the ova of the animal caught in the paper nautilus (Argonauta) to differ from those of every other testaceous animal that lives in the water." However this may be, whether the animal inhabiting the shell of the nautilus be an original proprietor, or whether he be an intruder, holding his floating castle *ex armetis*, the writer of this does not pretend to sufficient oenological knowledge to settle so knotty a point. But however equivocal may be the claim of this little fellow to a good moral character, there can be no doubt as to his abilities and adroitness as an experienced seaman. This inge-

nious little sailor, (says the Conchologist's Companion,) is frequently seen in fine weather calmly riding on the billows with his sails expanded to the wind; and extending two oar-shaped tentacles for the purpose of rowing his fragile bark; thus steering his course without chart or compass, self-taught in the art of navigation, at once both vessel and pilot:

"No star has he to guide his way
Or Tyrian cynosure."

Yet still he sails along regardless of adverse winds, and undeterred by the perils of the deep, apparently conscious that he contains within his shell all the requisites for navigation, rudders, sails, oars, and cordage. In short, a vessel which no human hand has formed, and guided by no human skill; a striking proof amidst the terrors and the wonders of the deep, that whilst nothing is too great for the controlling power of Omnipotence, nothing is too humble for his protecting care.

It is conjectured that we owe to the nautilus and its kindred argonauta, the origin of the art of navigation, and that our reasoning race received their first ideas of sails, oars, rudders, &c. from observing the manner in which these little shell fish managed to propel their boatlike shells by means of expanded membranes and tentacles,

"For thus to man the voice of Nature spake,
Go, from the creatur's thy instructions take;
Learn of the little nautilus to sail,
Spread the thin oar, and catch the driving gale."

These little animals have the power of rendering their vessels specifically lighter or heavier than the water in which they live, according as it may best suit their convenience, or add to their safety; thus when they wish to rise to the surface of their briny element, they throw out from their shell a quantity of water, and in this way they lessen its specific gravity. On the other hand, when on the approach of danger, or from any other cause, our little navigator wishes to sink his mimic boat, the oar-shaped tentacles are quickly drawn within his shell, the membranous sails are hauled down, "and by a rapid absorption of water the argonauta betakes himself to his native dwelling in the fathomless abyss. In consequence of these extraordinary instincts, the sagacious little mariner is seldom taken in the act of sailing, but is usually drawn up from marine rocks or entangled in the nets of fishermen." The writer has now presented some of the facts and observations by which he promised to illustrate the benefits of the molluscous animals to mankind; in doing this he finds he has digressed more into the descriptions of the character and habits of the animals under consideration, than was his original intention, but he trusts he has not been unnecessarily prolix or wearisome in his attempt to illustrate, by the above facts, some, certainly not the least, of those marvellous works by which it has pleased Infinite Wisdom to surround his creature man in this nether world, for

"Wonderful indeed are all His works,
Pleasant to know, and worthy to be all
Had in remembrance, always with delight."

For "The Friend."
JOHN MILTON.
 (Continued from page 59.)

In 1643, when in the thirty-fifth year of his age, Milton married Mary Powell, the daughter of a cavalier and justice of the peace in Oxfordshire. His choice appears to have been hastily made, and was not fortunate. His spouse, accustomed when in her father's house to much company and joviality, and strongly attached to the royalist cause, soon tired of her studious and republican husband, and longed to escape from spare diet and a house full of pupils, to mingle again in the gaieties she had left behind her. Availing herself of the earnest suit of her relations, she obtained permission to visit them, after having been absent from them a month, and upon being summoned back to her home by her husband, she refused to return. Milton, having sent repeated letters and messengers to her which were unanswered or dismissed with contempt, after mature deliberation, resolved to repudiate her upon the ground of disobedience, and in order to support and defend the course of conduct which he was about to pursue, he wrote his essay upon "The Doctrine and Discipline of Divorce," which he dedicated to the "Parliament and Assembly of Divines at Westminster." For the sentiments contained in this work, and another called his "Tetrachordon, or Expositions on the four chief places in Scripture which treat on Marriage," he was denounced by the clergy, who finally succeeded in having him cited before the house of lords. He was, however, speedily dismissed without penalty by that tribunal, but he never forgave the clergy the part which they then acted towards him. Deceived by the principles upon which he rested his arguments in favour of allowing divorce for other causes than that mentioned in Scripture, and conscientiously believing himself released from his former vows, it was not long before he commenced paying his addresses to the daughter of Dr. Davis, a young lady celebrated for her beauty, and the accomplishments of her mind. This coming to the knowledge of his erring wife, it, together with the failure of the royal cause, and the consequent distress of her father's family, determined her to seek a reconciliation with her offended and injured husband. Knowing Milton's stern perseverance in whatever course he believed to be right, and feeling that her conduct had forfeited many of her claims upon his justice, she resolved to appeal to his generosity. For this purpose, having ascertained that he was in the habit of making daily visits to the house of a mutual friend, she repaired thither, and awaited his coming: upon his arrival, she suddenly entered into the room where he was seated, and throwing herself upon her knees at his feet, she implored his forgiveness. Milton struggled at first to repress the rising emotions of his heart, but his generous nature could not resist its dictates, and her prayer; he raised her from her suppliant position and granted her a full pardon, and so little did he allow himself to remember her misconduct, or that of her family in countenancing her desertion, that he ever after treated her with the kindest

attention, and when they were involved in the general ruin of the king's party, he received the whole of them into his house, and exerted his political influence in their behalf. In 1644, Milton published his "Tractate on Education," which developed a plan of study only adapted to minds as gifted as his own, and also his "Areopagitica, or Speech for the Liberty of Unlicensed Printing." This latter production, which must be considered in the light of an oral pleading, or an oration, is universally allowed to be the finest of his prose writings. In it he defends the liberty of the press with an elegance of style, and force of argument, rarely surpassed. In 1645, Milton collected his Latin, English, and Italian poems, and published them. Their picturesque imagery and brilliant language gained for them a kind reception by the public, though the times were too full of anxiety to allow of much encouragement being given to polite literature. Passing over without comment several other productions of his pen, put forth about that time, we must now briefly notice his works while in public life. Upon the death of King Charles, the executive power was lodged in the hands of a council of state; who, being unwilling to employ the language of a rival nation in their intercourse with other powers, resolved to adopt the old Roman tongue in the international intercourse. The office of Latin secretary was therefore created, and as Milton was considered the most proficient and learned scholar in the liberal party, a committee was appointed to solicit him to fill it, to which he consented, and remained in the office while it continued. During which time, he wrote numerous letters and state papers which are said to be models of classic and diplomatic composition. Upon the very day of the king's execution, there had been hawked about the streets of London a work entitled, the "Eikon Basilike, or Royal Image," purporting to be a collection of reflections and sentiments upon the transactions, and sufferings of his eventful life, drawn up by the king himself, and found amongst his papers. This contrivance of the royalists produced upon the public mind, shocked as it was at the tragical termination of their sovereign's life, an effect almost unparalleled. Fifty thousand copies of the work are said to have been sold in one year in England alone. The council saw the danger which threatened them, but knew not how to remedy the evil. As an only resource they directed Milton to prepare an answer. Though he felt it to be an invidious task to reply to what most men believed to be a genuine record of the religious feelings of the departed prince, yet he drew up and published a commentary upon each separate head contained in the Eikon Basilike, giving his work the title of "Iconoclastes, or Image Breaker," the famous surname of some of the Greek emperors. In this, Milton contrasts the prayers and Christian meditation ascribed to the king with his conduct and known actions, showing their entire inconsistency; and concludes with expressing an opinion, which time has since verified, that the work was manufactured by one of the royal household, and palmed upon the public for the purpose of awakening their sympathy

for the exiled family. But our author was ere long called upon to plead the cause of civil and religious liberty upon a stage far more extensive, and before an audience better prepared to listen with candour to his manly eloquence. Charles the Second, having resolved to state his father's case to all Europe, prevailed upon Claudius Salmusius, one of the most celebrated scholars of the age, to enlist in the service, and vindicate the cause of royalty, prelate, and the house of Stuart. He accordingly published his "Defensio Regia," in which he supported the doctrine of the divine right of kings, and attempted to prove that all power belonged exclusively to them. Milton was present in the council, when he was called upon by them to stand forth as the champion of his country, and in defence of the rights of all mankind. Though debilitated by repeated attacks of the gout, and threatened with the loss of sight, yet proud of contending with such an antagonist in such a cause, he soon performed the duty imposed upon him, by producing his "Defensio pro Populo Anglicana." In this he asserted the indisputable sovereignty of the people, and demonstrated the settled law of nature and justice, that they, with the senate, are superior to kings, from the oath of allegiance to whom the subjects are released when the prince becomes a tyrant, or spends his time in sloth or voluptuousness. Milton's triumph was complete. The work was read and applauded by the various nations of Europe, and though publicly burnt at Paris, yet foreigners of the highest distinction, and even the ambassadors of crowned heads, tendered him their congratulations. The council of state, in testimony of their approbation of his services, voted him a present of a thousand pounds. Salmusius died before he could finish a reply satisfactory to himself; but Milton published a "Defensio Secunda," in answer to an abusive work published by Peter du Moulin, a Frenchman, and afterwards Prebendary of Canterbury. Flushed with his recent victory, Milton commences his second defence in a style compatible with the reputation he had already acquired, and the further success which he anticipated. "I now, (he says) feel myself not in the forum or on the rostrum, surrounded by a single people only, neither Roman or Athenian, but as it were, by listening Europe, confiding and passing judgment. Encompassed by such countless multitudes, it seems to me that from the columns of Hercules, to the farthest borders of India, throughout this vast expanse I am bringing back, I am bringing home to every nation liberty, so long driven out, so long an exile: and as is recorded of Triptolemus of old, that I am importing from my own city, fruits for the nations, but of a far nobler kind than those of Ceres." Having been reproached by his adversary with his blindness, he answers with magnanimity: "To be blind is not miserable, but not to be able to bear blindness, that is miserable indeed. Then let the slanderers of the judgments of God cease their revilings. Let them know that I neither repine at, nor regret me of my lot; that I remain fixed, immovable in my opinion: that I neither have found, nor believe that God is angry with me:

ny, that in things of the greatest moment I have experienced and acknowledged his mercy, and his paternal goodness towards me. That above all, in regard to this calamity, I acquiesce in his divine will; for it is He himself who comforts and upholds my spirit, being ever more mindful of what he shall bestow upon me, than of what he shall deny me. Neither am I concerned at being clasped, though you may think it a dreadful thing, with the blind, with the afflicted, with the weak; since there is a hope that on this account I have a nearer claim to the mercy and protection of the Sovereign Father. There is a way, and the apostle is my authority, through weakness to the greatest strength. May I be one of the weakest, provided only, in my weakness that immortal and better vigour be put forth with greater effect; provided only, in my darkness the light of the divine countenance does but more brightly shine; for then I shall be at once the weakest and most mighty, shall be at once blind and of the most piercing sight."

"With this admirable defence, Milton closed his part in the political controversy: indeed the constant fluctuation in government, together with his domestic afflictions, by reminding him of the frail tenure at which life and his blessings are held, warned him of the necessity of concentrating his unbroken energies upon the great poetical work which he had long contemplated. In 1653, his wife died, leaving him three daughters, one an infant. At the time when he commenced his reply to Salmasius, he was suffering under the approach of blindness, and his physicians warned him that if he persisted, it would cost him his eyes. Their prediction was verified, and his enemies considered his affliction as a judgment for writing against the king, and one of them went so far as to reproach him with it, from the pulpit. But in a letter to his friend Phileraus of Athens, he truly accounts for the severe visitation, by ascribing it to his "wearisome labours" and studious watchings, which, in his arthritic and debilitated constitution, produced amaurosis. He thus describes its approach—"It is now about ten years, I think, since I first perceived my sight to grow weak and dim. When I sat down to read as usual in the morning, my eyes gave me considerable pain, and refused their office, till fortified by moderate exercise of body. If I looked at a candle, it appeared surrounded by an iris. In a little time a darkness covering the left side of the left eye, which was partially clouded some years before the other, interrupted the view of all things in that direction. Objects also, in front seemed to dwindle in size, whenever I closed my right eye. Brilliant flashes of light used to issue from my closed eyes; and afterwards, upon the gradual failure of my powers of vision, colours proportionably dim and faint, seemed to shoot forth with a degree of vehemence and a kind of inward noise." I will conclude my notice of this affecting part of Milton's history with the beautiful sonnet which he addressed to his friend, Cyriac Skinner, upon the subject.

Cyriac! this three year's day, these eyes, though clear

To'twilight view, of blenheim or of spot;
Bereft of light, their seeing have forgot:
Nor to their idle orbs dost thouight appear
Of sun, or moon, or star, throughout the year,
Or man, or woman. Yet I argue not
Against heaven's hand or will; nor bate a jot
Of heart or hope; but still bear up, and stir

Rise!—What support is't that thou ask?

The conscience, Friend, he have lost them overpledged
In Liberty's defence; my noble task,

Of which all Europe rings from side to side,
This thought might lead me through the world's vain

mask
Content th' blind, had I no better guide.

(To be continued.)

A few weeks since when we introduced a short notice of the late Indiana Yearly Meeting, we had not room for the following report of its committee on Indian concerns presented on that occasion. It is interesting as showing the benevolent zeal with which they continue to pursue, and the obvious difficulties, their care for the benefit of the Shawanese Indians, who were formerly their neighbours, but a few years since, by an arrangement with the United States government, were removed to a tract of country west of the Mississippi.

Report of the Indian Committee.

"To the Yearly Meeting, now sitting:

Shortly after last Yearly Meeting, we received a communication from the chiefs of the Shawanese Indians, informing us that they were in a suffering condition, for want of necessary provisions. A meeting of the committee was called immediately, and measures entered into, in order to afford them some relief; a committee was appointed to receive and forward such articles of provision, as they could find in their different neighbourhoods, might be willing to contribute, and from the liberality of Friends on that occasion, there was collected about three thousand pounds of bacon, and eleven and a half barrels of flour, which was shipped from Cincinnati, to the care of Richard W. Cummins, Indian agent, residing near them, for their attention in distributing to their necessities; he having informed us that he would attend to it. The freight of said provisions amounted to near one hundred dollars, and the greater part of that was freely contributed.

The committee last year united in a plan of operations, which we propose to be governed by in future. It was offered for the approbation of the committees of Ohio and Baltimore Yearly Meetings, but we have not as yet received any official reply.

The plan united in, is as follows: viz. We are willing to propose as a plan, for the proceedings of the committees in future, that the concern of the civilisation of the Shawanese Indians, who have heretofore been under our care, and who have removed, and are now living on the Arkansas river, be carried on by the three Yearly Meetings, of Baltimore, Ohio, and Indiana, and that the active part of the business devolve on the committees of Ohio and Indiana jointly.

That there be a suitable family placed among the Indians, as superintendent, and a school kept up regularly with at least twenty-five scholars, who are to be taught the use of letters, and the domestic arts. That the children of such Friends as may reside among the Indians, may be permitted to attend the school, which will doubtless be to the further advancement of the Indian children in a knowledge of our language, and that allowance be made by Friends, for the schooling of such children; and that it be the duty of the superintendent to give such counsel and direction, at all times, to the Indians, as in his opinion may be beneficial to them, in their agricultural pursuits, &c.; that the care and management of the school be confided to them, with the assistance of a

man Friend, a mechanic to be employed for that and other purposes, as the superintendent may think best.

That there be buildings erected suitable for such an establishment on the Indian land, if approved by them, and as soon as practicable, to put a sufficient quantity of ground under cultivation, in order that the children may be employed, a part of their time, working on the farm; and that a woman Friend be employed to assist in the family.

As we are well aware that a knowledge of the principles of the Christian religion is necessary; and that it is almost useless to attempt such a work as that of civilisation among the Indians without such a knowledge being introduced among them; and in order to bring this into effect, we propose, if consistent with the views of government, that inasmuch as a sub-agent and blacksmith are to be employed and paid by government, that suitable Friends, with families, be recommended by the committees to the secretary of war, and if approved of by him, appointed to such stations, that there were might be a number of Friends sufficient to hold a religious meeting; and that the Indians have an opportunity to attend and sit with Friends, which we apprehend would not only be beneficial to the Indians themselves, but a strength to our members, whose lot it may thus be separated from the society of their Friends, with such an important charge and responsibility resting upon them.

We are willing further to propose, that all communications, in case of emergency, either to the Indians or to government, be made by the committee having the immediate charge of the concern; and that the funds designed for carrying on the concern be lodged with the treasurer of the committee of Indiana Yearly Meeting.

And further, we lay before the Yearly Meeting the following communication from our dear friends in England, on the subject of Indian civilisation."

The communication referred to, signed by several Friends of London, and dated 4mo. 23d, 1834, announces a subscription by Friends there, to the amount of nearly three hundred pounds sterling, in aid of Indian civilisation, and contains various enquiries and suggestions respecting the proper management of that concern.

A singular instance is to be seen any day in the third avenue, in the devoted attachment of a fine young Newfoundland dog, and an old worn out horse.

A gentleman of this city, among many horses, lately had one that served him long and faithfully, and being past work, sent him down to Daniel Flynn's, near Yorkville, to wear out the little remainder of his life in good pasture. After being turned out for this purpose two or three days, a fine large Newfoundland dog who had been accustomed to the veteran, missed his old friend from his accustomed stall, and by some strong instinct, traced him to his pasture field. No sooner had he found him than he seemed resolved they never again should part.

He immediately took up his quarters with him in the open field, and has never left him, morning, noon or night. This quadruped Damon and Pythias may be seen together any day at Flynn's, and it is somewhat curious to observe the care and attention with which the dog watches and guards the old horse. While he grazes, his faithful friend lies down to rest, and when he has finished and reposes on the grass, the "watch dog" moves around him like a sentry on his post, nor will he allow any one to approach. For a time the dog was almost starved, for his faithful attendance was not observed by any who could cater for him; but when it became known, not only did his owner permit him to follow his inclination, but the horse's entertainer became the dog's provider, and now his daily meals are taken in him in the field, for no coaxing or entreaty can induce him to come within the house, or out from the pasture. How few such disinterested attachments can be found among men; man boasts himself far superior to the brute, yet how often is reason thus admonished by instinct.—*New York Traveller.*

For "The Friend."
LEWIS'S REPLY.

(Continued from page 61.)

One of the bulwarks of Quakerism, in which the late separatists attempted to make a breach, was the influence of education and parental authority, and the respect which had always been paid to the religious character and principles of the founders of the Society. Their leader alleged that though the early Friends acted up to the light which they had received, still it was but twilight, and supposing himself to have reached the meridian, he imagined he was to lead the Society forward, out of principles which it had always held. Tradition, he would say, was a mighty bulwark against reformation. And a mercy it was to many, if it defended them from his inroads. As long as Fox, Barclay, and others were suffered to hold a place in the veneration of the members, he saw it was impracticable to revolutionise their sentiments. It was necessary, therefore, to cast a shade over the religious reputation of those worthy experienced Christians. Accordingly he sometimes compared them to children in their leading strings—sometimes he and his followers took the course adopted by Bugg and other apostates, falsely charging them with Socinianism, and garbling their language and misrepresenting their Christian doctrines. Education, where it taught those principles, which Hicks wished to lay waste, was considered extremely pernicious, and the young people were frequently urged to think and decide for themselves. Once released from what they termed the *prejudices of education*, and the respect which religion always taught to be due from children to parents, and to those set over them, they hoped the ground would be fully prepared to receive their antichristian opinions.

Hicks' shafts were aimed at the divine character of the Saviour, and the merits of his propitiatory offering. While he advocated a belief in the light of Christ, and the propriety of maintaining the testimonies of Friends against a hiring ministry, war, &c., the fashions and complimentary language of the world, he denied those fundamental Christian doctrines. The danger now seems, that after resisting his infidelity, we may be insidiously despoiled of some of those very important practical testimonies, by the blandishments of the world, and under the same absurd pretext that *they* are the mere prejudices of education. Having conflicted with the spirit of unbelief, in its efforts to overturn the faith of the Society, through the influence of a popular preacher, we must now turn round and defend ourselves on the other hand, through the help of divine grace, against the subtle workings of the grand deceiver, who would, if possible, rob us of those distinguishing testimonies, heretofore steadfastly borne by Friends. Robert Barclay asserts, that "we look upon the Scriptures, as the only fit outward judge of controversies among Christians, and that whatsoever doctrine is contrary to their testimony, may therefore justly be rejected as false." Accordingly we profess to adhere to no religious principle nor prac-

tice, which is not founded in the doctrines of Christ and his apostles. Our testimonies are not the prejudices of education; they are the testimonies of the Holy Spirit in accordance with the precepts of the gospel, and those who yield to its convictions feel bound to maintain them. If we do not intend to reduce to practice the religion which the Scriptures inculcate, why should we be so anxious to circulate them? Is it necessary that every person should possess a Bible, and read it at least once a day, if he is at liberty to disregard its precepts by a life of voluptuousness and worldly grandeur? What possible benefit does he derive from his Bible, if he treats with contempt the commands and the example of its author, by refusing to conform his life thereto? The same standard of doctrine, which teaches the divine character and the merits of Jesus Christ, informs us that he made himself of no reputation, that he took upon him the form of a servant, that he came not to be ministered unto, but to minister; and though the foxes had holes and the birds of the air nests, he had not where to lay his head. His mother and reputed father were evidently poor—his birth-place, a stable—his manner of life the most simple, and his companions men of little education, and of the lowest employments. He was called the carpenter's son, a friend of publicans and sinners. His whole life, as well as his doctrines, were at variance with every principle of selfishness, worldly policy and splendour. He denied them all. Certainly he who could have arrayed himself in all the magnificence of the greatest earthly princes, had a meaning in taking upon him this lowly and despised character. He could not have designed that that of his followers should be directly the reverse of his own. While this holy pattern of humility, poverty, and suffering, is so conspicuously held out for us to follow, with what consistency can the advocates of the Bible dare to put a sneer upon a life of self-denial? Would he have set such an example, and called upon us to take up the cross daily, and follow him, had he intended it as a matter of perfect indifference, whether we lived in luxury, and adopted the fashions and customs of a vain world, or not? We know that simplicity and plainness alone do not constitute religion; but we also know that those who surrender themselves to the requisitions of the Spirit of Christ, are brought to see the emptiness of all earthly pomp and glory, that it is vanity and vexation of spirit and a burden to the Christian. He can take no life in it, but will feel bound to deny himself the indulgence of it. All have not the same degrees of light, and are not alike faithful to what they have; but wherever the Holy Spirit is followed, it will operate essentially in the same manner, to redeem from the corruptions that abound in the world, regulate the desires and habits, and set the affections on heavenly things. Then it is seen, that in comparison with the interests of eternity, all the glitter of the world is lighter than vanity, and the uppermost prayer of the heart is, to be transformed in the spirit of the mind, and to know and

perform the perfect and acceptable will of God. S.

The reviewer proceeds to assert, that "it is a striking attribute of Quakerism, that it discourages free and independent thought." "The children of the sect are strongly impressed with its peculiar dogmas as early, perhaps earlier than they can possibly understand them; and to call in question these dogmas, they are taught to consider a willful sin against the inward light—a most gross and capital heresy." "In consequence of the restraint to which they are subjected in the formation of their earliest opinions, it comes to pass that these opinions afterwards, instead of being moulded by their own enlightened reflection, and subjected to the test of Scripture and common sense, are little else than mere prejudices; and instead of forming a habit of independent thought, and impartial judgment, there is every probability that they will, to a great extent, surrender the right of thinking for themselves, and tamely conform in the dictation of the oracles of the sect."

He appears, in this case, to have made a mistake nearly similar to one committed by an eminent advocate in one of our southern courts, who forgot on which side he was retained, and commenced his argument in opposition to his client. One or two of his expressions, it is true, serve to show that he had not altogether forgot the side on which he was engaged; but he must have drawn his portrait from a society with which he was much better acquainted than with the Society of Friends. The features of the original are indeed tolerably well preserved in the picture. It is the labelling that is wrong.

It is generally admitted, and probably never denied in this country, that a republican government is much more favourable to the development of intellect, than a monarchy or aristocracy. What a republic is, compared with an aristocracy, in political life, such are the religious institutions of Friends, compared with those which the reviewer attempts to support. The exercise of the ministry with us is not confined to a particular order of men trained for the purpose, but left open to all, of either sex, who may be divinely called and qualified for the service. Every station in the church is open to any one who has received, and properly improved, the talents which the station requires. The general discipline of the Society is settled, and its execution conducted, in meetings which all our members may attend. In the deliberations of those assemblies, the young as well as the old are allowed to participate. As it is remarkable that Thomas Clarkson, well known for his labours in behalf of the African race, and who is probably better acquainted with the Society of Friends than any other man who never belonged to it, represents independence of mind, as one of the striking characteristics of its members; and that he deduces this trait from the nature of their religious institutions. The general reception of dogmas relative to faith and practice, without examination or comparison with

Scripture testimony, is scarcely compatible with the admission of that portion of our belief which the reviewer so frequently makes the subject of taunting remark, viz. the doctrine of an inward light. For how is it possible to believe that a measure of the Spirit of Truth is given to every man to profit withal; that by taking heed to the manifestations of this spirit we are to understand the doctrines of the gospel, or to know, with satisfactory clearness, our individual duties; and yet to rest our faith on a set of unexamined dogmas, depending entirely on the opinions of men as fallible as ourselves? Those very peculiarities, which the reviewer appears to consider as indications of an implicit surrender of the judgment to the "dogmas of the sect," can hardly fail to lead to examination and sober reflection. The young man who finds himself surrounded by people of highly respectable character, who freely indulge in numerous practices, which his education has taught him to deny, is forcibly impelled, either to reject the peculiarities of his profession without examination, or to enquire, deeply and seriously, why the Society to which he belongs, should be thus distinguished from most other professors of the Christian name. And we may be assured that few, in the early walks of life, will so far disregard the influence of general example, as to conform very closely to the peculiarities of their education, unless they find something more than mere prescription to bind them to the observance.

The system of Quakerism, both in its doctrine and discipline, is more completely calculated to excite examination and independent thought, than any other with which I am acquainted. As to submitting our opinions to the test of Scripture and common sense, it will be time enough to charge us with deficiency, when we are proved to hold some peculiar tenet which the Scriptures, and a sound rationality, do not support. Of the conformity of our doctrines to Scripture testimony, more will appear in the sequel.

He proceeds to state, that "Quakerism is unfriendly to intellectual culture, inasmuch as it keeps the mind conversant with trifling things, and magnifies their importance by elevating them into the fundamental peculiarities of the sect." Here, as before, he is pleading on the wrong side. For it appears by his specifications, that this general charge is founded on the practice of Friends using a plain dress, speaking in correct Scripture language, and calling each other by their proper names. In other words, we are judged to be employed in trifling things, because we do not think proper to vary the cut and colour of our clothing, to suit the freaks and fancies of an ever-varying world. Whether we regard the dignity of the philosopher, or the humility of the Christian, we shall arrive at the conclusion, that plain apparel, adapted to the real purposes of dress, not calculated to foster pride, is most consistent with genuine wisdom. But how a writer, who professes to set so high a value upon the Holy Scriptures, can reprove us for putting in practice what they so frequently advise, is not

easily conceived. Does he mean to tell us, that the prophets and apostles, and even Jesus Christ himself, wished to engage the believers in trifling things? "Why take ye thought (or why are ye anxious) for raiment? Consider the lilies of the field, how they grow, they toil not, neither do they spin, and yet I say unto you, that even Solomon in all his glory, was not arrayed like one of these." Matt. vi. 28, 29. "I will that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with brodered hair, or gold, or pearls, or costly array. But, which becometh women professing godliness, with good works." 1 Tim. ii. 9. "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, and of putting on of apparel; but let it be the hidden man of the heart, in that which is incommunicable, even the ornament of a meek and quiet spirit, which is, in the sight of God, of great price." 1 Pet. iii. 3, 4. See also, Isaiah, iii. 16—20, for a severe rebuke of superfluity in dress. Now, the object which the Society of Friends have in view, is, to maintain that sobriety of dress which the apostles commend; and to avoid those excesses which are so solemnly reprobated. If the observance of this practice is a *peculiar*ity, it is not our fault. The apostle did not make it a condition, that the Christian women must not be *peculiar*. They were to do what was proper; whether others followed the example or not.

Again, are we triflers because we observe the apostolic injunction, "to hold fast the form of sound words;" and avoid a corruption which originated in the gross and fulsome adulation paid to the Roman emperors during the decline of that empire? Were Luther and Erasmus triflers, because they expressed their dislike of the confusion of numbers which this servile flattery first introduced? If the use of Scripture language to each other is *trifling*, why do we all use it in our addresses to the Almighty? Would the reviewer tolerate the substitution of you, for thou and thee, in the prayers of Christians? Let the advocates of the Bible cease to be inconsistent with themselves, and the language of Friends will cease to be a *peculiar*ity.

The reviewer seems to consider the use of a plain dress, the language of Scripture, and of our proper names, as matters of indifference; and yet as tending to degrade the intellect of those who adhere to them. What elevation the understanding obtains by using Mr. (a corruption of master) instead of the proper name, is difficult to discover. But certainly he showed little respect to the precepts of the Saviour, when he wrote the passage before us. "Be not ye called Rabbi (master) for one is your master even Christ, and all ye are brethren." The term Rabbi, appears to have been the Mr. of the apostolic age, which the disciples were not to receive, and consequently could not lawfully give to each other. If the term master, whether distinctly articulated, or mixed into mister, is not strictly true when applied to those who possess no authority over us, it seems to be

the business of others, rather than of Friends, to examine why the use of the proper name should be a *peculiar*ity.

(To be continued.)

For "The Friend."

The sentiments on education in the essay of C. E. Beecher, I deem excellent,—and worthy of the attention of teachers. Respect is due to experience, especially where it is connected with a conscientious regard to the highest interests of the pupils—the obligation to have reference in all they do, to the honour and blessing of their heavenly Parent. This should not be made a subject of too frequent, or common-place remark; but it should be always kept in view by their instructors. Similar sentiments published in 1768 by a member of our Society, who was sometimes employed in teaching, seem to corroborate those views, and may be profitably revised.

To encourage children to do things with a view to get praise of men, to me appears an obstruction to their being inwardly acquainted with the spirit of truth. For it is the work of the Holy Spirit to direct the mind to God, that in all our proceedings we may have a single eye to him. To give alms in secret, to fast in secret, and labour to keep clear of that disposition reprobated by our Saviour, "But all their works they do for to be seen of men." Mat. xxiii. 5.

That divine light which enlightens all men, I believe, does often shine in the minds of children very early, and to humbly wait for wisdom, that our conduct toward them may tend to forward their acquaintance with it, and strengthen them in obedience thereto, appears to me to be a duty on all of us.

By cherishing the spirit of pride, and the love of praise in them, I believe they may sometimes improve faster in learning, than otherwise they would; but to take measures to forward children in learning, which naturally tend to divert their minds from true humility, appears to me to savour of the wisdom of this world.

If tutors are not acquainted with sanctification of spirit, nor experienced in an humble waiting for the leadings of truth, but follow the maxims of the wisdom of this world, such children who are under their tuition, appear to me to be in danger of imbibing thoughts, and apprehensions, reverse to that meekness, and lowliness of heart, which is necessary for all the true followers of Christ.

Children at an age fit for schools, are in a time of life which requires the patient attention of pious people, and if we commit them to the tuition of such, whose minds we believe are not rightly prepared to "train them up in the nurture and admonition of the Lord;" we are in danger of not acting the part of faithful parents toward them; for our heavenly Father doth not require us to do evil, that good may come of it; and it is needful that we deeply examine ourselves, lest we get entangled in the wisdom of this world, and, through wrong apprehensions, take such methods in education, as may prove a great injury to the minds of our children.

It is a lovely sight to behold innocent children! and when they are sent to such schools where their tender minds are in imminent danger of being led astray by tutors, who do not live a self-denying life, or by the conversation of such children who do not live in innocence, it is a case much to be lamented.

While a pious tutor hath the charge of no more children than he can take due care of, and keeps his authority in the truth, the good spirit in which he leads and governs, works on the minds of such who are not hardened, and his labours not only tend to bring them forward in outward learning, but to open their understandings with respect to the true Christian life; but where a person hath charge of too many, and his thoughts and time are so much employed in the outward affairs of his school, that he does not so weightily attend to the spirit and conduct of each individual, as to be enabled to administer rightly to all in due season; through such omission he not only suffers, as to the state of his own mind, but the minds of the children are in danger of suffering also.

To watch the spirit of children, to nurture them in gospel love, and labour to help them against that which would mar the beauty of their minds, is a debt we owe them; and a faithful performance of our duty, not only tends to their lasting benefit, and our own peace, but also to render their company agreeable to us.

Instruction, thus administered, reaches the pure witness in the minds of such children who are not hardened, and begets love in them toward those who thus lead them on; but where too great a number are committed to a tutor, and he, through much cumber, omits a careful attention to the minds of children, there is danger of disorders gradually increasing amongst them, till the effects thereof appear in their conduct, too strong to be easily remedied.

A care hath lived in my mind, that more time might be employed by parents at home, and by tutors at school, in weightily attending to the spirit and inclinations of children, and that we may so lead, instruct, and govern them, in this tender part of life, that nothing may be omitted in our power, to help them on their way to become the children of our Father, who is in heaven.

TO THE LILY OF THE VALLEY.

Fair flow'r, that lapt in lowly glade
Dost hide beneath the Greenwood shade,
Than whom the vernal gale
None fairer wakes on bank or spray,
O'er England's lily of the May,
Our lily of the vale.

Art thou that "Lily of the field,"
Which, when the Saviour sought to shield
The heart from blank despair,
He show'd to our mistrustful kind,
An emblem to the thoughtful mind
Of God's paternal care?

Not thus I trow: for brighter shine
To the warm skies of Palestine
Those children of the east.
There, when mild autumn's early rain
Descends on parch'd Esdra's plain,
And Tabor's oak-girt crest—

More frequent than the host of night,
Those earth-born stars, as sages write,
Their brilliant disks unfold;
Fit symbols of imperial state
Their sceptre-seeming forms elate,
And crowns of burnish'd gold.

But not the less, sweet springtime's flower,
Dost thou display the Maker's power,
His skill and handy work;
Our western valley's humbler child;
Where in green nook of woodland wild
Thy modest blossoms lurk.

What though nor care nor art be thine,
The loom to ply, the thread to twine;
Yet, born to bloom and fade,
Thine, too, a lovelier robe arrays,
Than e'er in Israel's brightest days
Her wealthiest king array'd.

Of thy twin leaves th' embowered screen
Which wraps thee in thy shroud of green;
Thy Eden-breathing smell;
Thy arch'd and purple-veined stem,
Whence pendant many a pearl gem,
Displays a milkwhite bell;

Instinct with life thy fibrous root,
Which sends from earth th' ascending shoot,
As rising from the dead,
And fills thy veins with verdant juice,
Charg'd thy fair blossoms to produce,
And berries scarlet red;

The triple cell, the twofold seed,
A ceaseless treasure-house decreed,
Whence aye thy race may grow,
As from creation they have grown,
While spring shall weave her flowery crown,
Or vernal breezes blow:—

Who forms thee thus with unseen hand;
Who at creation gave command,
And will'd thee thus to be,
And keeps thee still in being thro'
Age after age revolving, who
Bat the Great God is He?

Omnipotent to work his will;
Wise, who contrives each part to fill
The post to each assign'd;
Still provident, with sleepless care
To keep; to make the sweet and fair
For man's enjoyment, kind!

"There is no God," the senseless say—
"O God, why cast'st thou us away?"
Of feeble faith and frail,
The mourner breathes his anxious thought—
By thee a better lesson taught,
Sweet lily of the vale.

Yes! He who made and fosters thee,
In reason's eye performe most be
Of majesty divine;
Nor doubts she that his guardian care
Will He in man's support forbear,
Who thus provides for thine.

Field Naturalist's Magazine, September, 1833.

THE FRIEND.

ELEVENTH MONTH, 29, 1834.

Considering the almost insuperable obstacles which the Chinese have ever opposed to any thing like a change or melioration of their condition, the accounts which occasionally reach us, of latter time, indicative of better prospects, and of openings there and in the adjacent islands for the introduction of Christianity, are not only highly cheering, but constitute a distinguishing trait of the age in which we live; and it has for some time been our design to prepare for this Journal a connected

summary of the information to be obtained on this head. This intention has now been superseded by the article headed China, furnished by a correspondent, and a part of which is inserted to-day. It may not be known to some of our readers, and therefore it is proper to mention, that Charles Gutzlaff, from whose writings the extracts were, has himself for several years been engaged in travelling up and down through that country, distributing religious tracts, the Scriptures, or portions of them, and in other respects promoting the spread of the gospel. He is, we believe, a Prussian by birth, and it is stated that he apprehended himself religiously bound to devote himself to this enterprise, though at a sacrifice of very flattering prospects, even of kingly patronage, in his own land.

The destruction by fire of Friends' meeting house in Richmond, Virginia, has been announced through the newspapers. Our agent there under date of 11th month, 13th, writes, "Our meeting house in this city has been recently destroyed by fire, and not insured—a serious loss upon the few Friends here."

The committee appointed to superintend the boarding school at Westtown, will meet in Philadelphia, on sixth day, the 13th of 12th mo., at three o'clock in the afternoon.

THOMAS KIMBER, Clerk.

A teacher is wanted for the boys' writing school at Westtown. Apply to Thos. Stewardson, Arch, near Fourth street.

An experienced teacher and book-keeper, wants a situation in either business. No objections will be made to the country;—apply at this office.

NOTICE.—Thomas Booth, corresponding clerk of the Tract Association of Friends, has removed to No. 96, South Twelfth street.

An annual examination of the pupils, (coloured boys.) under the care of the "Philadelphia Association of Friends for the Instruction of Poor Children," will be held in the second story of the Adelphi school house, in Wager street, near Thirteenth street, north of Sansafras street, on sixth day afternoon next, the 5th of twelfth month, at half past two o'clock.

The friends of the institution, and the parents and guardians of the children are invited to attend.

DIED, on the 29th of tenth month, 1834, MARY HAINS, widow of Samuel Hains, in the 80th year of her age.

—on the 30th of tenth month, SARAH AUSTIN, wife of Amos Austin, in the 83d year of her age, both members of Aeneas Particular Meeting, and Burlington Monthly Meeting, N. J.

—on the 5th instant, at his residence in Baltimore, JAMES CAREY, in the 83d year of his age.

—suddenly, on the 9th of tenth month last, at South Yarmouth, Massachusetts, RHOEA AKIN, only daughter of Abel Akin, aged 29 years, a member of the Society of Friends.

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CHINA.

For "The Friend."

(Continued from page 58.)

The season during which the gentlemen connected with the East India Company remain at Canton was closed, and R. Morrison was about to return with them to Macao. The jealous suspicion of the Chinese authorities rendered it unsafe for him to remain at Canton during the whole year; and the Portuguese refused him admittance to Macao. Under these circumstances, it was agreed between his fellow-labourer and himself, that he should undertake a voyage to Java and other principal Chinese settlements in the Straits, to distribute the Holy Scriptures, and select a spot on which the object of the Chinese might be pursued under more favourable auspices.

By the close of 1813, the translation of the whole of the New Testament was finished and revised. This was the most important work that had yet been achieved in behalf of China. With great circumspection and many fears from the jealousy of the Chinese government, an edition of 2000 copies was printed, also 10,000 of a tract, and 5000 of a catechism. With the greater part of the edition under his care, Milne embarked for Java in February, 1814. Between 400 and 500 Chinese emigrants to Banca sailed in the same ship, and among them this enterprising missionary had the pleasure of distributing many tracts, and a number of copies of the New Testament, probably the first complete New Testament in the Chinese language ever put into circulation.

On reaching Java, he received the greatest attention from that enlightened and distinguished philanthropist, the late Sir Stamford Raffles, Lieutenant Governor of Java, and from a number of respectable residents in the place. Encouraged by the facilities afforded, he travelled over great part of Java, visiting the most important places, ascertaining the circumstances and dispositions of the Chinese, and distributing liberally among them copies of the New Testament and other religious publications. He also visited, for the same purpose, the adjacent island of Madura. At Malacca, he was cordially welcomed by the

resident and commandant, Major W. Farquhar; and having accomplished the object of his visit, returned to China in the autumn of 1814.

Seven years had now passed away since the first protestant missionary landed on the shores of China. During this period he had laboured in hopes of breaking up, with unremitting toil, the fellow ground, and scattering, as opportunity offered, the incorruptible seed of the Divine word. Much useful and important instruction had been communicated, and received by many with attention and seriousness; yet hitherto no decisive result had appeared. But while the hearts of the devoted servants of the Redeemer were cheered by the facilities afforded for the wider diffusion of the knowledge of Christ, it was their happiness to behold it made, they had reason to believe, the power of God unto salvation. The concealed, though extreme vigilance of the government, their known hostility to the Christian religion, the severe and intimidating edict of the emperor, in 1812, had, it was presumed, deterred some from making a profession of their faith, who were convinced of the truth of Christianity, and desirous to place themselves under its influence. In this year, Isaac-ko, a Chinese, in the vigour of life, being twenty-seven years of age, after becoming acquainted with the doctrines of the gospel, made known his wishes to be admitted to share the privileges of the people of God; and, after what was deemed satisfactory evidence, his desires were complied with accordingly. After copying his confession of faith, and accompanying it with an outline of his character, R. Morrison, in forwarding the account of this interesting event, continues:—"O that the Lord may cleanse him from all sin in the blood of Jesus, and purify his heart by the influences of his Holy Spirit! May he be the first-fruits of a great harvest; one of millions who shall believe and be saved from the wrath to come!" Four years afterwards he was removed by death, but maintained until that period, so far as it was known, a holy, blameless, and consistent life.

Besides the grammar already noticed, R. Morrison prepared, as he proceeded in the study of the language, materials for a Chinese and English Dictionary. The East India Company, on its having been recommended to their notice, were so deeply impressed with the importance and value of this work, that they readily undertook its publication: and in September, 1814, printing presses, types, &c. arrived at Macao for this purpose. Besides thus defraying the entire charge of printing, the honourable company generously gave to the able compiler 500 copies of the work for his own use.

The chief part of the first edition of the New Testament having been distributed, it was deemed requisite to prepare for a second, in a smaller size. Blocks were accordingly cut for an edition in duodecimo, and liberal grants for defraying the expense were made by the British and Foreign Bible Society. A generous individual had also bequeathed to R. Morrison 1000 dollars, to diffuse the knowledge of our blessed religion. This sum was appropriated chiefly to the printing this smaller edition of the New Testament.

It has been already stated, that one of the objects of Milne's visit to the Chinese settlements in the Malayan Archipelago, was to ascertain in what spot the chief seat of the Chinese mission could be placed, so as to be exempt from the constant alarm and peril to which its members were exposed, and to prosecute its objects with more facility. Malacca was selected, on account of the comparative salubrity of its climate, its proximity to China, and the facilities it afforded for the extensive distribution of the sacred Scriptures.

In the month of April, 1815, after having experienced great hospitality from friends in Canton, he and his wife removed to Malacca, where they were cordially welcomed by the resident, Major Farquhar, who, on every occasion, manifested the utmost regard to him, and to the objects of his mission. Besides performing the duties of chaplain at the station, Milne's first efforts were directed to the establishment of a free school for the Chinese. Some idea of the difficulties attending missionary operations, in a new station among this people, may be gathered from the fact, that for a year many kept their children away, from the suspicion that the offer to teach originated in some improper motive. At length two gave in their names, and ultimately fifteen were on the list. The school was opened in August, 1815, with five scholars, but the number was afterwards increased. The difficulties attending it were less formidable than had been apprehended. Christian books were introduced. The master and scholars were induced to attend daily the worship of the true God. The missionary was cheered by the encouragement and liberality of Christian friends, by whom the expense of the schools was amply provided for, and went forward with gratitude and hope. The education of the Chinese youth in Malacca, thus commenced, was afterwards extended by the formation of other schools, and has been continued unto the present time. Other departments of labour received a share of his attention proportioned to their importance and utility.

In the month of September of this year, he was joined by a fellow labourer of the name

of Thompson, who directed his attention to the acquisition of the Malay language, with a view of communicating the gospel to the Malays. He is still labouring, and has attained a proficiency in writing the language rarely exceeded by one not a native of the country.

In 1816, Milne visited Penang, where he was treated with the greatest hospitality and kindness by the members of the government, and the European residents. He obtained from the government a grant of land for the Malay mission, and thus secured the means of uninterruptedly pursuing its great objects.

While thus engaged, he had the satisfaction of beholding the Divine blessing attending his labours in the conversion of a Chinese, who had accompanied him from Canton, and been diligent in attending the duties of his station, but whose heart the Lord opened to receive the truth in love, and to yield himself up to Christ. Satisfied of his sincerity, and his just views of a Christian profession, Milne admitted into the visible church the first fruit of his labours among the Chinese.

Eighteen years have now passed away since this event took place. The devoted servant of Christ, who was honoured to turn this deluded idolater from darkness to light, has been removed to his rest and his reward, but his son in the faith still survives, and has maintained his possession of discipleship unswayed and unimpaired. His life has been devoted to the service of his Redeemer in the instruction of his countrymen. The beneficial effects of his example and labours, in writing and distributing religious books, and copies of the Scriptures, and teaching, though for the most part probably unknown to himself, have been frequently manifested in those who have renounced their idols, and yielded themselves to God. He has several times written to the friends of the society, through the instrumentality of whose missionary he was made acquainted with the gospel; and his letters evince in a remarkable degree, the correctness of his views of divine truth, the simplicity and sincerity of his piety, and the animating hope of future blessedness which the gospel has inspired. The following is a copy of the last letter received from him; it is dated, and is addressed to the Treasurer of the London Missionary Society:

"Leangafa, with a respectful obeisance, presents this letter before the honoured presence of the venerable Mr. Wilson, wishing him a golden tranquility.

"For several years past, I have had to be grateful for our Lord and Saviour's gracious protection, and bestowment of the Holy Spirit to open my heart and form my will.

"I have always received great kindness from Dr. Morrison, in giving me instruction, by which I have attained to some knowledge of the mysteries of the gospel. I have also preached the gospel, and exhorted for several years the people of my native place; and have had the happiness of receiving the Lord and Saviour's great grace in saving some out of the hands of the devil, turning them from depravity to righteousness, casting away their idols, and serving the living and true God,

obeying and believing in the Lord and Saviour, and hoping for the salvation of their souls.

"During this year, several persons have obeyed, and believed in the Saviour, and entered the general church of the reformed holy religion. There are upwards of ten of us who, with one heart and united minds, continually serve the Lord, and learn and practise the holy doctrines of the gospel. Every holy Sabbath day we assemble together to praise the Saviour for the mighty grace of redemption.

"Happily, the Lord Most High has graciously granted us protection, so that we have enjoyed hearts at peace and in tranquil joy; therefore I respectfully prepare this slip of paper, with writing in it, to inform you, venerable sir, of these things, and to pray that you would, as is right, joyfully praise our heavenly Father for converting us by his great grace.

"Further, I look up and hope that you, venerable sir, will pray to our Lord and Saviour for us, that he will confer the Holy Spirit's secret aid, to influence and rouse our hearts, that from first to last we may with one mind, and persevering intention, cultivate virtue, and persuade the men of the world every year to come in greater numbers to serve the Lord, that we may together ascend to the heavenly regions, and assemble with the vast multitude who, in his presence, shall praise the self-existent and ever-living God, throughout never to be exhausted, never ending ages.

"Just as in 1 Cor. xiii. 12., holy Paul says, 'For now we see through a glass, darkly; but then face to face': we who in this world reverently believe in our Lord and Saviour, although we cannot, with fleshy eyes, see the honoured countenance of our heavenly Father, still in the life that is to come we shall be able to view face to face, the majesty of our heavenly Father. Though you and I are separated as far as one boundary of the sky to its extreme opposite, and cannot see each other in our own proper persons, still we hope to meet and see each other in the presence of our heavenly Father, and praise his great power for ever.

"My special wish, sir, is, that in this life you may leap with joy and delight to assist in the concerns of our high Lord; then, in that day the Lord of general judgment will bestow a crown of righteousness on those who love our Lord and Saviour's appearing.

"This letter is respectfully presented on the right side of the chair of the venerable Mr. Wilson."

(To be continued.)

From the Religious Souvenir.

MY ALBUM.

"Friend after friend departs. Who hath not lost a friend?"

Seven years ago every young lady must have an Album: I had one—yes, and have it now; and dearly do I love to scan its pages, for each one speaks to me of friends who, to remind me of their friendship, when distance, or time, or death should separate us, traced upon its pure pages, in original or borrowed verse, the wishes that animated their hearts. I said I loved to scan these pages; the employ is *sweet* though *sad*; they speak to me

of friends beloved and gone, but the memory of whose virtues rises to mind like the rainbow of hope, after the summer's storm has passed away. Seven years have made great, aye, very great, changes among the contributors to my Album: sorrow, disappointment and death have been their lot; and from the contemplation I draw lessons of instruction: *others* may do the same.

On the first page is inscribed a "Sonnet to Hope," written by one whose hopes were soon cut off by wasting disease: *then* he was young and happy; his prospects were all bright and cheerful; life seemed to him one long day of joy; but soon, ah! how soon, he was taught a different lesson! In a distant land he sought that health which our cold clime denied him; but he sought in vain; and he returned to die with friends beloved and loving. I turn the leaf and see the writing of a much-loved brother: he, too, was young and full of hope; but disappointment came; misfortune laid her icy hand upon him; false friends betrayed his confidence, and care has thinned his hairs and marked his face with years he never saw: but he has learned not to trust in an arm of flesh, but in a God of love. The next page shows an essay on the "Value of Time," written by one in green old age, who has well improved his threescore years, and in full hope is waiting his summons to depart to "the far land of bliss." On another is the "Comforts of Religion," traced by a hand now cold in death; but *death*, we trust, to her was *gain*: may her mantle fall on those she left! The next begins, "O life, thy roses thorns unfold;" little did the writer then imagine the thorns which lay in the path she was to tread: many and heavy have been her sorrows, but hitherto she has been sustained, for she trusts in "that friend who never fails the just."

My eye now rests upon the writing of one who has relinquished all the world admires, earth's gay pleasures and transitory good, to devote herself to the noble employ of benefiting others: "her witness is in heaven, and her record is on high." I turn the leaf and see the effusions of a pious heart, which has since been tried in the furnace of affliction, but "has come forth like gold purified in the fire." The next I see is from one "who ministered and served God's altar," now palsied by the hand of death; but he was taken from evil to come. Again, I see the writing of one whose earthly hopes have been blasted by false friends, and he left to struggle against misfortune's tide. The next is penned by one early taught in "affliction's school;" one after another of his loved companions called away, till he is left "the only son of his mother." Another page was traced by one most dearly loved by all his flock: those hands, so oft upraised in prayer, are nerveless; that tongue, which so eloquently plead the cause of God, and man's salvation, is now silent in death: the earthly shepherd was removed that the flock might learn to stay themselves upon the "Shepherd and Bishop of Souls;" *his* work was done, and *well done*; "peace to thy memory, thou man of worth." I turn again, and another

"Sonnet to Hope" appears; the writer's earthly hopes have been cut off by a series of misfortunes, so called—but by them her heart has been drawn from earth, and her treasures laid up in heaven. A father's writing next meets my view, whose bright and promising children have been removed by death, till he can say with one of old, "I am bereaved of my children;" but he has a friend who is "better, far better, than ten sons could be." The next was penned by one of those children, cheerful and happy, because he was good; he was willing to go to his heavenly Father's house, to perfect that character begun with so much promise here. On the following page his mother's hand has traced some lines, asking acceptance from that God "who has never said to any, seek ye me in vain;" yet would her heart have sunk within her could she have foreseen the store of sorrows which was to bring her "nearer to her God." Another leaf shows the feelings of an affectionate son in reviewing the untold kindness of his mother, whose love cannot be surpassed by any thing earthly, "but closer twines in grief and woe, and loves e'en more in misery." I now pass over a few pages, because filled by those whose path has thus far run smoothly along, and my eye rests on the expressive imagery of a mind just then beginning to show its strength; now, though only five years have passed, through diligent and faithful improvement of the talents entrusted to him, he is placed in a highly respectable station, respected and beloved by all who knew him: may he "be faithful unto death, and then receive a crown of life." A sweet girl's writing now meets my view: she was then young and gay; now a wife and mother, sobered far more than many more years, without her cares, would have sobered her. Desolation of heart has been the lot of the next writer: married in early life, blest with an affectionate husband and lovely children, one short year saw her a widow and almost childless; yet her trust is in the widow's God, and in his strength she bears her trials. A few more leaves bring me to the writing of one whose spirit was too sweet and mild for "our rough climate," and at an early age he passed, we trust, to behold that God and Saviour "whom, having not seen, he loved." The next was penned by a lovely girl, then coming forward full of life and enjoyment, ready to catch each pleasure as it flew: her father's troubles have been made her own, and she moves quietly along, as if she had numbered twice her years.

Many others have contributed their "mite" to fill my book, but enough have been noticed to give the reader an idea with what feelings I turn its leaves and read its pages. And now shall I moralise upon the changes which have come over my friends, or leave each gentle reader to do it for himself? One thought must, I think, arise in every heart; that change, decay and death are stamped on all things earthly; yet that God "who tempers the wind to the shorn lamb," will never forsake any who put their trust in him, however dark his ways may seem to us. When passing through the furnace, he will not leave

us to perish in the fire, but when the dross is purged away, the gold will shine with tenfold lustre for having been thus purified.

From the Mechanics' Magazine.

Account of a Water Spout at Sea.

Now will recollect that we sailed from New York on the 21st ult. for Vera Cruz. Nothing worthy of note occurred until the 2d of June, at which time we came in contact with a water spout, latitude 29°, 3' north, long. 74° west from Greenwich. The cabin passengers were below at breakfast. The second mate, who had charge on deck, gave us a sudden alarm, by hastily reporting at the cabin gangway, "A water spout off the weather bow, sir!" Those of us who were aware of the dangerous consequences of coming in contact with one of these aerial missiles of destruction, immediately rose from our seats and ascended on deck. Here we beheld a meteor, grand and beautiful indeed. It approached us in all its elemental grandeur, towering to the clouds, and looking down to scorn the power of man. Its distance from us, at this period, might have been about two miles; and, as the breeze was very light, we were completely exposed to its effects in case it should make towards us. It was watched attentively for a few minutes, when it was observed to settle very much, and it was supposed had broken. It was also judged that its course was such that it would not strike us in case of its renewal. We were shortly convinced of our error. The passengers were scarcely reseated at the breakfast table, when the second officer again reported, "It is making for us, sir!" The captain immediately went upon deck, and, in an instant after, cried out at the top of his voice, "All hands on deck; passengers on deck to lend a hand!" I have said that the wind was light; moreover it was a leading wind, and previous to our seeing the water spout, we had every sail set that could be made to draw. On the first call to deck, the studding sails were taken in, so that, at the last call by the captain, we had all other sails set, from royals downward. On reaching the deck the dreadful missile was not more than one hundred fathoms from us. It had renewed its former height and magnitude, and came booming on at our devoted craft with a loud rushing noise, in all its terrific grandeur, threatening us with instantaneous destruction. To cluc up sails was impossible, therefore every thing was "let fly," sheets, halyards, &c. All was now done that could be done. The state of suspense and intense anxiety for a few moments is more easily conceived than described. Some were at prayer, audibly or otherwise, and all were motionless. It came upon us midship, the first contact beeing the vessel to the leeward. When about half over the vessel righted, and when it left us it gave us a heel to the windward. Not a sail was rent nor a spar carried away. Not a man was injured, neither did a drop of water fall on deck.

Previous to the water spout reaching us it was thin—in fact, was easily seen through;

but after it had passed, it seemed to increase in density and opacity; hence, agreeably to the best received theory, it is probable that the water spout, at the time it struck the vessel, had not been in its renewed state (before alluded to) a sufficient time to have become mechanically charged with water, otherwise it would have burst upon us and inundated, if it had not destroyed us. The diameter of the spout at the bottom was about forty feet, and it was very attentively and closely observed as it approached. That it had all the characteristics of a whirlwind is certain, and the spray which was thrown off tangentially from its exterior, showed most conclusively that it gyrated in a spiral form, its motion being upward, thus raising water upon principles somewhat resembling those of Archimedes' screw. Its revolution was against the sun—I, e. from right to left. I do not mean to leave it understood that I am by any means convinced that the water in these meteors is always raised; it may, and probably does, sometimes descend from the clouds. When the water is raised mechanically from the ocean, it will be salt; when it descends from the clouds it will be fresh; but we have so few authentic accounts of their bursting on the ocean, that I am inclined to the belief that they are neither more nor less than whirlwinds raising sea water the same as they raise objects upon the land.

This spout was first seen at half past 7 A. M., and at this time the barometer was one eighth of an inch lower than it was an hour before. Just previous to our contact, the barometer had fallen an additional eighth of an inch, and immediately after the spout had passed us was the same. An hour after the last observation, the barometer had ascended to the same height which it had previous to the appearance of the spout.

The aspect of the heavens was cloudy, somewhat broken, but having little motion. Some of the clouds were more elevated than others, the cumulo-stratus and nimbus of Howard, no rain had fallen during the morning.

The following statement will exhibit at one view the states of the barometer and thermometer during the interval of time included in the above account, viz:—

	Barometer. Inches.	Therm. °
At half past 6 A. M.	29.75	71°
When the water spout was first seen, at half past 7 A. M., 25 to 30 minutes before striking us,	29.625	70.5°
Just previous to the spout's striking us,	29.5	—
Immediately after do.	29.5	70°
One hour after the last observation,	29.75	71°

In the third observation the thermometer was not noted for want of time.

Xalappa, U. S. Mexico, June 28, 1834.

Every man has his chain and his clog, only it is looser and lighter to one man than to another, and he is more at ease that takes it up, than he that drags it.

Rule of Life.

THE FRIEND.

TWELFTH MONTH, 6, 1834.

It has frequently been held up in extenuation of the policy which for some years has been pursued towards the Indians, that their removal westward of the Mississippi, was in effect an improvement of their condition and placing them in a situation exempt from the vexations and impositions to which they were constantly exposed, by being surrounded with the white settlements; how far this expectation is likely to be realised, the following article will in some degree enable us to determine:—

From the Missouri Republican.

For the last three or four years we have endeavoured, but with very little success, to draw the public attention to the Indians upon our frontier. The government has been crowding tribe after tribe upon our borders, without any preparatory arrangements. Half civilised Indians are brought from their farms and set down in the wilderness to starve or plunder for a livelihood. The game is exhausted, and the means and inducements to an agricultural life are inadequate and unsafe. Considering the subject, for the present, with a sole view to the interest of the Indians, we feel constrained to say that the system heretofore pursued by the United States is cruel in the extreme. It is idle to talk about a voluntary removal of a tribe from their fathers' graves to a distant position in the wilderness, surrounded by strange, jealous, perhaps hostile nations. It is a tale which may be believed in the Atlantic cities, or in the midland parts of the old states, but, we of the frontier know better. We know that Indians are compelled to remove by all the arts of cunning and of force. They are teased and harassed continually in their old locations, by the designed intrusions and trespasses of the whites and by state regulations studiously vexatious, until they can find no peace nor comfort at their old homes. If these means fail, the threats of power can bully them into submission, or their chiefs can be bribed to remove. It may be that, under present circumstances, it is necessary to remove the Indians to the frontier. Be it so still, to remove them without a humane system in actual practice, to support, protect, and govern them, and to guard our white settlements, is cruel to the Indians, and unjust to the frontier states. Our own legislature might perhaps have done something to operate favourably upon the measures of congress, but whenever the subject was introduced, a foolish notion prevailed that it involved a party question, and the majority were afraid to act lest they might compromise their Jacksonism.

As regards the peace and safety of our own citizens, no prudent man can shut his eyes to the danger which threatens the whole line of our western frontier. The exiles that now inhabit that region are discontented and sullen. They hate us, because they feel that we have wronged them. They fear us, because they see that we are strong enough to wrong them with impunity, and believe that we will wrong them whenever interest prompts. Most

of them are in squalid poverty; some die with starvation every year. Is there safety for the scattered people of our borders with such men for their neighbours?

Our own laws and jurisprudence are in a part to blame for the distress and disorders of the frontier. The trade in whiskey we are informed, is carried on to an alarming extent. Some of the vilest of our own people, miscreants who would ruin a whole tribe of Indians, and endanger the lives of our frontier women and children, for the sake of a few dollars, get a barrel of whiskey, go into the woods as near the Indian line as possible, and seduce the poor wretches to their ruin. Several instances have been related to us of Indians who have been seduced by the whiskey demons, to lie about the camp drunk for many days at a time—cheated out of his most valuable property piece by piece; first his horse, then his gun, then his only knife; and at last, the very blanket from his shoulders and the belt from his loins! When the deluded creature has nothing else to excite the cupidity of his destroyer he wakes from his long dream of drunkenness to a full perception of his misery. He finds himself naked, sick, hungry, and utterly destitute, or perhaps with a broken hearted wife, and children crying for food. This picture is not overwrought. Instances could be proved, almost to the letter. In one case, the poor deluded savage, recovering from his long stupor, has been seen to satisfy his hunger upon the carcass of a dead hog, which had been putrefying for days! Such a man must be utterly desperate, ready to steal whatever he can lay his hands on, or to murder a family for a morsel of bread.

Human nature, we are told, is the same always and every where, and we believe it. Man is by nature grateful for kindness, revengeful for injuries, and eager to enjoy all the pleasures and comforts which lie in his way. But a contrary theory has grown up with regard to the Indians. It has been assumed that they are different from other men, that they are not actuated by the same hopes and fears, and wishes. It has been said that they cannot be civilised. We answer, that no attempt to civilise them has ever been made with means at all adequate to the end. We have never excited their feelings of kindness and confidence, by appearing as friends and benefactors. Our march upon them is one everlasting encroachment; our incessant demand is land—more land! They cede us half their territory, and we guarantee the peaceable possession of the remainder. Yet the next year we insist that they shall cede the remainder, renounce their improvements, at once the fruits and the means of civilisation, and remove to a dangerous wilderness. Can they consider us as their friends? Can they even treat us as respectable enemies? But it is said, they have resisted all the efforts of Christian missionaries. We do not dispute that Indians may be converted or civilised, and buffaloes tamed, by miracles, whenever it may please Divine Providence to have it so. But to expect naked, wandering half starved savages to receive and profit by the deep mysteries of Christianity—and to receive them at the hands of men whom they secretly hate, and have long been in the

habit of considering as false hearted enemies, is to argue against all the rules of human logic, and to feel against all the natural emotions of the human heart. The missionaries may do very well in the right time and place, but it does seem to us that they begin wrong end foremost. Let the Indians have first the elements of civilisation—to weave cloth, to grind meal, to make butter. Let them learn the advantages of separate property, (and they will learn that, as soon as they are actually protected and secured in the enjoyment of their property,) and they prize a cow or a hog as highly as we do, and enjoy the use of such property with as great a relish.

It appears from an article in the Nashville Republican, that an important decision has recently been made in one of the courts of the state of Tennessee, which, says the article, "has an important bearing on questions of a like nature, depending in one of the states adjoining Tennessee,"—doubtless meaning, Georgia.

It was the case of the State against James Foreman and Anderson Springston, indicted for the murder of John Walker, jun.—on the plea of the defendants, in bar to the indictment, alleging that they, as well as the said Walker, were native born citizens of the Cherokee Nation, &c., to which plea the attorney general put in a demurrer. The court delivered its opinion, sustaining the plea, and overruling the demurrer; and furthermore, decided the act of the legislature, extending the jurisdiction of the state over the Indian territory, to be unconstitutional and void.

The committee appointed to superintend the boarding school at Westtown, will meet in Philadelphia, on sixth day, the 12th of 12th mo., at three o'clock in the afternoon.

THOMAS KIMBER, Clerk.

A teacher is wanted for the boys' writing school at Westtown. Apply to Thos. Stewardson, Arch, near Fourth street.

FRIENDS' ASYLUM.

Visiting Managers for the month.—Edward B. Garrigue, corner of Sixth and Spring Garden street; William Hillis, Frankford; James R. Greaves, S. E. corner of Pine and Eighth street.

Superintendents.—John and Lætitia Redmond.

Attending Physicians.—Dr. Robert Morton, No. 101, North Tenth street; Dr. Charles Evans, No. 102, Union street.

MARRIED, in Weare, N. H. at Friends' North meeting house, on the 19th of 11th mo., DANIEL FRY, of Sandwich, to JUDITH, daughter of John and Hannah Puigg.

Friends' meeting house, Burlington, N. J., on fifth day, the 30th of 11th mo., JES. R. KING, to MARY, daughter of Caleb Gaskill, all of Burlington.

DIED, at Macedon, near Farmington, N. Y., 11th mo. 17, 1834, after a few days sickness of the bilious cholera, RUTH BURDELL, wife of William Burdell, in the 64th year of her age. She was an elder and a valuable friend.

—in the 25th year of her age, ELIZA BINNS, wife of Jonathan Binns, Junior, of Brownsville, Pennsylvania, (she was daughter of Dr. Jesse Pennell, deceased.) She was of an upright and tender hearted disposition, sympathising with the suffering, and ready to assist the needy to the extent of her ability.

For "The Friend."
LEWIS'S REPLY.
 (Continued from page 63.)

The present selection contains a reply to the charge that, as a body, the Society of Friends have opposed education. It is probable this erroneous opinion has arisen from the fact, that it has always believed scholastic learning is not necessary to make a Christian, or a minister of Christ. Since the introduction of Christianity there have been so many ignorant and unlearned men and women, who have received the gospel and become converted, that there can be little difficulty in admitting the position. Wherever any opposition to learning has appeared, it has not been against its general usefulness, but against making it *essential* to religion, and the ministry. We cannot doubt that it has pleased Divine Wisdom to work by very simple means. This confounds the wisdom of the wise in human knowledge, and emboldens those who do not possess the advantages of education, to step forth in their Lord's cause when bidden, trusting in his Spirit, which gives wisdom and utterance. It is expressly stated that the learned council saw that Peter and John were ignorant men, and it is very probable the remainder of the twelve differed little from them in this respect. Paul was a learned man, and he asserts that "knowledge puffeth up," that "not many wise men after the flesh, not many mighty, not many noble are called." He placed no reliance on his learning, declaring that his "speech and preaching were not with enticing words of men's wisdom." Though he spoke "wisdom among them that were perfect, yet not the wisdom of this world, nor of the princes of this world that come to nought, but the wisdom of God in a mystery,"—which none of the princes of this world knew. If religion depended on human learning, the illiterate would be cut off from the genial influences of its divine rays, and what knowledge of it they did acquire would necessarily come through their more informed fellow men. But Christ being the door into the sheepfold, the way is equally accessible to all, which learning cannot open, nor the want of it close up. "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. *All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.*"

But if learning is not essential to religion, neither is ignorance; and the prejudices arising from it, as well as the pride of learning, may obstruct the reception of the truth. The religion of Jesus Christ being adopted to the wants of all, the question is not how far literary acquirement may contribute to the expansion of the human mind, but whether, by making it necessary to salvation, we should not introduce a condition which would exclude the uneducated from partaking of it, and which the gospel does not require? Robert Barclay, who was a man of learning, gives us the fol-

lowing interesting account of his own experience on this subject. "And if in any age, since the apostles' days, God hath purposed to show his power by weak instruments, for the battering down of that carnal and heathenish wisdom, and restoring again the ancient simplicity of truth, this is it. For in our day, God hath raised up witnesses for himself, as he did fishermen of old; many, yea, most of whom are labouring and mechanic men, who altogether without that learning, [languages, philosophy, and school-divinity,] have, by the power and spirit of God, struck at the very root and ground of Babylon; and in the strength and might of this power, have gathered thousands, by reaching their consciences, into the same power and life, who, as to the outward part, have been far more knowing than they, yet not able to resist the virtue that proceeded from them. Of which I, myself, am a true witness, and can declare from a certain experience, because my heart hath been often greatly broken and tendered by that virtuous life, that proceeded from the powerful ministry of those illiterate men. So that by their very countenances, as well as words, I have felt the evil in me often chained down, and the good reached to, and raised. What shall I then say to you, who are lovers of learning and admirers of knowledge? Was not I also a lover and admirer of it, who also sought after it, according to my age and capacity? But, it pleased God in his unutterable love, early to withstand my vain endeavours, while I was yet but eighteen years of age, and made me seriously consider, which I wish also may befall others, that without holiness and regeneration no man can see God; and that the fear of the Lord is the *beginning of wisdom*, and to depart from iniquity, a *good understanding*; and how much knowledge puffeth up, and leadeth away from that inward quietness, stillness and humility of mind, where the Lord appears, and his heavenly wisdom is revealed. If ye consider these things, then will ye say with me, that all this learning, wisdom and knowledge, gathered in this fallen nature, is but as dross and dung, in comparison of the cross of Christ; especially being destitute of that power, life and virtue, which I perceive these excellent, though despised, because illiterate witnesses of God, to be filled with. And therefore seeing, that in and among them, I with many others have found the heavenly food, that gives contentment, let any soul seek after *this* learning, and wait for it for ever." S.

The reviewer proceeds, "it is perfectly well known, that as a sect they [the Society of Friends] have set themselves strongly against human learning; and hence up to a very recent period, it was a rare thing to find a well-educated man among them." A person unconnected with the Society, may well be excused for knowing little respecting their efforts to promote the education of their youth; but it is not easy to frame a solid excuse for publishing to the world, as a well-known fact, what could not possibly be known at all; and what persons really acquainted with the case, must know to be untrue. That

the Society of Friends, as a society, ever set themselves against human learning, is so far from being a well-known fact, that probably no other religious society has used such exertions as they have done, to promote a general diffusion of useful learning among their members.

As early as the year 1667, George Fox recommended the establishment of schools for the education of boys and girls, "in whatsoever things were useful and civil," a form of expression which bespeaks an enlargement of mind far beyond the mere elementary branches of education. Two schools were accordingly established, one at Waltham and the other at Shacklewell, and since that time not less than ten boarding schools have been founded by direction and under the patronage of the Society in England and Ireland.

In the discipline of the Yearly Meeting of London, we find the following article, dated as early as 1695:

"Advised; that school masters and mistresses, who are faithful Friends and well qualified, be encouraged in all counties, cities, great towns, or other places where there may be need; and that care be taken that poor Friends' children may freely partake of such education as may tend to their benefit and advantage, in order to apprenticeship."

In our own country, the education of youth claimed the early attention of Friends. A charter was granted by William Penn, soon after the settlement of Philadelphia, to a board of overseers of public schools, one condition of which is, that they are to maintain a grammar school for the Latin and Greek languages.* A large amount of property is entrusted to this board, and a number of respectable seminaries are conducted under their care. A mathematical department, with a valuable philosophical apparatus, has been for many years included in the establishment. And although the trustees are all members of the Society of Friends, they do not limit their instruction to the children belonging to their own community.

The greatest efforts, however, of the Society have always been, not to raise a few of their youth to distinguished eminence in science or literature, but to communicate to every member a competent portion of learning, to prepare them for the useful avocations of life. In this, they have, unquestionably, in great measure, succeeded.

By recurring to the minutes of Philadelphia Yearly Meeting, for more than fifty years, we find the subject of schools one of frequent occurrence in the deliberations of

* This school appears to have been commenced in 1689; and a charter was obtained in 1697. This was afterwards renewed with revisions; the last being granted in 1711. The preamble shows that William Penn was no enemy to human learning. "Whereas, the prosperity and welfare of any people depend, in great measure, upon the good education of youth, and their early introduction into the principles of true religion and virtue, and qualifying them to serve their country and themselves, by breeding them in reading, writing and learning of languages and useful arts and sciences, suitable to their age, sex, and degree; which cannot be effected in any manner so well as by erecting public schools for the purposes aforesaid," &c.

that body. In the Book of Discipline of that Yearly Meeting, we find the following:

"The education of our youth in piety and virtue, and giving them useful learning, under the tuition of religious prudent persons, having for many years engaged the solid attention of this meeting, and advices thereon having been from time to time issued to the several subordinate meetings; it is renewedly desired, that quarterly, monthly and preparative meetings, may be excited to proper exertions for the institution and support of schools; there being but little doubt, that as Friends are united, and cherish a disposition of liberality for the assistance of each other in this important work, they will be enabled to make such provision for the accommodation and residence of a teacher, with a family, as would be an encouragement to well-qualified persons, to engage in this arduous employment: for want of which, it has been observed, that children have been committed to the care of transient persons of doubtful character, and sometimes of very corrupt minds, by whose bad example and influence they have been betrayed into principles and habits which have had an injurious effect on them in more advanced life. It is therefore indispensably incumbent on us to guard them against this danger, and procure such tutors of our own religious persuasion, as are not only capable of instructing them in useful learning, to fit them for the business of this life, but to train them in the knowledge of their duty to God, and one towards another. It is therefore proposed: First. That a lot of ground be provided in each monthly or preparative meeting, sufficient for a garden, orchard, grass for a cow, &c., and a suitable house erected thereon.

"Second. That funds be raised by contribution, bequest, &c. in each meeting; the interest of which is to be applied in aid of the tutor's salary, or lessening the expense of Friends in straitened circumstances, in the education of their children.

"Third. That a committee be appointed in each monthly or preparative meeting, to have the care of schools, and the funds for their support, and that no tutor be employed but with their consent."

One of the queries addressed to the monthly meetings, and to which an answer is annually returned to the Yearly Meeting, is as follows:

"Are there schools established for the education of our youth, under the care of teachers in membership with us, and superintended by committees appointed either in the monthly or preparative meetings?"

The care to provide for the education of children, whose parents are in indigent circumstances, is enjoined as a religious duty. Witness the following query, also answered yearly in every monthly meeting:

"Are poor Friends' necessities duly inspected, and they relieved, or assisted in such business as they are capable of? Do their children freely partake of learning to fit them for business?"

In what other society is the duty of extending to all its members the benefits of educa-

tion, so repeatedly urged, or so intimately incorporated with the system of church government?

The Yearly Meetings of New England, New York, and Philadelphia, have severally large boarding schools, superintended by committees appointed by those meetings respectively; and in all of them, provision is made for bringing the means of instruction within the reach of the poor, as well as the rich. An establishment on similar principles is contemplated in the newly formed Yearly Meeting of Ohio.

If it should even appear that the Society of Friends have fallen short of their just proportion of members conspicuous for high attainments in science or literature, while a very small number of them can be justly ranked with the grossly illiterate, the general ignorance of the Society, than we should their general poverty from the fact of few instances of exorbitant wealth being found within its limits. But when we reflect, that in the United States, the Society of Friends do not compose one-hundredth part of the white population; and in England and Ireland, the relative number is still less, we easily discover that a very few eminent scholars would be our full quota of learned men. It would probably be no easy matter to furnish a list of an hundred English physicians of equal eminence, who were cotemporaries with Dr. Fothergill; or an hundred English writers in the present day, superior to Jonathan Dymond. If this should be done, we can easily furnish a few more.

(To be continued.)

For "The Friend."

An epistle written about twenty years after the rise of Friends, was placed in my hands, which, as a piece of antiquity, may be interesting to some of the readers of "The Friend." While it shows the prevalence of divine love in the meeting which issued it, the efforts of a separating spirit, even in *sheep's clothing*, at that early period of the Society, are held up as a warning to the flock, to keep constantly on the watch.

A Testimony for the Lord and his Truth,

Given forth by the women Friends at their Yearly Meeting at York; being a tender salutation of love to their friends and sisters in their several monthly meetings, in this county and elsewhere.

Dear Friends and Sisters,

We being met together in the fear of the Lord, to wait upon him for his ancient power to order us, and in his wisdom and counsel guide us in our exercise relating to church affairs; it hath pleased him to break in amongst us in a glorious manner, to our great satisfaction, and to fill our meeting with his living presence, and crown our assembly with his heavenly power, and open the fountain of life unto us; and the streams of his love have been felt freely to flow amongst us, and run from vessel to vessel, to the gladdening of our hearts, which causeth living praises, and hearty thanksgiving, to be rendered unto Him who alone is worthy.

And, Friends, we hereby signify to you, that here have been many living testimonies delivered amongst us, from the divine openings of the spirit of life in many brethren and sisters, whereby we are fully satisfied that the Lord is well pleased with this our service, and doth accept our sacrifices and free-will offerings, and returns an answer of peace into our bosoms, which is greatly our reward: here hath also been brought several testimonies in writing from divers of our monthly meetings, to our great satisfaction, touching the care of Friends, for the honour of God, and prosperity of truth in one another. And, dear Friends, in that unchangeable love and precious truth of our God, we dearly salute you, wherein our relation and acquaintance with him, and one with another in spirit, is daily renewed, and our care and concern for his honour, and one another's good, is still continued: and therein we see there is as great need as ever to watch over one another for good, though it hath pleased God, in his infinite mercy and love, to give us a day of ease and liberty as to the outward, and hath broken the bonds of many captives, and hath set the oppressed free, and opened the prison-doors in a good measure; living praises be given to him for ever! And now, Friends, it is our desire that we all may make a right use of it, and answer the end of the Lord in it, and neither take nor give liberty to that part in any, which may give the Lord occasion to suffer our bonds to be renewed, but in his fear and holy awe walk humbly before him in a holy and self-denying life, under the cross of Christ Jesus, which daily crucifies us to the world, and the world to us, and teacheth us to deny ungodliness and worldly lusts, and to live righteously and soberly in this present world; that by our holy lives and righteous conversations, others seeing our good works, may glorify our heavenly Father; and that by our truth-like and *Christian* behaviour, and downright dealing in all our affairs amongst the children of men, we may walk as becomes the truth. And, dear Friends, join not with any sort of people further than will stand with truth's honour, and reach God's witness in every conscience, but as much as in you lieth live peaceably with all men, and do good unto all, especially unto the household of faith; and so daily fulfil the royal law of love, in showing to all men that you are Christ's disciples, by loving him and one another.

And, Friends, we cannot but warn you of the separating spirit which leads unto strife, contention, and jangling, and would thereby lay waste your concern for God's honour and one another's good; this is that old adversary and enemy of mankind, who in all ages went about like a roaring lion, seeking whom he might devour; and, as a ravenous wolf, sometimes gets the sheep's clothing, and never wants specious pretences to accomplish his design, and bring about his end, which is to divide, rend, tear, destroy, and separate from God and one from another, and would lay waste the heritage of God, and make spoil of his plantation, and leave his tender plants without care, in the briars and thorns, and

every hurtful weed to wrap about them to hinder their growth, and draw them out of their order; by reason of which, as in the days of old, the way of truth might be evil spoken of: the Lord disappoint him of his purpose, and frustrate him of his end, is our prayer; and keep us livingly sensible, that the end of the Lord, in all his fatherly corrections, gentle chastisements, and kind reproofs, hath been to preserve us from the snares of the enemy: therefore, dear Friends, be concerned for the preservation of one another in every of your respective monthly meetings, and be faithful in performing your service and duty to God and one to another (as he opens it in you, and lays it upon you,) in exhortation, admonition and reproof, in tender love, for so it will be as the balm of Gilead unto those who are wounded by the wiles of the enemy. For, dear Friends, it is the very end of our travail and labour of love, *that the hungry may be fed, the naked clothed, the weak strengthened, the feeble comforted, and the wounded healed;* so that the very weakest and hindmost of the flock may be gathered into the fold of rest and safety, where no destroyer can come, where the ransomed and redeemed by the Lord have the songs of deliverance and high praises in their mouths, giving him the honour who alone is worthy for ever.

And, Friends, let us ever remember the tender dealings and mercies of the Lord to us, and that it was not for our deserts, nor any worthiness in us, but his own good will, and for his seed's sake, in which he heard our many cries, and had regard to our tears, and helped us through many exercises and trials inwardly and outwardly, and hath been our rock and refuge, and our sure hiding place, in many storms and exercises, and yet preserves in perfect peace all those that trust in Him who keeps his new creation full of joy; and the voice of thanksgiving and melody is heard in our land, and the Lord becomes unto us the place of broad rivers, and makes us before him as well watered gardens, and affects our hearts with his divine love to praise his name.

And now to you, young women, whom our souls love, and whom the Lord delighteth to do good unto, and hath visited with tastes of his love; he you ordered by him in all things, that in your modest and chaste behaviour, your comely and decent dresses, in your apparel, and in all other things, you may be good examples to others, not only those that are without, but to some professing the faith; that in the line of life, and language of truth, we may speak one to another and say, *Arise, you daughters of Zion, shake yourselves from the dust of the earth, put on beautiful garments, even the robes of righteousness, the Saints' clothing, the ornament of a meek and quiet spirit.* And be not too careful for preferment or riches in this world, but be careful to know the Lord to be your portion, and the lot of your inheritance: then testimonies will arise as in the days of old, *our lot is fallen to a good ground, we have large possessions.*

And, Friends, be not concerned in reference to marriage out of God's fear, but first

wait to know your Maker to become your husband and the bridegroom of your souls; then you will come to know that you are not your own, but that he must have the ordering and disposing of you in soul, body and spirit, which are all his; for he being the only one unto you, and the chiefest of ten thousand amongst you, he will be your beloved and your friend: O Friends! this state is happy, and blessed are they that attain it, and live in it; the Lord is not unmindful of them, but in his own time, if he see it good for them, can provide meet-helps for them; then will your marriage be honourable, being orderly accomplished with the assent of parents, and the unity of Friends, and an honour to God, and comfort to your own souls; then husbands and children, all a blessing in the hand of the Lord; and you will arise in your day and generation, as mothers in Israel, as those holy ancients whose living testimonies reach to us, and blessed memories live with us, according to our measures; as Lydia, open hearted to God and one to another; as Dorcas, careful to do one another good; as Deborah, concerned in the commonwealth of Israel; and as Jael, zealous for the truth, who was praised above women.

And you Friends, who are under the present concern, and in your day's work, do it not negligently, nor with careless minds, but be you diligent in every of your women's meetings, and order two faithful women, in every meeting, to take the care upon them, and so far as may answer truth, do your endeavours that nothing be practised amongst you, but what tends to God's honour and one another's comfort; let nothing be indulged or connived at in any, whereby truth is dishonoured; and let that be cherished and encouraged in all, wherewith truth is honoured; and these our testimonies cast not carelessly into a corner, but sometimes peruse them, and mark well the wholesome advice therein, that our travail may be answered, the Lord honoured, and you reap the benefit; and let a right record be kept from month to month, and from year to year, of the Lord's dealing with us, and mercy to us, to future ages, that from age to age, and one generation to another, his own works may praise him: to whom all praises belong, and be they ascribed, both now and for ever.

From our Yearly Meeting at York, the 29th of the fourth month, 1665.

Signed on behalf of the meeting, by

CATHARINE WHITTON,
JUDITH BOULBY,
ELIZABETH SEDMAN,
FRANCES TAYLOR,
MARY WAITE,
DEBORAH WINN,
ELIZABETH BECKWITH,
MARY LINDLEY.

Last hours of Dr. Samuel Johnson.

In the memoirs of the Life and Correspondence of the celebrated and pious Hannah More, recently published, is introduced the following letter; it does not appear by whom it was written; it merely being mentioned

that it was found among her papers. The circumstances related, however, are exceedingly impressive, and fraught with deep instruction.

My Dear Friend,

I ought to apologise for delaying so long to gratify your wishes, and fulfil my promise, by committing to paper a conversation which I had with the late Rev. Mr. Story, of Colchester, respecting Dr. Johnson. I will now, however, proceed at once to record, to the best of my recollection, the substance of our discourse.

We were riding together near Colchester, when I asked Mr. Story whether he had ever heard that Dr. Johnson expressed great dissatisfaction with himself on the approach of death, and that in reply to friends who, in order to comfort him, spoke of his writings in defence of virtue and religion, he had said, "Admitting all you urge to be true, how can I tell when I have done enough?"

Mr. S. assured me that what I had just mentioned was perfectly correct; and then added the following interesting particulars.

Dr. Johnson (said he) did feel as you describe, and was not to be comforted by the ordinary topics of consolation which were addressed to him. In consequence he desired to see a clergyman, and particularly described the views and character of the person whom he wished to consult. After some consideration a Mr. Winstanley was named, and the doctor requested Sir John Hawkins to write a note in his name, requesting Mr. W.'s attendance as a minister.

Mr. W., who was in a very weak state of health, was quite overpowered on receiving the note, and felt appalled by the very thought of encountering the talents and learning of Dr. Johnson. In his embarrassment he went to his friend Colonel Pownall, and told him what had happened, asking, at the same time, for his advice how to act. The colonel, who was a pious man, urged him immediately to follow what appeared to be a remarkable leading of Providence, and for the time argued his friend out of his nervous apprehension; but after he had left Colonel Pownall, Mr. W.'s fears returned in so great a degree as to prevail upon him to abandon the thought of a personal interview with the doctor. He determined in consequence to write him a letter: that letter I think Mr. Story said he had seen,—at least a copy of it, and part of it he repeated to me as follows:—

Sir,—I beg to acknowledge the honour of your note, and am very sorry that the state of my health prevents my compliance with your request: but my nerves are so shattered that I feel as if I should be quite confounded by your presence, and instead of promoting, should only injure the cause in which you desire my aid. Permit me, therefore, to write what I should wish to say were I present. I can easily conceive what would be the subjects of your enquiry. I can conceive that the views of yourself have changed with your condition, and that on the near approach of death, what you once considered mere peccadilloes have risen into mountains of

guilt, while your best actions have dwindled into nothing. On which ever side you look, you see only positive transgressions or defective obedience; and hence, in self-despair, are eagerly enquiring, "What shall I do to be saved?" I say to you, in the language of the Baptist, "Behold the Lamb of God!" &c. &c.

When Sir John Hawkins came to this part of Mr. W.'s letter, the doctor interrupted him, anxiously asking, "Does he say so? Read it again, Sir John!" Sir John complied: upon which the doctor said, "I must see that man: write again to him." A second note was accordingly sent: but even this repeated solicitation could not prevail over Mr. Winstanley's fears. He was led, however, by it to write again to the doctor, renewing and enlarging upon the subject of his first letter; and these communications, together with the conversation of the late Mr. Latrobe, who was a particular friend of Dr. Johnson, appear to have been blessed by God in bringing this great man to the renunciation of self, and a simple reliance on JESUS as his Saviour, thus also communicating to him that peace which he had found the world could not give, and which, when the world was fading from his view, was to fill the void, and dissipate the gloom, even of the valley of the shadow of death.

I cannot conclude without remarking what honour God has hereby put upon the doctrine of faith in a crucified Saviour. The man whose intellectual powers had awed all around him was in his turn made to tremble, when the period arrived at which all knowledge is useless, and vanishes away, except the knowledge of the true God, and of JESUS CHRIST, whom he has sent. Effectually to attain this knowledge, this giant in literature must become a little child. The man looked up to as a prodigy of wisdom must become a fool that he might be wise.

What a comment is this upon that word, "The loftiness of man shall be bowed down, and the haughtiness of men shall be laid low, and the Lord alone shall be exalted in that day."

For "The Friend."

Eclipse of the Sun on First day, 11 mo. 30th, 1834.

The day previous to the eclipse being wet, gave no promise of a fair sky for observations, fill some two or three hours after sunset, when it suddenly cleared away; and the stars shone with their wonted lustre; while Jupiter appeared conspicuous among them as he shed his mild beams, and moved majestically onward in his twelve years' round. In the morning my ardent hopes for a clear day were fully realised. The sun rose, and exhibited his accustomed effulgence during several hours, undimmed by the "lightest cloud that fits along the sky." After 11 o'clock, however, a few scattered fleecy clouds threw themselves across the zenith, stretching from the northeastern part of the heavens to the S. W. and grew thicker towards the latter horizon. Awhile they assumed an appearance resembling that of ice just forming on the surface of a tranquil lake,

stretching in elongated crystals from some point where it has been slightly agitated. It was of snowy whiteness; and seldom have I seen a more beautiful sky. Soon this streaked gauze-like curtain became changed to a mottled canopy, for awhile maintaining its whiteness, but gradually growing more dense, till the sun, at length, was occasionally veiled. As the moon drew near her conjunction, the clouds thickened and the air seemed more and more misty. At times, however, the sun broke through the screen and shone quite brightly. At half past twelve, I placed a thermometer against a fence fronting the south; and before one, p. m. the mercury had risen to $76\frac{1}{2}$ degrees. The eclipse then came on; the contact taking place as predicted, a few seconds after one. I watched its progress steadily and the change of the thermometer. At 15 minutes past one, the mercury stood at $66\frac{1}{2}$; shortly after, it fell to $64\frac{1}{2}$. As the shade of the house seemed likely, after a time, to occasion of itself a reduction of the temperature, I took my apparatus to the top of the house, and placing the thermometer with the bulb exposed to the sun, as before, I watched its changes as the eclipse advanced to the time of greatest obscuration. At this time, the temperature was $46\frac{1}{2}$ — $30\frac{1}{2}$ lower than when exposed to the rays of the uncovered sun. It must be observed, however, that during all this time, it became more and more cloudy; though the clouds were probably in part, if not mostly, caused by the absence of a supply of heat to the air, in consequence of the obscuration of the sun; for I remarked that very soon after the termination of the eclipse, the sky became quite clear. Owing to the clouds, no use was made of the burning glasses, which were at hand, in order to have their power tried. Had the bright part of the sun been fully exposed, it is likely that, at the time of greatest obscuration, my lenses would not have possessed sufficient power to ignite the very dry and dark coloured punk which I had procured for the experiment; but it ought by no means to be stated as a fact, in general terms, as in the extract from the American Almanac, inserted in the seventh number of "The Friend," that the power of a burning-glass to produce ignition is destroyed, unless when the eclipse is total; as it must be evident, that this circumstance depends entirely on the power of the lens.

The above is at the service of the editor of "The Friend," to take a place in the columns of his paper, if he think proper, and nothing better is furnished him on the subject.

ALPHA.

The Chemistry of Nature.—The constituent principles of vegetable matter are very simple, and are reduced principally to these three—oxygen gas, hydrogen gas, and carbonic acid gas. To these three principles, merely, all vegetable substances may be reduced of that endless variety of appearance, which presents in the vegetable kingdom—the stately oak, and the tender daisy; the hardy lignumvite, and the pulpy mushroom; the poisonous opus, and the healing balm; the nauseous assaëtida, and the sweet-scented rose; together with all the various colours, shades, and tints presented to us in the flowers and foliage which cover the earth—have all been composed from the three gases we have mentioned. Not only in these

different vegetables separately, do they compose such opposite substances, but from the same trunk, and from the same apparently homogeneous mass of sap, are compounded substances as opposite in their qualities as any that have been mentioned. For instance, the seed of the stupefying poppy produces an oil bland as the olive, and it is cultivated in great quantities in France, for table use; while from the milky juice extracted from its head is produced the opium of our shops; and the delicious pulp of the peach encloses in its kernel a poison as deadly as arsenic. All these various results are occasioned by a slight variation in the combination of these gases.

Farmer and Gardener.

Potatoes.—Try it—those who are fond of baked or roasted potatoes will be gratified by trying the following method:

Place them clean on the bottom of a bake pan or kettle, dispensing with the cover—hang them over the fire, and shovel the coals on them. It will be as quick and as cheap as any other method of cooking them; and they are not so soggy as when baked under the cover, nor burnt as they generally are when roasted on the hearth; and the flavour will be excellent.—*Maise Farmer.*

A generous act.—A gentlemen at New Orleans, not remarkable for his liberality, had a tenant who had occupied a building of his for some years. During the recent pressure the tenant called upon his landlord, and said that he was unable then to pay his rent for the preceding month, and reminded him that he had punctually paid him his rent (twenty-four dollars per month) for seven years. The landlord was inexorable, and told him he must move, and gave him fifteen days to find a house. Before the fifteen days expired the tenant called and paid his rent—the landlord handed him a piece of paper, saying, "there is your receipt." Upon the expiration of the fifteen days, the tenant again called, and informed the landlord that he had obtained a house and was moving. The landlord replied, "you are a fool, sir: you are a fool: go look at your receipt; you will find that it is in full for the rent for twelve months." The tenant had not examined it, was at home in great surprise, and when he found it, to his still greater astonishment, it was a bill of sale of the whole property, worth at least fourteen thousand dollars!

Natches Court.

TO THE EVENING PRIMROSE.

Fair flower, that shun'st the glare of day,

Yet lov'st to open meekly bold,

To evening's hues of sober gray,

Thy oup of paly gold:—

Be thine the offering, owing long

To thee, and to this pensive hour,

Of one brief tributary song.

Though transient as thy flower.

I love to watch at silent eve,

Thy scattered blossoms' lonely light,

And have my inmost heart receive

The influence of that sight.

I love at such an hour to mark

Their beauty greet the night-breeze chill,

And shine, 'mid shadows gathering dark,

The glories of glory still.

For such 'tis sweet to think the while,

When cares and griefs the breast invade,

Is friendship's animating smile

In sorrow's darkening shade.

Thus it bursts forth, like thy pale cup

Glistening amid its dewy tears,

And bears the sinking spirit up,

Amid its chilling fears.

But still more animating far,

If meek religion's eye may trace,

Even in thy glimmering earth-born star,

The holier hope of grace.

The hope that as thy blossoms bloom

Spreads to glad the close of day,

So through the shadows of the tomb

May break forth mercy's ray. BARTON.

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For "The Friend."

CHINA.

(Continued from page 66.)

Morrison and Milne pursued the work with unabated ardour and activity, and were greatly encouraged by the liberal aid afforded by other institutions, as well as the Society with which they were connected; especially the generous grant of the British and Foreign Bible, and the Religious Tract Societies. Early in 1817, the operations of the missionary press were commenced. In the month of June, in the same year, Mr. Medhurst, who had been appointed to operate with Milne, arrived at Malucca, where he was cordially welcomed by the founder of the mission, whom the affliction of his beloved wife, and the failure of his own health, obliged to visit China in the end of the year. In 1818, Milne with his wife, returned to Malucca, where he found his friend Thomson, who had been, on account of the illness of his wife, obliged to visit Europe. On his return he had been accompanied by another missionary; and in the month of September, the mission was further strengthened by the arrival of three more, Milton, Beighton, and Ince.

Milne's visit to China, had enabled him to confer with his colleague, R. Morrison, on a number of subjects connected with the mission; and among the comprehensive views they entertained of the best means of giving stability, efficiency, and permanence, to their labours, was the establishment of the Anglo Chinese College, for the purpose of blending the culture of Chinese and European literature, and rendering its advantages subservient to the advancement of the cause of Christ in China. Towards this noble object, of which he was at once the projector and founder, R. Morrison contributed 1000*l.*, with an annual subscription of 100*l.* for five years. Though the generous contributions of the friends of this important institution have been equal to the operations hitherto carried on, they have been altogether inadequate to the extent of those contemplated, and the managers are exceedingly anxious to extend its benefits as soon as more ample means shall enable them to do so. The foundation stone of the col-

lege was laid on the 11th of November, 1818.

The nature and design of the institution, the necessity for its establishment, and the benefit that may be expected ultimately to result from its influence, are stated with great ability and force by the late Dr. Milne, in an address delivered in the presence of the English and Dutch authorities, and a numerous assemblage of friends on the occasion of laying the foundation stone of the building. After speaking of the want, in Europe, of enlarged information respecting the nations beyond the Ganges, and the extreme ignorance of even the accomplished scholars of China, respecting Christian nations, as shown by the sentiments of a grave Chinese author, profoundly skilled in the literature of his own nation, congratulating himself that he was not born in our barbarous countries of the west; and who observes, "for then I must have lived in a cave under ground,—caten the bark and roots of trees,—worn leaves and long grass for my covering, and been really a beast, though in the shape of a man;" Dr. Milne points out the desirableness of introducing the Chinese to the ample stores of western knowledge, and shows that this knowledge is chiefly valuable, as it "points upward to the Deity, and forward to eternity. It is intended to conduct man to God, and to make him happy to eternity. Most of these things about which our thoughts are now engrossed, and talents employed, our property expended, and our time exhausted, are destined to perish:

'Mortalia facta peribunt.'

"We can look forward to a period when the most magnificent works of art, on which the skill and wealth of nations have been exhausted, shall be destroyed, and not a single vestige of human greatness or human science left about them; and when the richest and most extensive collections of books, and curiosities, and apparatus, which literary, philosophical, and antiquarian industry has heaped together, through a long succession of ages, shall be melted down in the flames of the dissolving universe, and no longer distinguishable from the confused mass of its ashes!"

The number of students in the college has varied at different periods, and when the last accounts were forwarded, amounted to thirty. The advantages for obtaining general knowledge afforded to a number of Chinese youths by the college, have been highly important; and the institution on this account, as well as others, entitled to the approval and liberal support of all who are

concerned for the welfare of China, and a more extensive and beneficial intercourse between its inhabitants and those of Europe. Mr. Majoribanks, in describing what he saw when on a visit to the institution, observes,—"The son of a Malucca peasant derives an enlightened education denied to the son of the Emperor of China." Besides these and other minor benefits, all favourable to the accomplishment of the great object, several instances have occurred in which the inmates of the college have attained that knowledge which has made them wise for eternity. It was in the college that the devoted Afa first professed his attachment to Christ. Le, a native teacher, who recently returned to China, avowed himself a Christian, so far as education is considered. A devoted Chinese teacher is labouring with the American missionaries in Burmah, who was formerly a pupil in the college, and has since professed his faith in Christ; and five Chinese Christians, from the college, are now actively employed in diffusing the knowledge of Christ among their countrymen.

In 1816, Dr. Milne visited Penang, with a view to ultimate exertions for the spiritual benefit of its inhabitants. In 1819, Medhurst visited the island, and succeeded in establishing two Chinese schools, for the support of which a grant was made by the government, and in the same year, missionary operations were commenced among the Malays by Beighton, and the Chinese by Ince. After a short but faithful career of devotedness to the Saviour, Ince was removed by death, in April, 1825. Dyer, another assistant, has since laboured with great diligence in the Chinese department. The mission has been continued, and has rendered important and effective aid in diffusing the knowledge of the gospel among the heathen residents and traders visiting this land.

Besides the efforts that have been made at Canton, Malucca, and Penang, in 1814, missionary operations were commenced by F. C. Supper, at Batavia, in the populous island of Java, under the protection and favour of the sanction of the governor, the late enlightened and excellent Sir Stamford Raffles. Supper was removed by death in 1817. In 1822, the station was occupied by W. H. Medhurst, who has continued to labour with diligence and fidelity. Although his efforts have not been attended with that visible success which he has so earnestly desired and sought, he is not without evidence that they have been highly serviceable. Between 100,000 and 200,000 books and tracts in different languages, many of them printed at the mission press at Batavia, have been

circulated, besides numerous copies of portions of the Scriptures, in Malay and Chinese. In addition to his other labours, Medhurst has prepared a Japanese and English vocabulary, a Fokeen-Chinese and English dictionary; the latter work, in testimony of their approval, the Honourable East India Company have printed at their press in Canton. In October, 1819, a mission was commenced at Singapore, by C. H. Thomson, whose labours have been chiefly among the Malays, and whose intimate acquaintance with their language has eminently qualified him for the translation or preparation of books for the use of the people, in which department of labour he has, through the medium of the press at Singapore, rendered important services. When the mission commenced, the population of Singapore was about 5,000, half of whom were Chinese; in 1830, it was estimated at between 16,000 and 17,000, of whom 6,500 were Chinese, 3,000 Malays, and the rest natives of the adjacent islands.

In 1823, the attention of the directors of the London Missionary Society was turned towards Siam, and they decided, in dependence on Divine Providence, to attempt a translation of the Scriptures into the language of its inhabitants as soon as practicable. About this time, Milton, then one of the missionaries at Singapore, commenced the translation of portions of the Scriptures, and also the compilation of a Siamese dictionary, towards which 13,000 words were alphabetically arranged.

In 1826, Medhurst proposed a visit to Siam, for the distribution of copies of the Scriptures, and tracts, &c., but was prevented, and it was not until August, 1828, that Tomlin, one of the missionaries of the society, and Gutzlaff, formerly connected with the Netherlands Missionary Society, embarked from Singapore for Siam, and arrived in safety at Bangkok, the capital, after a voyage of seventeen days. They were kindly received by the Phrah Klang, minister of his Siamese majesty, and were treated with great attention and kindness by the Portuguese consul. After remaining actively and usefully employed in this important field six months, they returned to Singapore. An interesting account of their proceedings, written by Tomlin, is already before the public. In February, 1830, Gutzlaff returned to Siam, and pursued with unwearied devotedness his delightful work, until the spring of the following year, when he undertook a voyage to China. He has prefixed an interesting account of these labours to the narrative of his voyages.

Gutzlaff is a native of Stettin, in Prussia. In early life he gave indications of a spirit of adventurous enterprise, which was the means of procuring royal favour and patronage, which opened before him the fairest prospects in his native land; but these were to him less attractive than the privilege of preaching Christ to the heathen. Before proceeding to his distant field of labour, he visited England, became acquainted with many friends and supporters of missions, and among them Dr. Morrison, then on a visit to his native

land, and displayed the most commendable diligence in seeking information likely to be useful in his future labours. The great Head of the church appears to have endowed him with qualifications peculiarly suited to the important work to which his life is devoted. To a good constitution, and a frame capable of enduring great privations and fatigue, he unites a readiness in the acquisition of language, a frankness of manner, and a freedom in communicating with the people, a faculty in accommodating himself to his circumstances, and blended with so much of what appeared natural to the Chinese, with what was entirely new, that, while they hailed him in some parts of the east as "the child of the western ocean," they professed to recognise him as the descendant of one of their countrymen, who had moved with the tide of emigration to some distant settlement. His knowledge of the healing art gave him access to all classes, and his steadiness of aim has enabled him to render all subservient to the communication to the Chinese of the unsearchable riches of Christ. On his return to Singapore, after his first visit to Siam, he entered into the marriage relation with — Newall, who had been employed under the London Missionary Society, in the superintendence of female schools. She was like-minded with himself, and every way suited to be the companion of his joys and toils. She accompanied him to Siam, and during the twelve interesting months they were permitted to co-operate in labour there, she united cordially and successfully in all his pursuits, studying the language of the people around them, administering to the sick, translating the Scriptures, and teaching both the rich and poor who came for instruction. After the labour of the day, they were accustomed in the evening to pursue their literary engagements. Many tracts have been written, a Siamese and Cochinese dictionary framed, and the Scriptures partially or wholly translated into five dialects. On the 16th of February, 1831, the wife of Gutzlaff was summoned by death from the church militant to the church triumphant. The memory of the just is blessed; and her works of faith and labour of love will not be forgotten, especially by the people who were accustomed to call her, "The woman among ten thousand." Shortly after this afflictive event, to which he more than once makes a touching allusion, Gutzlaff commenced those attempts to introduce the gospel to China, of which the journal contain valuable and instructive accounts.

Soon after the departure of Gutzlaff for China, Tomlin, and Abell a missionary from America, arrived, and prosecuted the work until the former returned to Singapore, and the latter was under the necessity of seeking the restoration of health, by a voyage to a more temperate climate.

In 1831, the directors of the London Missionary Society appointed two missionaries to Siam; but the afflictive bereavements by death, which the missionaries in Bengal experienced, rendering it necessary to reinforce the latter, their destination was altered, and

no subsequent appointment was made, until June, 1833, when two missionaries were sent out by the American Board of Commissioners for Foreign Missions, to commence a permanent mission in this important part of south-eastern Asia.

Since the termination of the first voyage from Siam to China, and the second in the ship Lord Amherst, Gutzlaff has made a third visit to the northern parts of China, and it is ardently to be hoped, that his enterprise and perseverance will be ultimately, in the course of Divine Providence, rewarded by the privilege of entering the country in his proper character,—as a Christian missionary,—and proclaiming among its inhabitants the glad tidings of salvation.

The churches of Christendom are under lasting obligations to this devoted missionary, for the exertions he has made to enter the empire of China, and to facilitate the more direct and extended communication of the gospel to its inhabitants. The enterprise was perilous in the highest degree; danger, not imaginary, but active and imminent, threatened; he embarked alone, amidst cold-blooded, treacherous barbarians; he went emphatically, with his life in his hand; but his aim was noble; his object, in its magnitude and importance, was worthy of the risk; and its results will only be fully realised in eternity. No Christian will read the account of his feelings and views, when entering and pursuing his first voyage, without becoming sensible of the efficacy and value of the motives which could impel him onward in such a career, and the principles which could support him amidst the trials it imposed. Happy would it be for China, were a hoarded such men now hovering around her coasts, not to convey opium, or ardent spirits, or other means of demoralising and crime,—too frequently the chief traffic of foreign visitors,—but the knowledge of the true God, and the only Saviour!

The comparative indifference with which the moral and spiritual necessities of the Chinese, and the solemn obligations of a nation professing Christianity, to attempt the alleviation of these wants, have been regarded, is as unjustifiable in us, as it has been injurious to them. It is a humiliating fact, that were our commercial relations with China now to cease, after having traded with this singular nation for nearly two centuries, (to such an extent, that the duties on the imports, on one single article, have exceeded 3,000,000 annually,) we should, but for the labours of men whom other motives and objects than those of buying and selling, and getting gain, have led to this distant country, leave the inhabitants of China as ignorant of all the verities of Christianity, as if no Christian had ever visited their shores. The labours of Drs. Morrison and Milne, and their companions, especially in the translation of the Holy Scriptures, though often regarded with ridicule or contempt, will remain the most honourable and imperishable memorial of British intercourse with China. They have, as far as their limited numbers admitted, redeemed the character of their

country from the charge of a practical declaration, that it was destitute of all religion, or regarded religion, in comparison with the emoluments of commerce, or the trophies of war, as unimportant to itself and useless to others. They have also rendered the path of all future missionaries to the nations by whom the Chinese language is spoken (and missionaries from America are now entering the field) comparatively easy;—and the Chinese will continue to derive benefit from their labours, even to the latest generations.

For "The Friend."

CONTRIBUTION, NO. 3.

For lucre or renown let others aim,
I only wish to please the gentle mind
Whom Nature's charms delight.—DEATTE.

In my last communication I endeavoured to point out some of the benefits that result from the enormous amount of food which the mollusca furnish to other animals, particularly to those which are more immediately interesting or useful to man. But beside the great utility of these animals in this respect, it remains to be stated that a large number of the mollusca are carnivorous themselves, and thus, in the ordering of Divine Providence, become a means of curtailing the too great increase of those tribes on which they prey, and of "preserving between them that due proportion and balance of powers which is as necessary in the animal as in the political world.

"Others again are gifted with the remarkable property of boring through stone and wood, and thus reduce to dust the rock over which the waves might have broken in vain, and remove those forests which the torrents and tornadoes of tropical climates annually float to the sea. In this sense, even the fell teredo ministers to good." The seaman, in the rather pompous language of the excellent and celebrated Dr. Good, as he beholds the ruin before him, vents his spleen against the little tribes that have produced it, and denounces them as the most mischievous vermin in the ocean. But a tornado arises, the strength of the whirlwind is abroad, the clouds pour down a deluge over the mountains, and whole forests fall prostrate before his fury. Down rolls the gathering wreck towards the deep, and blocks up the mouth of that very creek the seaman has entered, and where he now finds himself in a state of captivity. But the hosts of the teredo are in motion, thousands of little augers are applied to the floating barrier, and attack it in every direction. It is perforated, it is lightened, it becomes weak, it is dispersed, or precipitated to the bottom; the mouth of the stream is again free, and what man could not effect is the work of a worm. Thus it is that that nothing is made in vain; and that in physics, as well as in morals, although evil is mingled with good, the good ever maintains a predominance.

"The conversion, through their agency, of other materials into lime, seems, however, to be the great purpose of the creation of molluscous animals. Shells consist of carbonate of lime with a greater or less proportion of animal matter, and the animals form these

shells from their food, which contains very little or no lime at all."

Chalk, marl, and limestone, says Buffon, consist entirely of the dust or fragments of shells, and the imagination startles when she attempts to sum up the millions and tens of millions which must have gone to the formation of such deep and extensive strata. One may trace, by a glance at a common marble chimney-piece, figures of shells, that have been, not the sportive freaks of the formative powers of nature, as philosophers once believed, but the true remains of living creatures. Hence it is, that the study of shells, so long ridiculed by the wits of the age, as an abuse of time and waste of money, becomes so necessary to all those who make the structure of the earth and its various changes an object of attention. For shells are found in a great variety of rocks and positions: they constitute the medals of the ancient world, and from an acquaintance with their different species, and with the nature of the animals inhabiting them, many curious and important deductions may be drawn respecting the formation and changes of the crust of the earth.

From the lime and animal matter which they contain, shells have been resorted to in many places as a manure, and in China, and some of the Eastern countries where there is little or no stone for the purpose, it is said that they are collected and burned for the purpose of obtaining their lime for building, and other purposes of art. But the molluscous class contribute still more directly to the wants of man, by affording him, in many instances, a large supply of nutritious and luxurious food. To say nothing of the snail, which in some countries has been considered an article of the greatest luxury, I need only mention the oyster, the clam, and the muscle, in illustration of the above remark.

"That man had sure a palate cover'd o'er

With brass or steel, that, on the rocky shore,

First broke the oozy oyster's pearly coat,

And risk'd the living morsel down his throat!"

Of these, however, the oyster is by far the most esteemed, and has been considered not only an article of common food, but even of luxury in all countries where they abound: and by the Romans, even when they had arrived at the height of indulgence and effeminacy, the oyster was esteemed one of their greatest dainties, and was considered no unfitting theme for their most renowned poets. In this country and in Europe the oyster still continues to be held in high estimation as an article of diet; so much so, indeed, that in the oyster fisheries of Essex alone, according to the author of the letters before us, the boats employed in dredging them are from 14 to 30 or 40 tons; the fitting out one of 20 tons will require one hundred and fifty pounds sterling; of these vessels there are upwards of two hundred now employed, and above five hundred men and boys. The quantity of oysters taken in a season is supposed to be above twenty thousand bushels, which are chiefly disposed of in London. So important, indeed, are the oyster fisheries of Britain, that they have long been an object of attention to the legislature, and they are regulated by a court of admiralty.

In the month of May, the fishermen are allowed to take oysters, in order to separate the spawn from the culch,* the latter of which is thrown back to preserve the bed for the future. After this month it is felony to carry away the culch, and punishable to take any oyster, unless, when closed, a shilling will rattle between its valves. The spawn is then deposited in beds, or layers formed for the purpose, and furnished with sluices, through which, at the spring tides, the water is suffered to flow. This water being stagnant soon becomes green in warm weather; and in a short time the oysters acquire the same tinge, which renders them of greater value in the market. Three years at least are required to bring them to a marketable state; and the longer they remain the more fat and delicate they become. But these shell fish are not merely luxuries, for in some places, during certain seasons of the year, they become almost the only means of subsistence to the famishing natives. Thus they become the daily food of the poor inhabitants of the western islands of Scotland, who are at seasons reduced to the necessity of subsisting almost entirely upon the periwinkles and limpets which line the rocks of those inhospitable shores.

To the people of Terra del Fuego shell fish are almost essential as an article of food. Capt. Cook saw no appearance of their having much else; for though seals were frequently seen near the shore, they seemed to have no implements for taking them. These shell fish are for the most part collected by the women, who do little else than wait for them at low water with a basket in one hand, and a barbed stick in the other, and a satchel at their back; they loosen the limpets and other fish that adhere to the rocks, with sticks, put them into the basket, which, when full, is emptied into the satchel." Snails too are still eaten in some parts of Europe, where at certain seasons they become the objects of quite an active commerce. In these places they are kept in great numbers for the market, and fattened in gardens appropriated for the purpose, until, it is said, they grow to a large size, and become quite fat and palatable, though I believe they never entirely lose that sliminess which renders them so disgusting to most persons. At these places they are used abundantly during lent, and when fine and large command a very fair price. In Vienna a few years ago seven of them were charged at an inn, the same as a flate of veal or beef. History informs us that with the ancient Romans snails were held in high repute as an article of luxury. The Romans kept them up and fed them on bran and wine, until they acquired sufficient size and fatness for the markets. They are cooked very much after the manner which we cook oysters, by stewing and frying in butter, and are said to afford a very nourishing and wholesome article of diet. At one time they obtained

* By this term is meant the stones, gravel, &c. which, &c. to which the spawn adheres; and the reason for punishing its destruction is, that, when taken away, the ooze increases, and muscles and cockles breed on the bed and destroy the oysters, gradually occupying all the places on which the spawn should be cast.

some repute in England, and other parts of Europe, as a remedy for consumption of the lungs; but, alas! like the many other reputed remedies for this fearful and fatal disorder, they were soon found to be unavailing, and pulmonary consumption still continues to baffle the power of medicine, and to carry unceasingly from amongst us the best and the loveliest of our kind. It was for this purpose that edible snails were first imported into England, about the middle of the sixteenth century, by the celebrated and eccentric Sir Kenelm Digby, as a cure for his beautiful wife, who finally fell a victim to consumptive disease. The genus helix, or snail, is very extensive, and embraces within its limits upwards of two hundred and fifty species; these are all marked by a strong family likeness, and resemble each other in their construction as well as in their habits. There is one of these, however, a marine species, worthy of some notice on account of its shell being often selected for a residence by the *Caracol Soldado* or soldier snail of Carthage. This curious little fellow having almost as much resemblance to a crab, as he has to a snail, and naturally destitute of a protective covering for his soft and flexible body, would be continually exposed to injury and destruction did he not, like the Diogenes, or hermit, mentioned in a former communication, seek at once to secure for himself a safe retreat in the deserted mansion of a helix, buccinum, or some other equally suitable shell. The Caracol having thus appropriated to his own use the domicile of some marine shell fish, takes the precaution, as his new house is seldom large enough for him to turn round in, to enter it backwards, and to block up the entrance after him with his own poisonous and destructive claws, and with these weapons he is generally able to make good his title to his new possessions. It is said that the soldier snail, like the hermit crab, is not at all scrupulous as to the means employed for obtaining suitable accommodations, but in case of any difficulty in finding a deserted shell, he seizes upon one already occupied, deposits, or destroys the rightful owner, and takes possession of the premises, as with little ceremony as a certain chivalrous state on a late occasion took possession of the lands and houses of a poor and defenceless neighbour. The generality, however, of this community are a mild race, wholly unlike this fierce and lawless little bandit, and marked, for the most part, by frailty and feebleness of character. Yet helpless as the snail appears to a common observer, with powers of locomotion so small as to be scarcely observable, he has not been left without striking proofs of the superintending care of a great and beneficent Creator. The shell of the snail is admirably constructed, extremely light and diaphanous, and wonderfully suited to his weak powers of motion; with this on his back, he goes roving about the world in a most vaingrant manner, yet living up to his motto, "always at home."

"Seeing the snail which every where doth roam,
Carrying his own house still—is still at home,
Following for he is easy paced, this snail;
Be thy own palace—or the world's thy jail."

The eyes of the snail also furnish us with

another instance of wonderful contrivance and adaptation to the wants of the animal; these are placed on the extreme end of long movable feelers or antennæ, which being flexible and easily turned about in every direction, afford to this clumsy creature a more extended field of vision than he could possibly have were his eyes fixed in his head. It is true, to a casual observer this would seem a dangerous situation for these organs, and their liability to injury would appear greatly increased; but to obviate this difficulty, the eyes are not only movable, and play up and down these antennæ in a kind of groove or channel, and can thus, at a moment's warning, be brought down within the enclosure of the shell; but the feelers themselves are capable of immediate retraction within the shell at the pleasure of the animal. Another curious endowment of the snail is its great tenacity of life when exposed to severe cold, so that notwithstanding their tardy movement, and the extreme languor of their circulation, it is said that the most intense cold is not sufficient to freeze them; and hence, at all seasons, and in all climates, these curious little animals may be found travelling along the damp ceilings of a lonesome cavern—ascending the decaying trunk of some ancient tree, or, without hands and without feet, by means of a peculiar undulatory motion of its body, aided by the tenacious slime which exudes every where from its surface as it goes along, scaling some old fence or mouldering wall.

Philadelphia, 12 mo. 1834.

For "The Friend."

JOHN MILTON.

(Continued from page 61.)

Milton remained a widower for three years, and at the end of that time espoused Catherine, the daughter of Captain Woodcock, of Hackney. She is spoken of as being eminently pious, and was the object of his fondest affection. But his prospect of conjugal happiness was soon blasted. She died the same year in which they were married, and a daughter whom she bore him soon followed her to the tomb. A sonnet which he wrote to her memory, portrays, in touching language, the sorrow of his heart upon this melancholy occurrence. Grief at his loss, and disgust at the course pursued by the party which had acquired the government, determined him to retire altogether from public life, and to seek for solace in his desolate home, by employing the powers of his mind in composing works of culture of religion and the public welfare. In 1656, Milton dedicated to the parliament, "A Treatise of Civil Power in Ecclesiastical Causes," in which he boldly avows the unalienable right of liberty of conscience, and clearly demonstrates that it is not lawful for any power on earth to compel in matters of religion. He also dedicated to the same body, a treatise entitled, "Considerations touching the likeliest way to remove Hirelings out of the Church." In this latter essay he employs the same plain and nervous style to prove the entire abrogation of all claim for tithes by the introduction of the gospel dispensation; and

that those whom the Head of the church commissions to preach the glad tidings of salvation are bound, and would be found willing, to do it without money, and without price. He likewise commenced a history of his native country, and a dictionary of the Latin language; he framed a body of divinity out of the Bible, and lastly he sketched the first outlines of his immortal epic poem. He also edited the manuscripts of Sir Walter Raleigh, and published the foreign correspondence of the English parliament, and of Cromwell. When the fluctuations of government threatened general anarchy, Milton was induced to take up his pen once more in defence of what he calls "the good old cause," now in its expiring struggles; but which having maintained while prosperous, he would not now desert, though he believed it to be hopeless, and knew its support to be full of peril. He published a short tract on a "Ready and easy way to establish a free Commonwealth," which concludes with these words, evincing his determination when obeying the summons of conscience. "Thus much I should have said, though I were sure I should have spoken only to trees and stones, and had none to cry to, but with the prophet, Oh! earth! earth! earth! to tell the very soil itself what her perverse inhabitants are deaf to. Nay, though what I have spoken should happen to be the last words of our expiring liberty." Milton's solitary hand of protestation could not resist the torrent of national inclination. The king returned in triumph, and a particular prosecution being directed against him, our author was obliged to seek for shelter from the first fury of the persecution which was about to descend upon his party, by secreting himself under the roof of a friend. It is said, that for the purpose of saving his life, some of his friends gave out that he had died, and contrived for him a sham funeral. His works entitled, "Eikonoclastes," and his "Defensio Pro Populo Anglicano," were proscribed and condemned to be burnt by the common hangman; but his person was spared, and an act of indemnity having passed, he was released from the necessity of further concealment, and his house once more became, for a short time, the resort of the learned of every party, and foreigners of note who visited England. But being now in reduced circumstances, and under the discountenance of power, he removed to a more retired part of the city, and in order to relieve his forlorn condition, he desired his friend Dr. Paget to look out for a third wife for him. He recommending Elisabeth Minshull, a relative of his own, they were united in wedlock in Milton's fifty-third year. Milton's three daughters resided with him, and he had taught two of them to read and pronounce with great exactness, the English, Italian, Spanish, French, Hebrew, Greek, and Latin languages. There was, therefore, no book in either of those languages which he wished to use, but what either of the two could read to him, though they understood their mother tongue alone. It is said that upon their complaining to him of this employment as drudgery, he dispensed with their assistance and procured for them the knowledge of trades suited to their tastes and sex. Milton now

resumed the character of a poet, which for many years he had almost abandoned, while engaged as a politician and controversialist. From early life he had occasionally thrown out hints, indicating his intention of employing, at some time or other, all the energies of his powerful and highly cultivated mind in composing a poem which should be worthy of his country, and the praise of posterity. The subject he at one time intended should be selected from the heroic times of English history. After much deliberation, however, he decided in favour of a religious subject, and fixed upon *Paradise Lost*. The exact time employed in the composition of this poem is not known, but there is reason to believe, that Milton was nearly ten years in filling up the outline which he sketched when he first conceived the design of his unrivalled work. He describes himself as long choosing, and late beginning his poem, which at first was wrought into a dramatic form, like some of the ancient mysteries. He seldom composed in the winter months, but from spring to autumn he poured out, with great fluency and ease, his rich and majestic numbers.

The most authentic information relative to the time of the completion of the work, is given by our ancient friend, Thomas Ellwood, whose narrative, as it throws some light upon Milton's situation and state of mind at that time, I will take the liberty partly to transcribe. Speaking of Milton, he says, "This person having filled a public station in former times, lived now a private and retired life in London, and having wholly lost his sight, kept always a man to read to him, which usually was the son of some gentleman of his acquaintance, whom in kindness he took to improve in learning. By the mediation of my friend Isaac Pennington with Dr. Paget, and of Dr. Paget with John Milton, I was admitted to come to him, not as a servant to him, but only to have the liberty of coming to his house at certain times when I would, and to read to him what books he should appoint me. At my first sitting to read to him, observing that I used the English pronunciation, he told me, 'If I would have the benefit of the Latin tongue, not only to read and understand authors, but to converse with foreigners, either abroad or at home, I must learn the foreign pronunciation.' To this, I consenting, he instructed me how to sound the vowels. Perceiving with what earnest desire I pursued learning, he gave me not only all the encouragement, but all the help he could." Giving an account of a visit which he made to Milton, while in the country, where he had retired to escape the plague, Ellwood says, "After some common discourses had passed between us, he called for a manuscript of his, which being brought, he delivered to me, bidding me take it home with me, and read it at my leisure, and when I had so done, to return it to him with my judgment thereupon. When I came home, and had set myself to read it, I found it was that excellent poem, *Paradise Lost*. After I had, with the best attention, read it through, I made him another visit, and returned him his book, with due acknowledgment of the

favour he had done me, in communicating it to me. He asked me how I liked it, and what I thought of it, which I modestly, but freely, told him: and after some further discourse about it, I pleasantly said to him, 'Thou hast said much here of *Paradise Lost*, but what hast thou to say of *Paradise found*?' He made me no answer, but sat some time in a muse, then broke off that discourse and introduced another subject." This masterpiece of Milton's genius was first printed in 1667, two years after Ellwood had read it.

I shall not undertake any description of the excellences of the production. It has received the liveliest praise from those writers whose qualifications have best entitled them to act the part of critics, to which character I have no pretensions.

Some difficulty was experienced in obtaining a license, and the ignorance or malice of the officer had nearly deprived posterity of the treasure, by inducing him to attempt the suppression of the whole, on account of some imaginary treason, which he supposed he had detected in some particular passages, especially in the simile of the sun eclipsed, in the first book.

(Continued next week.)

ORPHAN ASYLUM AT HALLE.

The following interesting account is copied from "American Annals of Education;" and while it furnishes melancholy proof of human depravity perverting the best laid plans of benevolence, at the same time is a striking instance of extensive good resulting, under the Divine blessing, from individual effort.

Among charitable institutions of the kind, none is more justly celebrated than *FRANKE'S INSTITUTION* at Halle, in Germany. This institution is also sometimes called the *Orphan Asylum*, or *Orphan Hospital*. Augustus Hermann Franke, the founder of this and several institutions connected with it, and who was otherwise greatly distinguished in the history of philanthropy, was born at Lubeck, in 1663. Having entered the university in his fourteenth year, and passed through it with great rapidity and success, he became, at the early age of eighteen, a distinguished lecturer, and was soon after appointed a professor of Oriental languages and theology in the new university of Halle. At the same time, he became, also, the pastor of Glaucha, a suburb of the city of Halle, where his institutions were subsequently established.

The ignorance and poverty of the inhabitants of the village of Glaucha, filled the benevolent heart of Franke with the deepest distress; and in 1694, when he was scarcely thirty years of age, he began a plan for their reformation, which succeeded beyond his fondest hopes and most sanguine expectations; and which, when we compare the present results of the undertaking with the smallness of the beginning, can hardly fail to astonish us.

He first instructed a few destitute children in his own house, and gave them alms. After

this, he received several orphans into his family. Their number soon increased; and several benevolent individuals of Halle assisted him in his charitable work.

The number of orphans increasing every year, it was found necessary, in 1698, four years after the plan was begun, to erect buildings for their accommodation. But how was the money to be obtained for this purpose? The resources of the philanthropist were very inconsiderable. Franke however commenced, and the buildings went on. Money was sent to him from all quarters, sometimes when he least expected it. Indeed, it frequently happened, that when his means were wholly exhausted, and he was, apparently, unable to proceed a step farther, he received such unexpected supplies, as gave him the most ample proof of the divine protection and favour. It is also worthy of remark, that this unlooked for assistance often came immediately after he had been engaged, as is confidently stated, in the most fervent prayers for the orphans and poor. Among other benefactions, was one from a chemist, who, on his death bed, gave him a recipe for compounding several medicines, which afterwards yielded an income of from \$20,000 to \$30,000. It was these frequent and liberal donations which enabled him to erect and complete stone buildings, which form two rows eight hundred feet long; and without the least assistance from the government.

The number of orphans in that part of the institution of Franke which is devoted to their accommodation is, at present, about one hundred. The greatest number which it has ever contained at once, is two hundred. Since its foundation, it has been the happy means of educating, gratuitously, no less than four thousand and five hundred orphans, of whom three fourths were boys. Such of the boys as manifest talents, are here prepared for the university.

Connected with the Orphan Asylum, are, 1. The Royal Pedagogium, an institution for the education of young men. Since its establishment, in 1697, it has educated two thousand seven hundred and ninety individuals. They pay for their education, which is of a very high standard. 2. The Latin school, for pupils less wealthy than the former; and for boys of the city of Halle. The number of boarding scholars in this department has sometimes been very large. 3. The German school, for boys and girls whose parents do not wish to give them a learned education. 4. The *Constein Bible Press*, instituted in 1712, by one *Constein*, a friend of Franke, the object of which was, to furnish the Bible, at a cheap rate, by stereotyping it.* From this press have already been issued two millions of copies of the whole Bible, and one million of the New Testament. The profit belongs to the press, and is devoted to rendering every new edition still cheaper than the former. 5. A large library, and collections of natural history and philosophy. Its income is derived from the extensive apothecary.

* *Constein* died in 1719, leaving to the orphan asylum his library, and a part of his fortune.

cary's shop of the orphan asylum; from the book establishment, which is one of the largest in all Germany, and publishes all sorts of school books, at very low prices; from the pedagogium; and from charitable contributions.

The benevolent founder of such a combination of charitable institutions, died in June, 1727, after devoting himself to his favourite establishment for thirty-three years.

The following letter, from a correspondent of the Baptist Register, shows the actual condition of the Orphan House at Halle, in March, of the present year; which, though it should repeat some of the statements we have already made, we choose to insert entire.

"Halle, March, 1834.

"The Orphan House at Halle is, to the stranger, an object of peculiar interest, as exhibiting the fruits of an enlarged Christian benevolence, which has immortalized the name of Franke. Though it rose from the smallest beginnings, it has grown to a large literary establishment, embracing all the public schools at Halle, except the university. At present, more than two thousand scholars are there receiving daily instruction, though, alas! under the influence of Rationalism. It has two gymnasia, to prepare young men for the universities; one called the Pedagogium, designed for the rich,—the other, called the principal Latin School, designed for the common people; a scientific school to prepare young men for business; and four day schools, two of which are free. The number of orphans, supported by the institution, is fixed at one hundred; of which two thirds are to be males. There is, also, a considerable fund appropriated to the support of those in the Latin school, who distinguish themselves by their scholarship.

"The Bible Institution, founded by Von Canstein, and the press connected with it, are too well known by the Christian public to need description. The public library, to which the students have access, contains nearly thirty thousand volumes. The orphan house bookstore is one of the most respectable and substantial in Germany, and annually sends to the United States large quantities of German books. The profits of this, as well as of the extensive apothecary shop, go to the support of the institution. But, alas! the spirit of its pious founder is no longer the presiding genius of the place.

"The 'Franken Stiftungen,' (charitable establishment,) as it is called, is situated in the south part of the city. Its principal building fronts a large street and public square, and another of nearly equal size stands directly in the rear, at the distance of eight hundred feet. These are so joined together by two rows of buildings, as to leave a beautiful enclosure of about fifty feet in width. As one enters it from the street, he ascends a large flight of stone steps, and finds himself in a spacious entry, with a stone floor. On the right, are large windows, and a door leading to the bookstore; on the left, a corresponding department for the fine apothecary shop. Passing directly forward, he

comes to a portico, from which a flight of side steps leads to the upper stories, in which are the numerous steps of the Latin school. Another flight, directly in front, descends to the beautiful large area within. Passing along this elegant walk, he has, on his left, the row of buildings containing the common schools, and the residences of the teachers, and on his right, the other row of buildings containing the library, Bible institute, dining hall, &c. Still continuing his course, he finds the walk gently ascending, and at the end a broad terrace with stone steps, upon which is erected a large bronze statue of Franke, with an orphan boy standing on each side. Here he reaches the Royal Pedagogium, which closes up the space."

For "The Friend."

THE HOLY LEAGUE.

Soon after the defeat of Buonaparte at Waterloo in 1815, the emperors of Russia and Austria, and the king of Prussia, formed what has been commonly termed the Holy Alliance, with the professed object of preserving in future the peace of Europe; the state paper in which these views were announced, is called the Holy League. Politicians have heaped much obloquy on the contracting parties, and many persons suppose they were not sincere in their professions. The writer of this note thinks there are good grounds to believe, that the Emperor Alexander, at least, was actuated by pure motives. As this interesting document is frequently spoken of, and appears to be little known, and as it clearly recognizes the dependence of civil rulers upon Him by whom "kings reign and princes decree justice," a copy is herewith sent to the editor of "The Friend," with a request that he will put it on record in the columns of that paper.

T.

In the name of the Holy and Indivisible Trinity.

Their Majesties, the Emperor of Austria, the King of Prussia, and Emperor of Russia, in consequence of the great events which have distinguished Europe, in the course of the three last years, and especially of the blessings which it has pleased Divine Providence to shed upon those states whose governments have placed their confidence and their hope in it alone, have acquired the thorough conviction, that it is necessary for ensuring their continuance, that the several powers, in their mutual relations, adopt the sublime truths which are pointed out to us by the eternal religion of the Saviour God; declare solemnly that the present act has no other object than to show in the face of the universe their unwavering determination to adopt for the only rule of their conduct, both in the administration of their respective states, and in their political relations with every other government, the precepts of this holy religion, the precepts of justice, of charity, and of peace, which, far from being solely applicable to private life, ought, on the contrary, directly to influence the resolutions

of princes, and to guide all their undertakings as being the only means of giving stability to human institutions, and of remedying their imperfections.

Their majesties have therefore agreed to the following articles.

ART. I. In conformity with the words of the Holy Scriptures, which command all men to regard one another as brethren, the three monarchs will remain united by the bonds of a true and indissoluble fraternity, and considering each other as co-patriots, they will lend one another on every occasion, and in every place, assistance, aid, and support; and regarding their subjects and armies, as the fathers of their families, they will govern them in the spirit of fraternity with which they are animated, for the protection of religion, peace and justice.

ART. II. Therefore, the only governing principle between the above mentioned governments and their subjects, shall be that of rendering reciprocal services; of testifying by an unalterable beneficence the mutual affection with which they ought to be animated; of considering all as only the members of one Christian nation, the three allied princes looking upon themselves as delegated by Providence to govern three branches of the same family; to wit: Austria, Prussia, and Russia; confessing likewise that the Christian nation, of which they and their people form a part, have really no other sovereign than Him, to whom alone power belongs of right, because in him alone are found all the treasures of love, of science, and of wisdom; that is to say, God our Divine Saviour Jesus Christ, the Word of the Most High, the Word of life. Their majesties therefore recommend, with the most tender solicitude, to their people, as the only means of enjoying that peace which springs from a good conscience, and which alone is durable, to fortify themselves every day more and more in the principles and exercise of the duties, which the divine Saviour has pointed out to us.

ART. III. All powers which wish solemnly to profess the sacred principles which have dictated this act, and who shall acknowledge how important it is to the happiness of nations, too long disturbed, that these truths shall henceforth exercise upon human destinies all the influence which belongs to them, shall be received with as much readiness as affection into this holy alliance.

Made tripartite, and signed at Paris, in the year of our Lord, 1815, on the 14th (26) of September.

FRANCIS,
FREDERIC WILLIAM,
ALEXANDER.

A true copy of the original.—*Alexander.*
St. Petersburg, the day of the birth of our Saviour,
the 25th of December, 1815.

"You insect on the wall,
Which moves this way and that its hundred limbs—
Were it a toy of mere mechanic craft,
It were an infinitely curious thing!
But it has life, Ordonio! life—enjoyment!
And by the powers of its miraculous will,
Wields all the complex movements of its frame
Unerringly, to pleasurable ends!"
Coleridge.

For "The Friend."

Should the following extract be considered suitable to be inserted in "The Friend," it would give me a satisfaction—believing the sentiments therein contained to be those of no small importance to the enquiring mind. They were written a short time before the author became united with the Society of Friends, and at a time when his mind was under a close exercise.

Y. C.

New York, 12th mo. 1st, 1834.

Extract from Alexander Jaffray's Journal, 14th Feb. 1861.

I was led to consider more seriously how the Lord is pleased to help and give in strength to the subduing of sin; which has been long my enquiry; but little has been learned as to the practical use of it. These two particulars appeared necessary to be taken more heed to:—First, to mind the light, as it begins to appear and dawn in the conscience; for, accordingly as this is done the day dawns, and the day star (that is Christ himself) arises, first, as the bright and morning star,—Rev. xxii. 16; whereby "the day spring from on high," visits such as "sit in darkness," and at last the "sun of righteousness" itself arises, and abides with them. Secondly, the next thing to that of minding the light, is to wait and stand still from self-willing and acting, which darken the heart; for "it is not of him that willeth nor of him that runneth, but of God that showeth mercy." The way then to receive the light and strength by and from it, is to stand still in a sober frame of spirit; on the one hand, not to reach after it in a self-will, which obscures it; nor, on the other, to flee back from it, because it makes manifest the evil deeds in their first motions; but, to lie down under, and submit to the smitings and judgments of the power of the light, which first wounds and then cures. And thus it is, that the Lord communicates strength; not all at once, but by degrees, as the light is attended to, and patiently waited for; not by willing and running, but by sitting still as said by the Prophet Isaiah, xxx. 7:—"Their strength is to sit still;" and ver. 15:—"In returning and rest shall ye be saved, in quietness and confidence shall ye attain strength."

By reaching after light and strength in a self-will,—I mean too much activity in a formal way of performing duties, such as prayer and fasting at set times, and the like, as if, by the frequent and fervent performing of such acts, strength were to be obtained. And thus, many times, the heart is more darkened, and I rendered dead to a lively and diligent attendance to the voice of God in the conscience, than stirred up thereto, the attendance unto which, for direction and strength to be about every action, word, and thought, with a suitable walking accordingly, is the chief end and main means, by which the Lord communicates further light and strength for subduing sin.

Again, by fleeing back from the light, when it makes manifest the evil deeds, on the other hand; I mean, the want of that sober and serious observation of the Lord's reproofs for sin, at its first rising in the heart, which would put a stop to its further proceeding. In quiet-

ing thy spirit,—sitting down, as it were, satisfied, in confidence of thy help and strength coming, even in this unlikely way. (for so it is, not only in the eyes of natural reason, but, many times, even of enlightened reason, until experience makes out the contrary,) in this quietness and confidence, shall be thy strength.

And, as in the business of having sin weakened, and strength against it attained, so, in going about to compass any other business of worldly concernment, this must be the way of doing it,—sit down, and leave off following thy business, so as to be taken up with perplexing anxiety and care about it, or the issue of it; absolutely give up thyself to an entire dependence upon Him who orders every thing for thy good; and doubtless, he will make that turn out best for thee which thou hast thought otherwise, and in a way which thou wast not looking for. Labour, then, to observe and follow his way of leading thee, or a snare and perplexity may more attend thee than thou art aware of,—even when thou hast things to thy heart's desire.

Some communication of light and clearness, in these respects, has been the work of God to me, during this sad time of my imprisonment, wherein, for the most part, I was never more under desertion, and darkness as to all that he was doing, both in judgment and mercy, towards his people in general, and myself and family in particular. Yet, if it shall please Him, who hath given me some way to know these things, of his goodness, [to enable me] savingly and experimentally, in all my conversation, to practise them accordingly,—I hope to bless him for this having been with me in prison, though I knew him not [in these dispensations]; for, [assuredly] he is faithful unto those that wait for him.

From the St. Louis Observer.

BIBLICAL ILLUSTRATION.

Jer. xvi. 25, 30.—"And Samson took hold of the two middle pillars upon which the house stood, and he bowed himself with all his might, and the house fell."

Such an occurrence as this could never take place in a country where the houses are constructed as they are with us. It will be remembered that the roofs of Oriental houses are flat, and the house-top is a place for any public exhibition or large gathering of people. On this house-top were assembled the "three thousand men and women" that beheld while Samson made "snort." The following extract, from the "Travels of Dr. Shaw," will explain what followed.

"The Eastern method of building may assist us in accounting for the particular structure of the temple or house of Dagon, and the great number of people who were buried in the ruins of it, by the pulling down of the two principal pillars that supported it. We read, v. 27, of the three thousand on the roof looking for Samson to make sport; Samson, therefore, must have been in a court or area below, and consequently the temple must have been of the same kind with the ancient *Temple*, or sacred enclosure, which were only surrounded either in part or on all sides with some plain or cloistered buildings, [in the form of a hollow square.] Several palaces and courts of justice in the East are built in this fashion; where upon their public festivals and rejoicings a great quantity of sand is strewn upon the areas, [or hollow square], for the wrestlers to fall upon; whilst the roofs of these cloisters [or large porches which surround the open square] are crowded with spectators, to admire their strength and activity. I have often seen a number of people diverted in this manner upon the roof of the *dey's* palace at Algiers, which like many more of the same quality and denomination, has

an advanced cloister, supported by one or two contiguous pillars in the front, or close in the centre. In such open structures as these, the officers of government assemble to do a large kind of business, likewise they have their public entertainments, as the lords and others of the Philistines had in the house of Dagon. Upon the supposition, therefore, that in the house of Dagon there was a cloistered building of this kind, the pulling down the front or centre pillars, which supported it, also, would have coincided with the like catastrophe that happened to the Philistines." H.

Indian Academy, near Georgetown, Ky.

This is under the superintendance of Col. Richard M. Johnson. It embraces one hundred and forty pupils of all ages, from ten different tribes. Among them are Choctaws, Chickasaws, Cherokees, Pawnees, Wiamelagoas, Sacs, Foxes. It is an affecting sight to see the youthful remnants of these once powerful tribes, as, arranged two and two, they slowly march to and from their meals, with drums beating and colours flying. Where are their proud ancestors, with iron frames and elastic nerves, who called the great valley their own, and their language, "Here likewise is the 'far west,' and these youths are all that remain."

Col. Johnson is said to receive \$250 per annum for the instruction of each pupil. This amounts to an immense sum, which must leave a handsome profit. The lodging rooms are constructed of logs one story high, and differ not, except in their size, from the common dwellings of new settlers in Indiana and Illinois. The school house is also constructed of logs, two stories high. By leaving out one log, and inserting in its place panes of glass, sufficient light is admitted. The school is furnished with philosophical and mathematical apparatus of the plainest kind. Four teachers and a superintendent control the school. The superintendent is the Rev. Mr. Henderson, of the regular baptist church. He is an intelligent and amiable man, deeply solicitous for the welfare of his interesting charge. The other teachers are respectable. The pupils are taught to sing by a *native* teacher.

This school promises to be of solid utility to the young sons of the forest who enjoy its privileges. It is desirable to see all the present buildings supplanted by large, airy, and convenient edifices like those of other literary institutions. This would have a vivifying influence on the students, and render them still more solicitous to introduce among their countrymen the arts and elegances of civilised life.—*Cincinnati Journal*.

HISTORICAL FACT.

During the troubles in the reign of Charles the First, a country girl went from Gee Cross, near this town, to London, in search of a place as a servant maid; but not succeeding, she applied herself to carry out beer from a brew-house, was one of those then called tub-women. The brewer, observing a well looking girl in this low occupation, took her into his house as a servant, and after a while married her; but he died while she was yet a young woman, and left her a large fortune. The business of the brewery was dropped, and the young woman was recommended to apply to Mr. Hyde, as a gentleman of skill in the law, to settle her husband's affairs. Hyde, who was afterwards the great Earl of Clarendon, finding the widow's fortune considerable, married her. Of this marriage there was no other issue than a daughter, who was afterwards the wife of James the Second, and mother of Mary and Anne, queens of England.—*Manchester Guardian*.

"Affecting indeed—and preposterous as affecting, in an institution for the civilization of those sons of the forest, by a people professing the religion, and superintended by one in the character of a follower of 'the Prince of Peace'—Editor of 'The Friend'."

New Haven, (Con.) Dec. 9.

Singular Incident.—An old inhabitant of this city, a foreigner and a German, well known to the public, was a few evenings since called on to go to a public house to see a transient gentleman, also a German, stopping there, who had been remarked to bear a great similarity to him, in person, speech and manners, and which had attracted the notice of some gentlemen present. Having attended to the call, after an introduction, the parties commenced a conversation in their vernacular tongue, relative to the nativity and paternity of each, when, after a few moments, they rushed into each other's arms, with the exclamation, "You are mine broder," and they wept in silence. The scene was extremely affecting to the beholders. The brothers had been separated in youth, and for a period of thirty-seven years had been unknown to each other. Though the transient gentleman had been frequently here on matters of business, and the personal affinities had been before remarked, a dissimilarity of names had prevented a recognition, the one resident here having been impressed into the British service, while in London, and sent to the West Indies, from whence he escaped to this country, in a vessel belonging to this port, which circumstance induced him to adopt a different cognomen from that by which he had been known. He has since been a man of property, lived respectably among us, and has brought up a numerous and industrious family.

An old man who has lived in the exercises of virtue, looking back without a blush on the tenor of his past days, and pointing to that better state where alone he can be perfectly rewarded, is a figure the most venerable that can well be imagined.

M. Kenzie.

TRUE AND FALSE SENSIBILITY.

BY HANNAH MORE.

Sweet Sensibility! thou keen delight!
Unprompted moral! sudden sense of right!
Perception exquisite! fader virtue's seed!
Thou quick precursor of the liberal deed!
Thou hasty conscience! reason's blushing morn!
Instinctive kindness e'er reflection's care!
Prompt sense of equity! to thee belongs
The swift redress of unexamined wrongs;
Eager to serve, the cause perhaps untried,
But always apt to choose the suffering side;
To those who know thee not to words can paint,
And those who know thee, know all words are faint.
She does not feel thy power, who boasts thy flame,
And rounds her every period with thy name;
Nor she who vents her disproportioned sighs,
With pining Leshia, when her sorrow dies;
Nor she who melts when hapless Shave expires,
While real misery unrelieved retires;
Who thinks feigned sorrows all her tears deserve,
And weeps o'er Werter while her children starve.
As words are but the external marks to tell
The fair ideas in the mind that dwell;
And only are of things the outward sign,
So not the things themselves, they best define;
So exclamations, tender tones, fond tears,
And all the graceful drapery feeling wears;
These are her garb, not her; they but express
Her form, her semblance, her appropriate dress;
And these fair marks, reluctant I relate,
These lovely symbols may be counterfit.

There are who fill with brilliant plaints the page,
If a poor linnet meet the gunner's glare;
There are who for a dying fawn will die;
As if friend, parent, country, were no more;
Who boast, quick rapture trembling in their eye,
If from the spider's snare thy snatch a fly;
There are whose well sung plaints each breast inflame,
And break all hearts—but his from whom they came:
He, scornful life's low duties to attend,
Writes odes on friendship, while he cheats his friend;
Of jails and punishments, he grieves to hear,
And pensions prisoned virtue with a tear;
While unpaid bills his creditor presents,
And ruined innocence his crime laments.
O love divine! Sole source of charity!
More dear our genuine deed performed for thee
Than all the periods FEELING e'er could turn,
Than all thy teaching page, perverted verse.

THE FRIEND.

TWELFTH MONTH, 13, 1834.

Pursuant to the notice inserted in this paper, the examination of the coloured boys under the care of the "Philadelphia Association of Friends for the instruction of poor children," took place on the afternoon of sixth day, the fifth instant, at the school house on Wager street. The number of pupils present was sixty-four, of various ages from six to perhaps seventeen, and several classes were exercised on geography, astronomy, grammar, arithmetic, and reading. Besides the managers, a considerable number of visitors, including some of the parents and friends of the children, were in attendance, who all appeared much gratified with the performances. For ourselves, our admiration was in no ordinary degree raised, at the accuracy, the promptitude, and the amount of intellectual attainment which several of these despised youth of African descent displayed on the occasion, and the thought occurred, that there need not be devised a more effectual cure for the inveterate prejudice existing in the minds of too many amongst us in regard to this class of fellow candidates for immortality and eternal life, than to be spectators at such an examination.

We regret to learn that the income of the institution has been much reduced, so that without replenishment from some quarter, it is not probable it will be equal to the current expenses. There is we know, no little contrariety of views among the acknowledged friends of the coloured race, as to the most eligible mode of operation for their benefit; but here is an object wherein surely all, without difficulty, may unite, and we cannot persuade ourselves that when the circumstances of the case shall be generally known, the school will be permitted to languish for want of the requisite support. In the greater number of cases the tuition is gratuitous; but we understand that children are also admitted as pay scholars, and that a few individuals have sent some who are received at the rate of three dollars per quarter. It is desirable to increase the number of this description, and by that means aid the income.

The following is from the National Gazette of 9th instant:—
We have files of Jamaica papers down to

the 14th ult. A contradiction is given in the latest papers, of the stories concerning the insubordination of the negroes. The Kingston Commercial Advertiser, of the 14th, observes—

"It is certainly infamous to find persons fabricating reports so well calculated to cause excitement in the public mind, and to create suspicion, distrust, and apprehension, rather than endeavouring to establish confidence, and to promote the interests and happiness of master and apprentice. Exaggeration in matters so important to the peace and safety of the community is a crime chargeable only to the coemes of the country."

A teacher is wanted for the boys' writing school at Westtown. Apply to Thos. Stewardson, Arch, near Fourth street.

MARRIED, at Friends' meeting house, in Plattekill, Ulster county, N. Y. on the 28th of ninth month last, JOSEPH TABER, of Ocoota, to RACHEL, daughter of the late Dr. Heaton, of the former place.

DIED, on the 28th of the eleventh month, in the 68th year of his age, ELLISTON PRAY, of this city. Alike engaging and conciliatory in disposition, and with manners eminently distinguished for suavity, he gained and preserved the affections of all who knew him. Upright in his intentions, direct and elevated in his purposes and pursuits, as a member of the community, and our Lord and Saviour Jesus Christ; he appeared, during the latter portion, especially, of a life surpassing the ordinary period allotted to man, to be quietly undergoing the necessary preparation for his final change, and in the prospect of which he was favoured, it is believed, with the blessing of resignation and peace.

On the 28th of tenth month, in the 63d year of his age, SAMUEL THOMAS, of Cheltenham, Montgomery county, Pennsylvania.

On the 8th of last month, of paralytic disease, RACHEL HAINES, wife of Jesse Haines, aged about 79 years. She was a member of Muncy Monthly Meeting, and had for many years filled, acceptably, the station of elder; was diligent in the attendance of meetings, both for worship and discipline, and in the latter was actively engaged for the promotion and support of our religious testimonies, until near her close. During her illness, which lasted about three months, she was an example of meek and patient suffering—frequently expressing that she had no desire to be continued longer in the body, and that her only dependence was in the mercies of her dear Redeemer.

At the residence of his nephew, Joseph BOVINE, in Butternuts, N. Y. on the 6th of twelfth month, JOSEPH PEARBALL, in his 95th year.

At Newby's Bridge, Perquimans county, North Carolina, on the 8th of eleventh month, 1834, ELMAN LYNN, Jr. in the 34th year of his age, son of Elisha LYNN, of Greensfield, Seratoga county, New York.

At his residence in North Berwick, Maine, on the 31st of tenth month last, SAMUEL BROWN, in the 73d year of his age, an esteemed member of the Society of Friends. When in health he was constant in the attendance of our religious meetings, not only those held on first days, but he fitly attended on the day of attending all those held on week days, and was often observed to be in tears in them. The peace of families, the welfare and prosperity of society, were subjects of his concern and labours.

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GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

For "The Friend."

THE WATCHMAN.--NO. 37.

If the beautiful part of the system of the Society of Friends be its views of the social duties, the sublime is its doctrine respecting divine worship.

The only adequate conception a finite being can frame of an omnipresent Omnipotence is, that He every where and at every moment upholds the universe which he has made, and that its continued existence, no less than its original formation, is the immediate effect of his will. The sustaining energy which is thus felt in every part of the creation, in the minute, no less than in the vast, is adapted with perfect skill to the effect to be produced. The operations of matter it guides by impulse; those of the inferior animals by the blind volitions of instinct; those of moral and intellectual beings by appeals to their conscience and understanding.

In each case the object is, to enable the creature to accomplish, if I may be allowed the phrase, its destiny; which, in matter, is an ever fluctuating constancy; in organised beings, the continuation of life in the midst of death; in man, the attainment of virtue. This power is in every one of its operations the same Almighty Spirit, sustaining and informing all that it has made. "In it we live and move, and have our being." Its influences on us must necessarily be perceptible and intelligible, for we can have no conception of a communication to an intellectual being but through the feelings or the understanding. This "God in man," is no part of our natural constitution, any more than of any other portion of that creation of which he is the life giving principle. It is a relation which necessarily flows from the omnipresent existence and all sustaining power of the Father of Spirits. Withdrawn, or vouchsafed at his will, the degree and frequency of its influences have varied in the course of his dispensations. It is not the conscience, but its illuminator and purifier—immutable in principle, and perfect in purity. A little reflection will convince us that these influences, like all other mental influences, being made upon a part of our nature, known to us only by our consciousness, must be the objects of consciousness; for there

is no new faculty called into existence by them. They carry—in the fact of their being independent of the will, in the awe which they inspire, and the authority with which they speak—the proofs of their high original. Faint at first, and scarcely to be distinguished by the inattentive mind, from our ordinary trains of suggestion, the distinction becomes clear, by careful observation—the monitions are more frequent as they are more implicitly obeyed, until they become, in the emphatic language of holy writ, as a lamp to the feet.

It was by abandoning this unerring guide, that man first separated himself from the Divine Harmony, and thus brought "death into the world, and all our woe." And through the dreary ages of guilt and darkness that intervened, until the coming of the Son and Sent of the Father, this light—obscured, but not utterly extinguished, in the world at large, by thick clouds of sensuality and sin—occasionally beamed with a lustre which proved that man was never left without a guide to his path. One of the blessed consequences of that coming, was the more copious effusion of this Holy Spirit; the restoration to the original harmony of the creation, of all who receive him in the way of his coming—believe on him as the atonement for the sins of the world—accept him as their Saviour—and, penetrated with a sense of the depravity of the human will, and of the power of the spell that binds them within the magic circle of the senses and the appetites, breathe the prayer for aid and illumination, and walk according to the light vouchsafed.

Let not, then, the Society of Friends be censured as visionary enthusiasts for having restored to its proper place in the interpretation of Christian doctrine, and in the philosophy of the human mind, a fact, the imperfect apprehension of which has cast an ambiguity and an obscurity over the writings of almost all those who have investigated the principles of our moral nature.

These views of the nature of the influence of the Holy Spirit, lead to our practice of performing divine worship. We assemble, not for the purpose of hearing eloquent expositions of Christian doctrine, or of the moral duties, nor for the performance of commemorative rites or fixed ceremonies; but to present ourselves in the only attitude that becomes sinful creatures, that of profound abasement and humility, and in the silence of all flesh, before the eternal throne. The introverted mind, the severe self-examination, and the retrospect of the past, the secret petition, the struggle with the wandering thoughts, and the ever present temptation, are known only to the All-seeing Eye, and to Him who is always present with

those that are gathered in his name, which is his power. The solemnity which pervades such an assembly of worshippers, is the multiplied effect of the awful and reverent frame of mind in each. It is often too intense for language to portray—the solemnity of a silence which elevates, warms and purifies. The words that are uttered in such an assembly are those fitting words of consolation, of rebuke, of instruction, of authority, which the great Head of the Church commits to the chosen ministers of his gospel. They are often few—always concise and energetic—addressed now to an individual and now to the church—at times the language of supplication and prayer, or the anthem of adoration and praise.

Such is the ideal of Christian worship. Where religion is a subject of political arrangement, the appointment of men to instruct the multitude at stated times in the Christian duties and doctrine, and the investment of this office and these occasions with every external pomp and solemnity, may not be ineffectual for the purpose in view. The object of all such arrangements is, however, directed to influence men, to impress them with ideas of somewhat grand, sublime, and venerable. But they are founded in misconception of the primary object of these assemblies; they lead the mind from its proper duties of self-examination in the Divine Light, and prostration of self at the Divine footstool, to the charms of human genius and eloquence; and they create an influence in the church and the state, which has not unfrequently proved deleterious. Far be it from me to assert that the prayer in the closet for divine inspiration to dictate what should be uttered in the pulpit, is not at times heard, and the gift of Christian ministrations granted. Deplorable, indeed, would be the condition of the world, if only the men of one set of opinions gained access to the throne; if the Almighty did not consider our infirmities, and, through and between the clouds that obscure our vision, vouchsafe the eternal light of truth.

This sort of instruction in Christian doctrine, this scholastic investigation of Christian ethics, into which periodical sermons are apt to run, must be admitted to be no more than incidental to the performance of divine worship. There are times and seasons in which they come with authority from the commissioned minister; although at others, there may be given but a few words of consolation or rebuke, and the incense that arises, be the blended aspirations of silent worshippers.

Yet, if we censure other modes of worship for occupying the mind with objects of sense and imagination, we must admit that where ours fails of its high aim, it sinks as low as

they, if not lower. For what greater indignity can we offer to the Almighty than to assemble professedly in his name, and then allow our minds to be engrossed with low and trifling thoughts? In this way is destroyed the solemnity of the occasion, without leaving us even those helps to serious reflection which others may derive from their formal ritual. In large assemblies we are apt to think that others more serious and religious are sustaining the holy cause, and that thus the sin of mocking the Almighty is removed, while we ourselves hope to pass in the crowd unnoticed by the All-seeing Eye.

This illusion of self love and indolence cannot be practised by us in those small assemblies in which, literally, but two or three are gathered in his name. The object of our assembling is here brought home to each individual, and cold and insensible, or besotted, or depraved, must be the mind that can brave or evade the reflection. It is truly an awful thought, that we may be found mocking the Almighty, and confirming habits of sordid calculation, and sensual gratification, or planning schemes of ambition or amusement at his very footstool—in a place dedicated to prayer and praise, to humble aspirations, and the loftiest hopes.

The great Christian poet of our age has expressed, in some of his noblest lines, the sentiment I wish to enforce:

"Here then I rest: not fearing for our creed
The worst that human reason can achieve,
To unsettle or perplex it; yet with pain
Acknowledging, and grievous self-reproach,
That, though immovably convinced, we want
Zeal, and the virtue to exist by faith.
As soldiers live by courage; as, by strength
Of heart, the sailor fights with roaring seas.
Alas! the endowment of immortal power
Is matched unequally with custom, time,
And demerising faculties of sense,
Which, in most with superadded fees,
Idle temptations—open vanities,
Ephemeral offspring of the unobsturing world;
And, in the private regions of the mind,
Ill governed passions, ranklings of despic,
Immoderate wishes, pining discontent,
Distress and care. What then remains?—To seek
Those helps, for his occasions ever near,
Who lacks not will to us them; vows, renewed
On the first motion of a holy thought;
Vigils of contemplation; praise, and prayer
A stream, which from the fountains of the heart,
Issuing, however freely, to where flows
Without access of expected strength.
But above all, the victory is most sure
For him, who, seeking faith by virtue, strives
To yield entire submission to the law
Of conscience; conscience revered and obeyed
As God's most intimate presence in the soul,
And his most perfect image in the world.
Endeavour thus to live; these rules regard;
These helps solicit; and a steadfast seat
Shall then be yours among the happy few,
Who dwell on earth yet breathe ethereal air,
Sons of the morning. For your nobler part,
Ere dismembered of her mortal chains,
Doubt shall be quelled, and trouble ceased away;
With only such degree of sadness left
As may support longings of pure desire;
And strengthen love, rejoicing secretly
In the sublime attractions of the grave."

MARRIED, at Friends' meeting house, at White Lick, Indiana, on the 19th of eleventh month, ROBERT HARVEY, of Ohio, to SARAH, daughter of Eli Hadley. Also, JOHN L. CARTER, to RUTH, daughter of Benjamin Pickens, deceased, all members of White Lick Monthly Meeting.

Humming-Birds, their food, &c.; Luminous Insects, chiefly of the West Indies; Luminous Meteors, &c.; Lizards, and the voluntary changing their colour. From Notes by Lansdown Guilding, B. A. F. L. S.

By far the greater portion of the food of the Trochilidae consists of honey. I have often shot humming-birds, through whose beaks, when not wounded in the throat, I have sucked a teaspoonful of the purest nectar. When the fluid is hard to reach, as in the flowers of the Hibiscus *Rosa sinensis*, I have known the calyx pushed aside or perforated; or the tongue passed along the calyx through the petals, when the corolla is large and deep, or closed up by the internal organs. They do sometimes, indeed, feed on soft insects; but it must be a food rarely sought for. In twelve years, I have only seen a single instance of a Trochilus poised in the centre of a dancing swarm of gnats; which, for a considerable time, it continued to peck at and devour, though my garden had the blossoms in perfection about which it is commonly found.

Mr. Rennie asserts that birds have little power of suction, in consequence of the rigidity of the tongue: he will be surprised to find how differently constructed is that of the humming-bird. I am preparing a drawing to represent the details of this organ (so beautiful, complex, and perfect in this family) which I must send to the Linnean Society, as it cannot be well represented by a wood-engraving.

The tongue is long, sublinear, and capable of considerable protrusion. Its principal portion consists of two diaphanous united tubes, pouring the nectar, by suction and capillary attraction, through a common aperture, into the oesophagus. At the apex, the tubes terminate in two distinct, flattened, acuminate, elastic processes, cut into liplets (labrella), by which the nectar is wiped up from the vegetable organs which contain it.

It may not be improper to add here a few observations which occur to me when writing of these splendid ornaments of the tropical landscape.

The spider sometimes proves an enemy to the humming-bird. I have seen the small *Trochilus cristatus* caught, and nearly perishing, in the nets of a spider (which I purpose to describe, from its pretty coat of burnished silver, and the singularity of its characters). This bird, though remarkable for strength of wing, was unable to extricate itself: indeed, the yellow threads of this spider, pressing across the face, or touched by the finger, afford a resistance which would hardly be credited by those who have only noticed the nets of the smaller species of Europe. The net of the European *Epeira diademata* has the spiral lines of it studded with globules of gum. This gum contributes very much to the detention of objects which have come in contact with the net: the nets of some tropical species may be similarly gummied. Small birds are sometimes, also, held in captivity, as well as hosts of insects, by the seeds of various plants furnished with pedunculated glutiniferous glands; or those singular microscopic multiform prickles and hooks by which na-

ture has intended they shall adhere to passing animals, and be thus scattered over the earth.

It has not been noticed how these humming-birds connect their nests. These ingenious mechanics would find it impossible to construct their egg-shell nidus, as other birds do, from grasses and sticks, on account of its minuteness; but in stolen cobwebs an admirable substitute is found. The interior is softened with the silken pappus [down] of the *Asclepias curassavica*, and the exterior defended by a coating of moss and lichens: the whole being bound together by the webs of spiders. In my stable, I often see the bird poised in the air, and collecting these necessary materials.

Trochilus cristatus sometimes deviates from its usual habits. In general it is remarkably wild, and soon disturbed; when it darts away through the air with the velocity of an arrow.

Once, however, saw a pair of this species almost domesticated, in the house of a gentleman, whose kindness and humanity had brought round him many a lizard and winged pet. They built for many years on the chain of the lamp suspended over the dinner-table; and here they educated several broods, in a room occupied hourly by the family. I have been seated with a large party at the table, when the parent bird has entered; and, passing along the faces of the visitors, displaying his gorgeous crest, has ascended to the young without alarm or molestation.

The Luminous Matter of the Lampyridæ of the Trochilus seems to afford a much stronger and more durable light than that of the glow-worm of England, which faintly sheds

"A beam of soften'd splendour through the gloom,

And feeds his lamp in solitude's recess."

The matter taken from the vesicles, and rubbed on the wall, long retains its brilliance, after the manner of phosphoric preparations. The occurrence, too, of luminous insects in Britain is more rare. Seldom does the same bank support a dozen of these inactive midnight sparklers: but what can equal the splendour of those fairy scenes which the inhabitant of the tropics has nightly before his eyes? The fireflies of the West Indies,

"Stars of the earth, and diamonds of the night," are said to be more numerous in rainy weather: the truth, perhaps, is, in dark and cloudy evenings, their tiny lamps and coruscations are more visible, and attract greater notice. As twilight dies away you see, at one step, some gigantic tree peopled by these magic rovers glowing with all the green, the gold, and emerald lustre of precious stones.

— "Around
Myriads of insect meteors, living lamps,
People the glittering air; a fairy world."

At another step, some long lane in the darkness of night seems to have been consumed by fire, and to be throwing up its last expiring sparks. The insects, as they present their backs, conceal their floating lanterns for a moment, and render the resemblance perfect.

"And every hedge and copse is bright,
With the quick firefly's playful light;

Like thousands of the sparkling gems,
Which blaze in Eastern diadems."

Presently, with a steady and bold sweeping course, the luminous E'taler (*E. noctilucus L.*) crosses your path,

"A meteor swift and bright
And the wide space around, on high,
Gleams with his emerald light."

It forms a strong contrast to the twinkling phosphoric fires of the lesser stars, and resembles a wax taper borne rapidly through the gloom, by some invisible hand: while the ear is assailed by countless tribes of sonorous insects, and frogs raising their nuptial cries.

How glorious is such a scene! From the innumerable host of insects which light up the earth, and from their proximity to the eye of the spectator, they have all the brilliance of real stars. Above our heads is the broad firmament of stationary lights; below is a second firmament of luminous points, moving with all the eccentric courses of comets and meteoric balls, and with all the glory that tracks the shooting stars.

The meteors called falling stars are very common in these islands. I lately observed one of vast magnitude traversing slowly the Bay of Kingston, a most splendid body, and at a very trifling elevation. The far-famed ignes fatui,

"Which dance and glimmer on the marshy mead,"

may sometimes owe their origin to the phenomena attending the gaseous exhalations of the earth. They sometimes also proceed from the lanterns of luminous insects. When a boy in Worcestershire, I have repeatedly seen these

"aerial lights betray

And charm th' unwary wanderer from his way;"

and from comparison with the motions of luminous animals, which I have since seen in other lands, I have no doubt whatever of their origin. In the generality of cases, perhaps, these lights proceed from orthopteron or other insects attached to swampy grounds, and luminous only during the season of their nuptials.

The most satisfactory information on the luminousness of the sea, and the animals producing these lovely sparks, will be found in one of the numbers of Thomson's *Zoological Researches*, a work, of course, in the hands of all naturalists. While sailing in the more shallow parts of the Caribbean Sea, and looking over the vessel's side when becalmed in these dangerous waters, in the midst of reefs, I have seen at the bottom huge molluscs or radiate animals emitting the splendour of a lamp, but could never ascertain the species.

The Voluntary changing of Colour in several Genera of Lizards, and more especially in Chamelion and Anolis.—There is not in nature a more singular phenomenon than this. The mode of effecting this miraculous change does not seem to have been yet fully determined. It may depend upon some small, peculiar, and supplementary system of vessels pouring a coloured fluid to the integuments, or withdrawing it from the skin; or it may

proceed from the more simple action of the arterial system, from the rapidity or lethargy of the circulation: though one would suppose a temporary stagnation would deprive the creature of all activity. It is strange that the power is within the perfect control of the lizard, and is not abandoned even at the eager moment of springing on the prey.

The passions of the human mind do indeed change the colour of the face, and distort the countenance; but these changes, indicative of strong feeling are transitory, if not momentary, and almost in all cases involuntary: whereas the lizards can regulate this Protean power for hours, days, or months. By inflating the body, the numerous scales might be separated to certain degrees, and thus affect the general colouring: but I do not observe that the outline of the Anolis is at all altered, however great may be the varying of the tints.

The number of a green species of Anolis (*Lacerta bullaris L.*, from its throat being supposed to be inflated into a ball: the Anolis variabilis *Guild.*, variable) is, in some of our islands, perfectly incredible, and one only wonders that the race of insects is not extinct. Indeed, one never sees here moths and other objects settling on walls and trees, as in England: from the danger of such exposure, it often happens that insects whose larvae are readily obtained for breeding are never taken in a state of liberty.

On large trees whole families of lizards are actively employed in their insect chase, while every rock, fence, or smaller tree, has one at least resting in readiness for its prey, or jumping from spray to spray with its sucker-bearing toes. Yet few will be found alike in colouring, though there are some tolerably permanent varieties. The general unassumed colour is a lively yellowish green: yet this is varied at will, and changed to gray, dark dirty brownish green, or is curiously varied. The aspect of each individual is adapted admirably to the spot it chooses as a cruising ground, which it commonly retains, unless disturbed, for very long periods; a fact which is easily determined by the notice of mutilated individuals.

But, whatever may be the assumed colouring of the individual, place it in confinement, and its mask is withdrawn as if by magic, and the bright green of nature is restored.

If a dark mass of volcanic trap [rock] is selected for a cruising station, the darkest colour is adopted: if the light foliage of trees and plants is preferred, a tint is acquired resembling its resting-place, and calculated for concealment and deception.

The *Guana* has in its youth much more lovely colours than its parents; and, during the periods of casting off the cutaneous exuvie, the tints of lizards are affected: but the power of change in the *Chamelion* and the *Anolis* is altogether as voluntary and predetermined as it is inexplicable. In the latter tribe it is not, perhaps, so rapid as it is said to be in the former.

The common *guana* is eaten over the whole West Indies, and is reckoned equal in deli-

cacy to a rabbit or fricasseed chicken. The eggs, also, are said to be delicious. I have a friend who shoots all he can find, and purchases every one brought to him, for his table.

The assertion that spiders are attracted by music, is by no means incredible. Every child in the West Indies is aware how much the lizards are delighted with musical sounds, and how quickly they are drawn from distant spots to listen to the melody. I often whistle to some curious listener, and can easily discern his delight at my rude attempts: his ears are turned in mute attention, his eyes are soon closed, and he is totally absorbed and absent. In this state it is of course easily destroyed.

Our Common Green Species is a harmless, pretty, graceful, and useful animal; in houses where they are protected and caressed, I have known them tame enough to eat sugar from one's hand. As in other species, the mutilated tail soon buds, and is restored, and sometimes with monstrous appendages, or multiplication. Cats which feed on them, on my grape arbours, where they are troublesome among the ripe fruit, grow lean and sickly.—*Mag. of Natural History.*

Perils of a Dutch Crew wintering at Nova Zembla.

Towards the close of the sixteenth century, the spirit of commercial adventure made rapid progress in Holland, and various companies were formed to promote the interests of traffic. Sensible of the great advantages that would result from shortening the voyage from Europe to the distant climates of the East, the Dutch were at an early period occupied in searching for a passage by the north, which, according to the geographical opinions prevailing in that age, would conduct their fleets to China, Japan, and other places, in half the usual time. Though their attempts in this respect ultimately proved abortive, they were not void of utility, and led to some interesting incidents, which are partly contained in the following narrative.

Three ships sailed from the Texel in 1594, accompanied by a fishing bark, for the purpose of discovering the northern passage, and reached as far as 77° 45' of north latitude, when a vast surface of ice, extending to the utmost limits of the horizon, obstructed their progress. Their commanders, after betaking themselves to the boats, and examining those creeks and shores which they were able to gain, considered it impracticable to proceed, and returned to Holland in about fourteen weeks from their departure.

Notwithstanding this disappointment, another voyage was resolved upon, and its success so confidently anticipated, that no less than seven vessels, six of which were laden with commodities for eastern traffic, sailed on the same pursuit, in the course of the following year. These vessels found Russians collecting whale-oil and the teeth of the sea-cow in latitude 72° or 73° north, with whom they interchanged mutual civilities, and saw a race of people whom they called Samoides, at the entrance of the Waygat's Straits. Soon after-

wards, the ice opposed their advancing towards the northeast, into what they supposed the open ocean; thick fogs prevailed, and a continual change of wind. They passed through the Waygat's Straits, however, and landed at Statlen Island; thence surveying the surrounding sea, and observing great quantities of ice drifting from the east, they returned through the straits, and abandoned the passage as impracticable.

Though these successive failures repressed the ardour of the Dutch, they did not lose sight of an object which they had viewed with such predilection; and two vessels were once more fitted out at the charge of the city of Amsterdam, for resuming the voyage of discovery by the north. One of them was commanded by Jacob Henskirk, an experienced mariner, with whom was conjoined William Barentz, as pilot, a navigator enjoying equal reputation, and who had, besides, been out in both the preceding voyages. In the same vessel, also, was Gerard de Veer, the author of the only history of all the calamities and adventures which ensued in the prosecution of the enterprise. John Cornelius Ryp was master or supercargo of the other.

On the 22d of May, 1596, the two ships left Holland, and soon afterwards a strange phenomenon was observed in the heavens, consisting of three suns, all visible at a time, each within a perihelion, and a rainbow traversing the whole: besides which, other two rainbows likewise appeared.

Detached flakes of ice were seen floating on the 5th of June, which the people on board, at first sight, took for a flock of swans swimming in the sea, until a nearer approach proved their error. Sailing through water of a deep green colour, they discovered an island about five miles long, in 74° 30' north latitude, on which they landed.

The party with Barentz having descried a white bear in the sea, pursued it in the boat, in hopes of being able to cast a noose round its neck. But, on closing with the animal, its size and menacing aspect deterred them, until they obtained a reinforcement of men and arms. Yet during four glasses that a renewed encounter lasted with the bear, all their exertions to destroy it proved unavailing; and it actually swam away with an axe struck into its back. The boat followed, and one of the men at length cleft its head asunder by the blow of a hatchet. The skin of this enormous animal was twelve feet long; but the people did not relish the flesh. The incident induced them to name the land "Bear's Island."

Prosecuting their voyage, they got so far north as 80° 11', where, after a combat almost equally severe, another bear, whose skin was thirteen feet long, was killed; and they found vast numbers of wild geese hatching their eggs on land in that high latitude. Ranging along the coast, they found a good haven, but could get no farther north on account of fields of ice. The navigation was therefore pursued in somewhat lower latitudes, wherever the ice gave access, until the 1st of July, when Barentz and John Cornelius Ryp, disagreeing about the course to be followed, parted while in sight of Bear's Island.

On the 17th of July, Barentz saw the coast of Nova Zembla, near Lom's Bay, and three days afterwards, being obstructed by the ice, anchored at Cross Isle. Here eight men, having gone ashore unarmed, had a narrow escape from the pursuit of two bears.

The vessel was now amidst extensive fields of ice, and huge masses, to which she was occasionally secured in her progress, appeared floating, or had run aground. One of these was calculated to be sixteen fathoms above the water, and thirty-six under it, that is, more than three hundred feet from the summit to the base. The great fields of ice began to break up, with a noise like thunder, on the 10th of August, and the ship being fast to a huge piece aground, not less than four hundred, of smaller size, were driven past her by a current. Lest she should be carried away by the ice, she was brought nearer the coast, into a more sheltered station; but it was soon necessary to shift her anchorage, according as circumstances required.

Climbing to the top of a lofty mountain in Nova Zembla, the mariners were encouraged with the prospect of an open sea towards the southeast, and concluded that they should thence be able to accomplish the voyage. But after repeated difficulties, losing a boat and also the ship's rudder, they were completely surrounded by ice on the 27th of August. Temporary intervals, wherein the ice separated, succeeded; but at last the ship was enclosed and frozen in on all sides, so that the people were obliged to have recourse to the shore.

There they found a fresh-water river about two miles inland, and saw the traces of animals, which they conceived to be deer: great store of wood likewise lay near the river, consisting of entire trees with the roots, drifted from other countries. Thus having no alternative, the Dutch resolved to winter in this desolate region.

Meantime, the ice accumulated greatly round the vessel: her prow was raised far above its surface, while the stern, sunk behind, was crushed together in such a manner, that the cracking of the timbers rendered the mariners apprehensive she would be utterly destroyed. They had dragged their boat over the ice to the land, and in the next place got out a quantity of arms, ammunition, and provisions, wherewithal to fortify themselves against wild beasts and hunger during their dreary abode.

On the 14th of September, they began to collect the drift wood for building a hut, and prepared sledges, with which it was with great labour drawn over the ice and snow, near to the place where the vessel lay. Thirteen men were employed in dragging the sledges, and three in preparing each lading of wood; but they could make no more than two trips a-day, from fatigue and the approaching darkness.

Whilst thus industriously occupied, the carpenter unfortunately died on the 23d of September, and was next day interred by his surviving comrades, in the cleft of a hill, as the ground was too hard for them to dig a grave. There were now sixteen persons in all, but some of the number frequently indisposed.

The rafters of the hut were laid, though, on account of excessive cold, the people were scarce able to work; and if any of them chanced to put a nail in their mouths, as workmen are wont to do, it stuck to the skin, and blood followed its removal. Nothing but urgent necessity could have induced them to continue their operations. A great fire was kindled all around the hut, to thaw the earth, that they might bring it up, and make the under part a little closer: the ground, however, was frozen so very hard and deep, that it would not yield on that occasion, and there would have been too great a waste of wood in trying it again.

The people having shot a bear, took out its entrails, and set it upright on its four legs to freeze, in which state they meant, if possible, to carry it to Holland. Some time afterwards, a seaman being suddenly surprised and pursued by another bear, hastily ran towards the ship, with the bear following him, until it reached the first, now frozen over, and totally covered, except one of the paws: here the animal made a stop, and allowed the man time to save his life.

At length the hut was finished on the 12th of October, 1596, when half the crew left the ship, to sleep that night ashore: but they suffered severely from the cold, owing to scarcity of bed-clothes; and as the chimney was not completed, the smoke in the hut was intolerable.

In the next place the launch was dragged ashore with incredible difficulty; and as the absence of the sun was about to leave the seamen in perpetual night, they made all possible haste to land the remainder of the provisions required. They had no hopes of the vessel floating, on which account the rudder was also carried away for preservation, until the ice might thaw in the succeeding year.

The preparations for wintering in Nova Zembla were completed while the sun was still visible from the surface of the earth. On the 30th of October, a lamp was fitted to burn all night, and supplied with melted fat of bears, which had been killed for oil. On the 2d of November, only part of the sun was seen in the horizon; and on the 4th he had sunk entirely under it.

At this time the surgeon contrived a bath for the people in a cask, which was found extremely salutary and beneficial, from their confinement. Setting traps in the neighbourhood, they caught white foxes, which began to be quite common, whereas the bears had entirely left them as the sun disappeared; and their flesh, resembling that of a rabbit, was much relished by the people. A device was soon adopted of placing the traps, so that the captured animal could immediately be drawn into the hut.

On distributing the bread, each man's allowance was restricted to four pounds five ounces in eight days; and as the strength of the beer brought ashore had been destroyed by successive freezing and thawing, each had two small cups of wine daily. A large Dutch cheese was ate by the whole company, and sixteen remaining delivered to the people, each being left to his own economy.

For "The Friend."

LEWIS'S REPLY.

(Continued from page 70.)

One of the obvious and very important features of the last dispensation, is the more abundant effusion of the light, grace, or holy spirit of God upon mankind. By this divine teacher placed in the heart, the gospel of life and salvation "is preached to every creature under heaven." It proceeds from Christ, the sun of righteousness, and as its divine illuminations are obeyed, furnishes a substantial ground for the hope of eternal life; as the apostle says, "Christ in you, the hope of glory." Our Lord also declared, "I am the light of the world. He that followeth me, shall not walk in darkness, but shall have the light of life." To follow Christ as he is the light of the world, is to yield to the convictions of his holy spirit in the soul, which will bring man out of his dark and fallen state, and prepare him to be a partaker of that salvation procured for repenting and converted sinners by the death and mediation of the Lord Jesus Christ.

The preaching of this fundamental and all-important doctrine drew upon our early Friends the enmity and scorn of priest and professor. It struck directly at the trade of preaching for hire, inasmuch as it directed the people to an infallible teacher in their own hearts, which would make them wiser than all their letter-learned instructors could possibly do, and might eventually render them needless. Hearing that George Fox had come into Scotland, and was promulgating the universality of the grace of God which brings salvation, the priests drew up a series of curses to be read in their steeple-houses, to which all their hearers were to respond, amen. The first was, "Cursed is he that saith, Every man hath a light within him, sufficient to lead him to salvation; and let all the people say, amen." Exasperated at some of their hearers having received the doctrines of Friends, they preached against them, and against the light of Christ Jesus, calling it natural. One of them having for some time pursued this course, until he had darkened himself and his hearers, at last cursed the light in his preaching, and fell down, as dead, in the pulpit. They succeeded in reviving him, but he never recovered the use of his faculties, which one of his principal hearers related to G. Fox, as a warning to others that speak evil against the light of Christ.

In 1663, while G. Fox was prisoner at Lancaster, a baptist preacher challenged Friends to dispute with him. He affirmed that some men never had the Spirit of God, and that the true light, which enlightened every one that cometh into the world, is natural. For proof of his assertion, he instanced Balaam, affirming, Balaam had not the Spirit of God. G. Fox replied, and proved that Balaam had the Spirit of God; and that wicked men have this Spirit; else how could they quench it, vex it, grieve it, and resist the Holy Ghost, like the stiff-necked Jews. To the other assertion he replied, "That the true light, which enlighteneth every man that

cometh into the world, was the life in the Word, and that was divine and eternal, and not natural. And he might as well say the Word was natural, as that the life in the Word was natural. And wicked men were enlightened by this light, else how could they hate it? It is expressly said, they did hate it; and the reason given why, was, because their deeds were evil; and they would not come to it, because it reproved them. Besides, that light could not be the Scriptures of the New Testament; for it was testified of before any part of the New Testament was written. So it must be the divine light; which is the life in Christ, the Word, before the Scriptures were."

In North Carolina he met with a physician, who would dispute with him respecting the light and spirit of God, denying it to be in every one; and for example, he affirmed it was not in the Indians. Whereupon G. Fox called an Indian to him and asked him, whether or no, when he did lie, or do wrong to any one, there was not something in him, that did reprove him for it? He said, "There was such a thing in him, that did so reprove him; and he was ashamed when he had done wrong, or spoken wrong." G. F. preached Christ to the Indians, showing them, that he died for all men, for their sins, as well as for others; and had enlightened them as well as others.

The declaration of faith published by Friends in 1693, says, "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 and life within us; and wherein we must needs have sincere respect and honour to, and belief 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 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 enabled to receive the same, as of his fulness we have received grace for grace."

The following selection from the Reply, on the "light within," shows the prevailing ignorance and still existing prejudice respecting it, even among those who profess to make the Bible their rule of faith and practice.

S.

The following paragraph might be mistaken for the production of an avowed deist, labouring to prostrate the whole system of Christianity. "Let the system be even what the most orthodox Quakers would claim, it has still we believe the doctrine of the inward light; and so long as this remains, we cannot conceive how they can avoid being enthusiasts. For let this light be what it may, whether reason, or conscience, or the Holy Spirit, or something else, it is evident that it has an office assigned to it which makes it paramount to God's word; and whatever a Quaker utters in the way of preaching, is

from the promptings of this inward principle. We need not here attempt any proof of the position that the days of inspiration have long since gone by; but every Quaker preacher, at least, claims to be inspired; and those who are not preachers believe that he is so. What then, if we confine our views to the simple matter of preaching, must be the result? Why nothing less, on the part of the preacher, than that any vain and ridiculous fancy that happens to occur to him, he is liable to give off with oracular authority; and nothing less on the part of the hearers, than that they are liable to be misled and deceived, by putting down what are literally old wives' fables, as the genuine suggestions of divine inspiration. This principle—and, for aught we can see, it is the fundamental principle of the system—being once admitted, we need not be surprised at any degree of fanaticism that may be the result. The most childish whims, as well as the most destructive errors, are thereby handed out, under the sanction of God's authority; and with those who implicitly believe in the unerring guidance of the inward light, which hinders that they should become, even without examination, the governing principles of the conduct?"

If we are not shocked with the impiety of this passage, we may feel disposed to smile at its absurdity. If we are not to be guided by "reason, or conscience, or the Holy Spirit, or by something else," upon what foundation are we to build our faith; or by what rule to regulate our practice. The answer to this enquiry may perhaps be found implicitly, if not explicitly, contained in a preceding part of the review. Attend to the preaching of the gospel by a set of men trained for the purpose, being careful not to forget that the labourer is worthy of his price, and that those only who have received the gospel freely, are bound to give it freely. We however, are not satisfied with such an answer, inasmuch as it appears evident, from Scripture testimony, that there can be no true gospel ministry, unless the call and qualification proceed from the Spirit of our Lord and Saviour, and that the dispensation under which the apostles were required to wait till they were endued with power from on high, before they attempted to promulgate the glad tidings of the gospel, has never been changed. The inference is therefore clear and conclusive, that the nature of the qualification must be the same now as it was then. (This being admitted, it follows that we must give up the plan of training young men for the ministry, or lay claim to a degree of inspiration which Friends have never professed. Unless parents and guardians can foresee that their children or wards will, or will not, upon attaining maturity, have a dispensation of the gospel committed to them, it is impossible to know which of them to train for the ministry, and which for other avocations. His theory is therefore inconsistent with itself, as he denies divine inspiration and yet attempts to erect a system, which will not stand without it.)

Though the reviewer has taken occasion in

other passages as well as in this, to speak quite contemptuously of the doctrine of an *inward light*, he seems very much at a loss to conceive what it is. This may therefore be a proper place to explain what we mean by it.

It is not reason, for reason is only the power of comparing ideas, and deducing conclusions from principles which are known or assumed.

It is not sense, for conscience is not a principle but a result, the consequence of our belief, or of the judgment to which we have arrived, whether correctly or not, in relation to our moral or religious duty. Thus the apostle speaks of some whose *conscience* was defiled. Tit. v. 15. "Conscience," says Barclay, "comes from *conscire*, and is that knowledge which ariseth in man's heart from what agreeth, contradicteth, or is contrary to any thing believed by him, whereby he becomes *conscious* to himself that he transgresseth by doing that which he is persuaded he ought not to do. So that the mind being once blinded or defiled with a wrong belief, there ariseth a conscience from that belief which troubles him if he goes against it. Thus if a papist eat flesh in lent, or be not diligent enough in the adoration of images, or if he should contend images, his conscience would smite him for it, because his judgment is already blinded with a false belief concerning these things; whereas the light of Christ never consented to any of these abominations. Thus, then, man's natural conscience is sufficiently distinguished from it; for conscience followeth the judgment, doth not inform it; but this light, as it is received, removes the blindness of the judgment, opens the understanding, and rectifies both the judgment and the conscience."

Though the term *inward light*, is not with Friends such a hackneyed phrase as a reader of the review and other similar productions might be led to suppose, we have no disposition to reject it. If the mind of man is *within* him, it would appear that whatever acts immediately on the mind, without the instrumentality of any thing cognisable by the senses, must be inward in its operation, whatever it may be in its nature and origin. If "there is a spirit in man, and the inspiration of the Almighty giveth them understanding," Job, xxxii. 8; and if "whatsoever doth make manifest is *light*," Eph. v. 13, there must be an *inward light*.

The doctrine then, which we advocate, is neither more nor less than what the Holy Scriptures bear witness to, in numerous passages. "The word is very nigh thee, in thy heart and in thy mouth," Deut. xxx. 14, which, the apostle adds, "Is the word of faith which we preach." "But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their *inward parts*, and write it in their hearts; and I will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all *know me*, from the least of them to the greatest of

them, saith the Lord," Jer. xxxi. 33, 34. If this prediction is ever fulfilled, it must be by divine inspiration; for the testimony of Scripture, however excellent, is outward, and not written by the divine hand on the heart. It appears that in the gospel day, to which this prophecy unquestionably alludes, it is possible for all to *know* the Lord. But our blessed Saviour testified, that "No man knoweth the Father, save the Son, and he to whomsoever the Son will *reveal him*," Matt. xi. 27. In the memorable conversation with his disciples, a short time before his crucifixion, the gracious promise was made: "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*." This is afterwards, in general terms, applied to others as well as to the immediate disciples. "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." The Comforter, or Spirit of Truth, he told them, should teach them, and bring all things to their remembrance, whatsoever he had said unto them. John, xiv. 16, &c. And again, after his resurrection, he appears to have closed his communication to his disciples with this memorable declaration: "And, lo! I am with you always, even to the end of the world," Matt. xxvii. 20. The apostle asks, "Know ye not that Jesus Christ is in you, except ye be reprobates?" 2 Cor. xiii. 5.

This principle, which the reviewer takes so much pains to decry, is indeed the glory of the Christian dispensation. "Blessed art thou, Simon Barjona, for flesh and blood hath not *revealed* it unto thee, but my Father which is in heaven. And I say unto thee, that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." Matt. xvi. 17, 18. Now unless we adopt the popish exposition, that the church is built on Peter, we must agree that *Christ revealed* is the rock on which the true church was to be built. If, then, divine inspiration has ceased, the foundation is taken away, and what becomes of the church? We are told that the kingdom of heaven is *within* us; and that it is righteousness, peace and joy in the Holy Ghost. But it is represented by various similitudes; a grain of mustard seed—a little leaven—a net cast into the sea, enclosing bad and good—illustrating the various appearances and operations of this divine principle, according to the different states of the subjects on whom it acts. Whether it appears as a witness against sin actually committed, bringing the mind under condemnation; as a monitor to warn against the presentation of evil; as a secret influence inclining the heart to love and revere the Author of our existence; as a teacher instructing us what we are required to do; or as a spirit of consolation affording a sensible evidence of the mercy and goodness of God; it is one and the same spirit, working toward the same end, the purification of the heart,

and the salvation of the soul. And I would seriously put the question to any man, whether he has not frequently been sensible of secret impressions, in some of these ways, which he could not explain by referring them to the operations of the mind itself? Probably none, who are capable of reflection, will deny that they have often found their minds touched with feelings and apprehensions of a very serious character, which did not arise from voluntary effort, or discoverable association. If so, it is not so much in relation to facts, as to the explanation of them, that we differ from others.

(To be continued.)

For "The Friend."

PRIMITIVE CHRISTIANITY.

The biographer of Rowland Hill, a celebrated preacher in England, states that he was exceedingly annoyed by the introduction of a company of travelling actors into the town where he resided, whom he thought it his duty to oppose, to the utmost extent of his influence. The clergyman of the parish was favourable to the license for the performances being granted, and he and another person signed the petition to the authorities for that purpose. A number of respectable inhabitants drew up a counter petition, which had Rowland Hill's entire approbation. Still the first was successful, and the performances permitted. Rowland Hill, notwithstanding this, believed it right to express his censure of these corrupting amusements, in an expostulatory address to the parish priest, remonstrating with him on the course he had pursued, near the close of which, he has these excellent observations:

"There was a time when primitive Christianity could make its way, notwithstanding all the opposition that was drawn forth against it by the persecuting rage of heathen darkness and papal superstition. Her cause was glorious, and her beauties were her own. Holiness to the Lord, was engraven upon the lives of its professors. Under the influences of that divine grace, which made all its real converts *new creatures in Christ Jesus*, they lived like those who firmly believed, that the life of Christianity was a life of *deadness to the world*, and devotedness to God; their glory was *in the cross of Christ*, by which they esteemed themselves crucified to the world, and the world unto them. They were dead, and their lives were hid with Christ in God. Now is this the Christianity of the *present day*? Is there a single feature belonging to the modern professor, which bears the most distant resemblance to the sacred primitive character as thus described? I know the answer, and am glad to meet it. "We need not in these days be so *strict and rigid* in our religion as were the primitive Christians." Now if this expression be allowed to speak out, it means, *not so pure and holy*; and then I ask, why not? If the nature of God be unalterable, so must the nature of true religion. And if this alteration be now allowed, when did the time for this first commencement? And how far may we suppose that we have advanced in this lawful decline? Religion, indeed, may alter in

its forms, under different dispensations, but not in its grand designs. That we should love the Lord our God with all our hearts, minds, souls, and strength, and our neighbours as ourselves, is the grand ultimatum of all religion, and the eternal demand of Him with whom is no variableness, nor shadow of turning. If time should have it in its power to deface the strength of this command, by the same parity of reasoning, time might ultimately obliterate the command itself; century after century we need only love him a little and a little less. The commandment has already stood, as enjoined by our Lord, for near eighteen hundred years; and by the sample we now show in the present century, in opposition to the *strict and rigid* sentiments of the primitive Christians, in a century or so further down, it seems as though it would be perfectly annihilated."

Though we may safely believe there are many who love the Lord Jesus with sincerity, and who possess many features resembling the character of his primitive followers, yet the degeneracy is too striking, not to admit that many others are practically saying, We need not in these days be so strict and rigid as they were. This conclusion once adopted, a correspondent slackness of discipline follows, and declension becoming general, it is regarded as evidence of the impracticability of living, without daily sinning in word and deed. Evil example has a corrupting influence, and like the rolling of a mass of snow, the further it extends, the more rapidly its destructive effects accumulate. Those whom Satan persuades to admit that holiness is not attainable, will soon be satisfied that it is not necessary. Thus the professed believers in Him, who came to destroy the works of the devil, and commands us to be holy in all manner of conversation, may content themselves with the deceptions of their greatest enemy, and when it is too late, discover that in believing a lie, they have lost an inheritance incorruptible, undefiled and which would never fade away. X.

For "The Friend."

JOHN MILTON.

(Concluded from page 76)

It may seem singular to some at the present day who are accustomed to hear of the enormous prices paid for the copyright of works so much inferior to Paradise Lost, that Milton should receive only five pounds in the first instance, for the right to publish and sell what has since been pronounced, by a competent judge, "the noblest poem that was ever written in any age or language." But we must recollect that the call for books at that time was not great, and likewise that the poem was above the age on which it was bestowed. It was also stipulated that he should receive five pounds additional upon the sale of thirteen hundred of every succeeding edition. Paradise Lost was originally published in ten books, but in the second edition Milton divided the seventh and tenth books, each into two, and thus changed the original distribution of the work, at the same time adding a few lines, in order to form a regular opening to the eighth and eleventh books.

In 1671, Milton published "Paradise Regained," and "Samson Agonistes." The idea of composing the former poem, had been suggested to him by T. Ellwood, as before mentioned. In his account, Ellwood says, "After the sickness was over and the city well cleansed, and become safely habitable again, Milton returned thither. And when afterwards I went to wait on him there, he showed me his second poem called "Paradise Regained," and in a pleasant tone said to me, 'This is owing to you, for you put it into my head by the question you put to me at Chalfont, which before I had not thought of.'" Milton composed this poem in about ten months; which argues great industry, when we recollect the inconvenience occasioned by his blindness, which obliged him to employ an amanuensis. He viewed it with the partial fondness of a parent for his latest offspring, and could not bear to hear any disparaging comparison made of it with his greater work. If I might venture an opinion upon the subject, I would say, that the two poems are so dissimilar in their structure and purpose, that no comparison can justly be instituted between them, and that the humble distance at which the latter is placed from Paradise Lost, in public opinion, arises from the narrowness of the plan, the small number of actors, and the large portion of didactic dialogue with which it abounds. But if Paradise Lost excels in variety of invention, in splendour of imagery, and in grandeur of description, Paradise Regained is finished with equal care, and the language, plain and simple, is the perfection of another style. There is a severe and noble beauty in the structure and expression of the dialogue, and it is embellished with many exquisite passages, adorned with a richness of fancy which has never been surpassed. The whole poem is based upon the brief account given in Scripture of the temptation of our Saviour in the wilderness, and although the actors are only two, yet, in the development of the plan, Milton has, without giving cause of offence to the most scrupulous, so expanded the ideas contained in these few sentences, as to bring before us, in a succession of vivid pictures, the learned glories of Athens, the civil grandeur of Rome, and the barbaric splendour of Parthia. Samson Agonistes is a pathetic drama; it abounds in moral sentiment, and maxims of wisdom, which are generally clothed in select and dignified language.

With these pieces the history of Milton's poetry closes, but writing had become so much a habit with him, that he continued frequently to make additions to his works in prose. He did not disdain to bend his great and comprehensive mind to the construction of any work, however humble, which he thought would promote the cause of education. Having, a short time before, composed a book of rudiments, called "Accidence commenced Grammar," for the use of children, he in the last year of his laborious and honourable life performed a like service for students of philosophy, by publishing a system of logic after the method of Ramus. In the same year, 1674, he published his familiar letters, and closed the long list of his contributions to lit-

ature, by translating into English the Latin declaration of the Poles on their elevating Sobieski to their elective throne. With this work ended his literary labours. During the summer of 1674, he was cheerful and in the possession of all his intellectual faculties, but having long been a sufferer from the gout, his constitution had been silently giving way for a course of years, and notwithstanding his extreme temperance, his vital powers were nearly exhausted. Believing that his life was about to close, he dictated to his brother Christopher, the manner in which he wished his property distributed. Having settled his outward affairs, he quietly waited the event, and about the tenth of the eleventh month, 1674, he died, at his house in Bunhill Fields, in the sixty-sixth year of his age; he expired with a tranquillity so profound, that those in attendance in his chamber were not conscious of the exact time of his decease. Milton was distinguished in his youth for personal beauty, and while at Cambridge was styled the lady of his college. His complexion was fresh and fair, and his light brown hair was parted in front and hung down upon his shoulders. He was rather below the middle size, and his eyes, when totally deprived of sight, did not betray the loss. His domestic habits were those of a severe and temperate student. He regularly rose at four o'clock in the morning in summer, and at five in winter; had a chapter in the Hebrew Bible read to him, and after partaking of a light breakfast, studied till twelve. He then took exercise for an hour in the garden, dined, played upon the organ and sung for an hour longer; again studied till six, entertained his visitors until eight, supped and retired to bed at nine. He composed much in the night and morning, and dictated in the day, and all his biographers agree in representing him of an equal and cheerful temper, and pleasing and instructive conversation.

The political opinions for which he so manfully contended, were those of a thorough republican; and in all his political writings, it is evident that he contemplated the struggle in which the nation was engaged, as the dawning of a glorious day, in which the rights and liberties of the people would be recognised, and the freedom and happiness of the nation be established. It is melancholy to reflect that notwithstanding his deep sense of the importance of religion, and the candid, but fervid manner in which he appears to have entered upon the investigation of matters of faith, yet there is great reason to fear that either from the pride of reason, or in the mists of scholastic subtleties, Milton wandered into religious speculations and opinions which we must unequivocally condemn. Although a suspicion of this kind may be excited from some parts of his other writings, yet the truth of it has been proved within only a few years, by a "Treatise of Theology," bearing the name of Milton, lately discovered, and which there is every reason to believe is genuine. The work consists of two books, entitled, "Of the Knowledge of God, and of the Service of God." I shall not attempt any analysis or general exposition of the singular and erroneous opinions advanced in this curious

production. Suffice it to say, that in it, Milton attempts to make an essential difference in the attributes of the three, Father, Son, and Holy Ghost, and although in many parts of the work there is much which in itself is excellent, yet it conspicuously displays the weakness of humanity, and the entire incompetency of man of himself, however exalted his intellect, and extensive his acquirements, to understand those sacred truths which are hid from the wise and prudent, but revealed to babes and sucklings.

I may not better conclude this imperfect account of the life and writings of Milton, than by an extract from his *Paradise Regained*, where, after speaking of the different theories of the Grecian philosophers, who had bestowed the most cunning ingenuity and profound reasoning in building them up, he says:

"He who receives

Light from above, from the fountain of light,
No other doctrine needs, though granted true:
But these are false, or little else but dreams,
Conjectures, fancies, built on nothing firm.
The first and wisest of them all profess'd
To know this only, that he nothing knew:
The next to fabling foll and smooth conceits;
A third sort doubted all things, though plain sense;
Others in virtue plac'd felicity;
But virtue join'd with riches and long life;
In corporal pleasure he and careless ease;
The Stoic last in philosophic pride,
By him call'd virtue; and his virtuous man,
Wise, perfect in himself, and all possessing,
Equal to God, oft shames not to prefer,
As fearing God nor man, contemning all—
Wealth, pleasure, pain or torment, death and life,
Which when he lists he leaves, or boasts he can,
For all his tedious talk is vain boast,
Or subtle shifts conviction to evade.
Alas! what can they teach and not mislead,
Ignorant of themselves, of God much more,
And how the world began, and how man fell
Degraded by himself, or whence descending?
Much of the soul they talk, but all airy
And in themselves seek virtue, and to themselves
All glory arrogate, to God give none,
Rather accuse him under usual names,
Fortune and fate, as one regardless gait
Of mortal things! Who therefore seeks in these
True wisdom, finds her not, or by delusion
Far worse, her false resemblance only meets,
An empty cloud?"

Governor Livingston—*The Bible, &c.*

Elizabethtown, 19th (September), 1789.

Sir,—I have but this day received yours of the 4th instant, and am happy to find you concur with me in sentiment, that what I thought an error in your edition of the New Testament, is so, in your opinion; and still more happy in finding you so very correct in that edition, that I have not discovered another mistake in it, though my life, by a kind Providence, hath been so prolonged as to enable me to read it more than once.

I should think it no disagreeable task to examine your proof sheets of the edition of the Bible, which you are about printing, as such a task would necessarily exact a most scrutinizing eye, and perhaps furnish by that means a fresh opportunity to discover new wonders in that most wonderful of all books, which is therefore properly styled *The Bible*, that is, by way of eminence, *the Book*. I am, however, persuaded with the Friends, that whatever light men of letters, may by their literature be capacitated to throw upon some historical

passages of it, the real spiritual meaning of the rest is only discoverable by the internal illuminations alone of the *Father of Lights*. But, respecting the correction of literal and typographical errors, I might probably be of some service, having acquired, from being accustomed in my younger years to examine the proof sheets of my own juvenile productions, but more especially by daily comparing, in the way of my profession as a lawyer, the copy with the original, a very piercing eye at discerning the least erratum. But the objection you mention against my undertaking this agreeable office, I mean the distance of place between us, is truly of great weight, almost insurmountable. To this I might add, my want of leisure in the station, to which the good people of New Jersey have, beyond my deserts, thought proper to raise me; though the latter reason may, perhaps, by the strenuous efforts of the *would-be's* in this country, to discard an old fellow at the next election for governor, be removed; and why should they not succeed, considering what a miracle it is, that any honest man should be long continued in office, after having given sufficient proofs of his honesty?

I am entirely of your mind, that the world in generalis *too wise* to seek information in those holy writings. But then *such wise men* ought to remember, that such their *worldly wisdom* is *foolishness* with God: as the preaching of the gospel is *foolishness* to *such wise men*. But I am of your opinion, and for a reason which you have not assigned, that the temple is too much occupied, as in old time, by those who sell oxen and sheep and doves; because these merchants, though Jews, gave a man for his money, if not spiritual manna, at least good beef, mutton, and fowls, whereas some of their successors ask money for words that will nourish neither soul nor body.

I am, your real friend,

WIL. LIVINGSTON.

THE FRIEND.

TWELFTH MONTH, 20, 1834.

The letter inserted to-day from William Livingston, who at the time of its date was governor of New Jersey, was handed to us by a friend, and is from a copy found among some loose papers in his possession. It does not appear from the copy to whom it was addressed, though there can be no doubt that it was written to Isaac Collins, a member of the Society of Friends, then of Trenton, in the same state, and subsequently well known as the head of a most respectable printing and publishing establishment in the city of New York.

We insert by request the two notices below; in regard to the first, we understand the *arrangements* for the exhibition have been made with deference to the views of members of our religious Society who may incline to attend.

A public examination of the Coloured Infant School under the care of the "Infant School Society of Philadelphia," will take place in the basement story of the presbyterian meeting house on Washington square, on third day, the 23d instant, at 11 o'clock, a. m.

The friends of infant instruction, and the public generally, are invited to attend.
The treasurer will be present to receive subscriptions and donations.

UNION BENEVOLENT ASSOCIATION.

The season being now arrived which is particularly desirable that the situation of the poor should be inspected, and, where it is found needful, relief afforded: the female branch of the Union Benevolent Association respectfully solicit those individuals who may be willing to co-operate with them, by acting as visitors in the respective sections, to give in their names to either of the members mentioned above. The object of the association is to elevate and better the condition of the poor, by its members visiting in their families as friendly advisers, making themselves personally acquainted with their difficulties and wants, and by means of regular habits of economy, and an efficient morality; inducing them to cherish a feeling of independence and reliance upon their own resources; when sickness or any other unavoidable distress render pecuniary assistance necessary, it is afforded in the most cautious and scrupulous manner; especial care being taken that each case shall be fully investigated, and the greatest number of comforts administered at the least possible cost. It is a common error that benevolence cannot be manifested, except in bestowing alms or giving money; but it is one of its most ennobling exercises to visit the poor, and even the vicious, and by means of their conduct, and to exert our influence to mitigate their distress and promote their welfare. To aid in this work of charity, all are invited to join. Much has been already done, and the most gratifying results have rewarded the labour bestowed. But as the field is extensive, a greater number of labourers are required.

Generally, two persons visit together, having a small section assigned to their charge, within which their care and attention are limited, and a report of their proceedings is made monthly to the committee of the district to which the section is attached.

Miss Cress, No. 1, Church alley, will receive the names of the Delaware volunteers in the first district, which extends from Vine to Market, and from the Delaware to Sixth street.

E. M. Donaldson, No. 226, Spruce street, will receive names for visitors, in the second and third districts, which together extend from Market to South, and from the Delaware to Sixth street.

Susan Ruan, corner of Ninth and Cherry streets, will receive names for visitors for the fourth district, which extends from Vine to Market, and from Sixth to Twelfth street.

Samuel Bylan, No. 206, Walnut street, will receive names for the fifth district, which extends from Market to Spruce, and from Sixth to Twelfth street.

Mary P. Moor, No. 183, Pine street, will receive names for the sixth district, extending from Spruce to South, and from Sixth to Twelfth street.

Susan H. Loyd, No. 153, Filbert street, will receive names for the seventh and tenth districts, which together, extend from Market to Vine, and from Twelfth to the river Schuylkill.

Mary C. Stevenson, in Walnut, two doors below Thirteenth, will receive names for the eighth district, extending from Market to Spruce, and from Twelfth to the river Schuylkill.

Cornelia Davidson, No. 268, Walnut street, will receive names for the ninth district, which extends from Spruce to South, from Twelfth to Schuylkill Sixth street.

Margaret Lee, S. W. corner of Chesnut and Schuylkill Fifth street, will receive names for the eleventh district, which extends from Market to Spruce, and from Schuylkill Sixth to river Schuylkill.

Anna B. Hall, No. 119, South Eighth, will receive names for the twelfth district, extending from Schuylkill Sixth to river Schuylkill, and from Spruce to South street.

Mary Clure, Pine, two doors above Seventh, or Theodoris Pitt, No. 73, South Sixth street, will receive names for visitors in Moyamensing.

Edith A. Koningmaker, No. 231, North Fourth street, will receive names for the Northern Liberties.

DIED, on fifth day evening, the 11th inst. EDWARD RANDOLPH, Jr. of this city, in the fifty-first year of his age.

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THE FRIEND.

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GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

Perils of a Dutch Crew wintering at Nova Zembla.

(Concluded from page 84.)

Repeated storms of snow, at this period, began to block up the hut without; and within, the cold was almost insupportable. While the people washed their linen, it froze immediately when taken out of warm water; nay, one side froze while the other was next the fire. They were almost suffocated from the closeness of the hut not allowing proper vent to the smoke; but the fire falling rather lower than usual for some days, ice formed two inches thick on the floor, and the beds were even covered with it. Except when cooking their provisions, the people lay constantly in bed, and then they heard such explosions among the ice at sea, as could only be occasioned by huge mountains bursting asunder, and tumbling down into a confused heap of fragments. Intense cold having stopped their clock, though additional weights were hung to it, they prepared a twelve hour sand-glass, to enable them to ascertain how the time passed.

The cold was so intense on the 6th of December, that they scarcely expected to be able to survive it. Nothing could keep them in heat: their wine froze, and they were obliged to melt it every two days, when half a pint was served out to each man. It was their only liquid except snow water; a beverage not very suitable to their condition.

Before this time, the day was so dark, that the mariners could not distinguish it from night: so that on one occasion, when perplexed by the stopping of the clock, they continued in bed, believing it was still night; and on another occasion they only knew that it was night by the moon shining brightly, and remaining constantly above the horizon.

On the 7th of December, they considered it necessary to repair to the vessel for some coal that had been left in her, and with this made a good fire in the evening, which revived them greatly. To enjoy its comfort as much as possible, they sat up late, and closed all the apertures of their hut to keep in the heat. But a seaman, already indisposed, who could bear the effect of the fire less than the

others, began to complain, and all soon found themselves attacked with giddiness; whence they could scarce stand until opening the door. In fact, he who first reached it, swooning away, fell out on the snow. Gerard de Veer, however, recovered him by sprinkling vinegar in his face, and the admission of the fresh air removed the sensations overcoming the others. The captain then distributed a glass of wine to the men to strengthen them.

The leather of the seamen's shoes was now frozen to such a degree of hardness, that they could not use them; on which account they made a kind of slippers of skins, and put several pairs of socks over one another to increase the heat. The ice stood an inch thick on the sides of the hut, and when they went out in clear weather, their clothes were whitened with frost and shining icicles. The fire was increased within, taking the precaution of leaving the chimney open, that the smoke might get vent.

Many stars being visible on a clear night, the Dutch, by an observation on the 14th of January, 1597, found themselves in 76° of north latitude. About that time the wood brought into the hut being all consumed, they began to shovel away the snow on the outside, to come at more, which, on account of the excessive rigour of the weather, was with difficulty accomplished.

Seven of their number next repaired to the ship, and found the ice had risen higher within, and that she was still fast frozen up. In the cabin they caught a fox, which was carried home and ate.

Several successive days of stormy weather confined the mariners to their hut. There they heard the foxes running over it, and, as their provisions were beginning to decline, regretted that they could not catch them. But the intense cold almost absorbed all other sensations, and they had recourse to hot stones laid on their feet and bodies, to keep them warm. However, they comforted themselves, that, as the sun was now at the lowest, he would not be long of returning to gladden them with his view. While sitting before the fire, their backs would be quite white with the frost, and, on stretching their feet towards it for warmth, their stockings would be burnt before they began to feel its influence. A cloth hoisted on a pole, thrust up through the chimney, to show the direction of the wind, immediately became stiff and inflexible.

In this way did the year 1596 terminate, and 1597 begin.

Though it proved necessary to diminish the allowance of wine, when Twelfth Night

arrived the seamen requested the captain to permit them all to make merry, with some savings of the wine, which several, instead of consuming, had stored up. Therefore, they made pancakes with meal and oil, and, soaking biscuit among wine, were as jovial as if they had been at home in their own houses in Holland.

Again visiting the ship, it was evident to them that bears of different sizes had been there, and on striking a light, and going below, they found the ice a foot higher than formerly. Almost despairing that the vessel would ever float again, they thought it prudent to spare the remaining coals, lest they might find themselves obliged to attempt navigating homewards in the open launch.

The foxes, in the next place, beginning to disappear, indicated the return of bears; for so long as the latter retreated, the former came out, and were but little seen when the bears were numerous.

On the 24th of January, the day being clear, with a west wind, Gerard de Veer, Jacob Hems Kirk, and another, went down to the sea-side, towards the south of Nova Zembla, from whence they unexpectedly saw the edge of the sun above the horizon. They hastened to impart the welcome tidings to Barentz and their other companions; but their report was discredited; for Barentz affirmed that it was too early for his return by fourteen days. The two following days being dark and cloudy, doubts of the fact were still farther entertained, and many of the people positively affirmed that it was impossible. On the 26th, a man died who had been some time sick, and next morning his comrades, with great difficulty, owing to the excessive cold, dug a grave for him in the snow, seven feet deep. Having performed the last offices to him, attended by such funeral service as circumstances would admit, they returned within the hut to breakfast. Then discoursing concerning the prodigious quantity of snow which unremittently fell in the place, they said among themselves, that, if again blocked up by it, they should find a way of climbing out through the chimney; accordingly, the captain tried the experiment, while another going out of the hut to ascertain whether he succeeded, saw the complete orb of the sun above the horizon.

The weather still remained uncertain, though the people, relieved from the tedium of perpetual night, took exercise to strengthen them. But their hut was repeatedly blocked up by snow, and to avoid the labour of always clearing it away from the door, they on those occasions found an exit by the chimney.

Bears began to return along with the sun, and one which was killed afforded at least a hundred pounds of grease, which the seamen melted for their lamp. But a number of foxes coming to devour the carcass, the apprehension of other bears being attracted hither, induced them to bury it deep under the snow. They considered it expedient to collect more wood for fuel, dragging it on a sledge as before: however, their strength being much reduced, their task was accomplished with far greater labour. Though the cold moderated for a time towards the end of February, its rigour increased about the middle of March, and on the 24th of that month, the but was totally blocked up.

At last the sea began to open, though the mariners despaired of disengaging the ship, or of rendering her serviceable for a voyage. Still she was hemmed in by ice, sometimes heaped in mountains around her: and their anxiety was increased by observing that, about the middle of March, the sea was so open, that the vessel was within seventy-five paces of it; whereas, a new frost increased the distance on the 4th of May to five hundred paces.

Thus the only means of quitting Nova Zembla seemed to consist in the launch and boat: but the 29th of May arrived before the people attempted to dig either out of the snow. However willing, their reduced strength rendered their progress slow; and after they had laboured hard, compelled them to desist: on another trial they were put to flight by a bear. Six days' work at length enabled them to put the launch in a condition to be dragged over the hard ice and snow to the ship. There they sawed off the stern, which was narrow, and built one broader and higher, so that it might be better adapted to stand the sea.

The boat was in the same way got out of the snow, and dragged to the ship, as also several sledges laden with articles from the hut. These operations occupied a long time; they were frequently interrupted, and ultimately accomplished with great difficulty, from the state of the weather and repeated dangers. Nevertheless, on the 12th of June, nothing remained but to smooth the way for the launch and boat, down to the water's edge, and drag them along on the 13th.

This being done, William Barentz, the pilot, wrote a brief recital of what had happened: that he and his companions had left Holland for the purpose of sailing to China by the north; but their ship being frozen up by ice, they were compelled, amidst many hardships, to winter ashore. The narrative he put into a musket barrel, hung up in the chimney of the hut, lest any mariners in future might experience a like adventure. The captain also thought it proper to obtain the subscription of his company to a narrative of their dangers and distresses, and of the necessity to which they were at last reduced, of hazarding a voyage homewards in two open boats.

Eleven loads of goods were in the next place dragged to the water's edge, and then William Barentz and Claes Andrisz, who had

long been sick, were drawn on a sledge from the hut to the boats. The whole company was equally divided, and one of the sick attached to each, and, on the 14th of June, 1597, after ten months' dreary residence, the mariners set sail with a westerly wind from Nova Zembla.

After undergoing innumerable hardships, the twelve surviving mariners reached Holland, and, to the admiration of the citizens of Amsterdam, appeared in their Nova Zembla apparel. The fame of their adventures was soon disseminated, and they were carried from thence, to entertain the foreign ambassadors at the Hague with a recital of what had befallen them.—*Chambers' Edin. Journal.*

CUDWORTH.

The extracts which follow are taken from the Churchman, a weekly paper published in New York. Ralph Cudworth, from whose writings they are derived, is spoken of as a learned English divine and philosopher, was born in 1617, and died, "universally respected," in 1688. He was admitted a pensioner of Emanuel college, Cambridge, at the age of thirteen. His diligence as an academical student was very great, and he afterwards became so eminent as a tutor, that the number of his pupils, it is said, exceeded all precedent. He was the author of several works, the most distinguished of which he entitled, *The true Intellectual System of the Universe*; the first part, wherein all the Reason and Philosophy of Atheism is confuted, and its Impossibility demonstrated.

"Ink and paper can never make us Christians; can never beget a new nature, a living principle in us; can never form Christ, or any true notions of spiritual things, in our hearts. The gospel, that new law which Christ delivered to the world, is not merely a dead letter without us, but a quickening spirit within us. Cold theorems and maxims, dry and jejune disputes, lean syllogistical reasonings, could never yet, of themselves, beget the least glimpses of true heavenly light, the least sap of saving knowledge, in any heart. All this is but the groping of the poor dark spirit of man after truth; to find it out with his own endeavours, and feel it with his own cold and benumbed hands. Words and syllables, which are but dead things, cannot possibly convey the living notions of heavenly truth to us. The secret mysteries of a divine life, of a new nature, of Christ formed in our hearts, cannot be written or spoken; language and expressions cannot reach them: neither can they be ever truly understood, except the soul itself be kindled from within, and awakened into the life which animates them. A painter that would draw a rose, though he may flourish some likeness of it in figure and colour, can yet never paint the scent and fragrance; or, if he would draw a flame, he cannot put a constant heat into his colours. All the skill of cunning artisans and mechanics, cannot put a principle of life into a statue of their own making. Neither are we able to enclose in words and letters, the life, soul, and essence, of any spiritual truths, and, as it were, to incorporate it in them.

"We are no where commanded to pry into these secrets; but the wholesome counsel and advice given to us is this: 'to make our calling and election sure.' We have no warrant in Scripture to peep in these hidden rolls and volumes of eternity; and to make it our first object, when we come to Christ, to spell out our names in the stars; and to persuade ourselves, that we are certainly elected to everlasting happiness, before we see the image of God, in righteousness and true holiness, shaped in our hearts. God's everlasting decree is too dazzling and bright an object, for us to set our eye upon. It is far easier and safer for us, to look upon the rays of his goodness and holiness, as they are reflected in our hearts; and there to read the mild and gentle characters of God's love to us, in our love to him and our hearty compliance with his heavenly will: as it is safer for us, if we would see the sun, to look upon it here below in a pail of water, than to cast up our daring eyes upon the body of the sun itself, which is too radiant and scorching for us. The best assurance that any one can have of his interest in God, is, doubtless, the conformity of his soul to God. Those divine purposes, whatsoever they may be, are altogether unsearchable and unknowable: they lie wrapped up in everlasting darkness, and covered in a deep abyss. Who is able to fathom the bottom of them?"

"It is a piece of that corruption which runs through human nature, that we naturally prize truth, more than goodness; knowledge more than holiness. We think it a gallant thing, to be fluttering up to heaven with our wings of knowledge and speculation; whereas the highest mystery of a divine life here, and of perfect happiness hereafter, consists in nothing but mere obedience to the Divine will. Happiness is nothing but that inward sweet delight, which will arise from the harmonious agreement between our wills and the will of God.

"I wish it may not prove some of our cases, at that last day, to use such pleas as these unto Christ in our behalf: 'Lord, I have prophesied in thy name; I have preached many a zealous sermon for thee; I have kept many a long fast; I have been very active for thy cause in church, in state; nay, I never made any question, but that my name was written in thy book of life!'—when yet, alas! we shall receive no other return from Christ but this: 'I know you not; depart from me, ye workers of iniquity.'

"The gospel now requires far more of us, than the law ever did; for it requires a new creature, a divine nature, Christ formed within us: but then, it bestows a quickening spirit, an enlivening power, to enable us to perform that which is required of us. Whosoever, therefore, truly knows Christ, the same also keepeth Christ's commandments. But 'he that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.'

"There is a flesh and a spirit, a body and a soul, in all the writings of Scripture. It is but the flesh and body of divine truths that is printed upon paper; which alone, many motifs of books and libraries feed upon; many walking skeletons of knowledge, who bury and entomb truths in the living sepulchres of their

souls, and converse only with these; men, who never did any thing else but pick at the mere bark and rind of truths, and crack the shells of them. But there is a soul and spirit of divine truth, which could never be congealed into ink, which could never be blotted upon paper; which, by a secret introduction and conveyance, passes from one soul unto another, being able to dwell or lodge no where, but in a spiritual being, in a living thing, because itself is nothing but life and spirit.

"All that Christ did for us in the flesh, when he was here upon earth, from his lying in a manger, when he was born in Bethlehem, to his bleeding upon the cross on Golgotha, will not save us from our sins, unless Christ by his Spirit dwell in us. It will not avail us to believe, that he was born of a virgin, unless the power of the Most High overshadow our hearts, and beget him there likewise. It will not profit us, to believe that he died upon the cross for us, unless, by the mortification of all our evil affections, we be baptised into his death; unless the old man of sin be crucified in our hearts. Christ, indeed, has made an expiation for our sins upon his cross, and the blood of Christ is the only sovereign balsam to free us from their guilt. But yet, beside the sprinkling of the blood of Christ upon us, we must be made partakers also of his Spirit. Christ came into the world, as well to redeem us from the power and bondage, as to free us from the guilt, of our sins. 'Ye know,' says Saint John, 'that he was manifested, to take away our sins: whosoever, therefore, abideth in him, sinneth not; whosoever sinneth, hath not seen nor known him.' Lo, the end of Christ's coming into the world! Lo, a design worthy of God manifested in the flesh!

"Oh, divine love! the sweet harmony of souls! the music of angels! the joy of God's own heart! the very darling of his bosom! the source of true happiness! the pure quintessence of heaven! that which reconciles the jarring principles of the world, and makes them all chime together! that which melts men's hearts into one another! See how St. Paul describes it, and you cannot choose but have your affections enamoured toward it: 'Love envieth not, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity; beareth all things, believeth all things, hopeth all things, endureth all things.' I may add, in a word, it is the best-natured thing, the best-complexioned thing, in the world. Let us express this sweet harmonious affection, in these jarring times: that so, if it be possible, we may tune the world into better music. Especially in matters of religion, let us strive with all meekness to instruct and convince one another. Let us endeavour to promote the gospel of peace, the dove-like gospel, with a dove-like spirit. This was the way, by which the gospel at first was propagated in the world: Christ 'did not cry, nor lift up his voice in the streets; a bruised reed he did not break, and the smoking flax he did not quench;' and yet, 'he brought forth judgment unto victory.' He whispered the gospel to us, from mount Zion, in a still voice;

and yet the sound thereof went out quickly, throughout all the earth. The gospel, at first, came down upon the world gently and softly, like the dew upon Gideon's fleece; and yet quickly penetrated quite through it: and, doubtless, this is still the most effectual way to promote it further. Sweetness and ingenuousness will more command men's minds, than passion, sourness, and severity; as the soft pillow sooner breaks the flint, than the hardest marble. Let us follow truth in love; and of the two, indeed, be contented rather to miss conveying a speculative truth, than to part with love. When, by the strength of truth, we would convince men of any error, let us wital pour the sweet balm of love upon their heads. Truth and love are the two most powerful things in the world: and, when they both go together, they cannot easily be withstood. The golden beams of truth, and the silken cords of love, twisted together, will draw men forward with a sweet violence, whether they will or not.

"Let us take heed, lest we sometimes call that zeal for God, and his gospel, which is nothing else but our own tempestuous and stormy passion. True zeal is a sweet, heavenly, and gentle flame, which makes us true for God, but always within the sphere of love. It never calls for fire from heaven to consume those who differ a little from us in their apprehensions. It is like that kind of lightning, which the philosophers speak of, that melts the sword within, but sings not the scabbard: it strives to save the soul, but hurts not the body. True zeal is a loving thing, and makes us always active to edification, and not to destruction. If we keep the fire of zeal within the chimney, in its own proper place, it never does any hurt; it only warms, quickens, and enlivens: but if once we let it break out, and catch hold of the thatch of our flesh, and kindle our corrupt nature, and set the house of our body on fire, it is no longer zeal, it is no heavenly fire, it is a most destructive and devouring thing. True zeal is a soft and gentle flame, which will not scorch one's hand; it is no predatory or voracious thing: but carnal and fleshly zeal is like the spirit of gunpowder set on fire, which tears and blows up all that stands before it. True zeal is like the vital heat in us, that we live upon, which we never feel to be angry or troublesome; but, though it gently feed upon the radical oil within us, that sweet balsam of our natural moisture, yet it lives lovingly with it, and maintains that by which it is fed: but that other furious and distempered zeal, is nothing else but a fever in the soul. To conclude, we may learn what kind of zeal it is that we should make use of, in promoting the gospel, by an emblem of God's own, given us in the Scripture; those fiery tongues, which on the day of Pentecost sat upon the apostles, which sure were harmless flames; for we cannot read that they did any hurt, or that they did so much as singe a hair of their heads.

"The sun may as well discard its own rays, and banish them from itself into some region of darkness, far remote from it, where they shall have no dependence upon it,—as God

can forsake and abandon holiness in the world, and leave it a poor orphan thing, that shall have no influence from him to preserve and keep it. Holiness, wherever it be, is something of God; it is an efflux from him, that always hangs upon him and lives in him: as the sun-beams, although they gild this lower world, and spread their golden wings over us, yet they are not so much here, where they shine, as in the sun, from whence they flow. God cannot draw a curtain between himself and holiness, which is nothing but the splendour and shining of himself; he cannot hide his face from it, he cannot desert it in the world. He that is born of God, shall overcome the world, and the prince of this world, too, by the power of God in him. Holiness is no solitary, neglected thing; it has stronger confederacies, greater alliances, than sin and wickedness. It is in league with God and the universe; the whole creation smiles upon it: there is something of God in it, and therefore it must needs be a victorious and triumphant thing."

From the "Advocate of Peace."

The Cause of Peace, a Necessary Auxiliary to the Benevolent Operations of the Age.

After some preliminary observations, the writer offers various reasons why "the church should now engage in the cause of universal peace." The extracts which follow are taken from the closing portion of the essay:

"Its influence upon the morals of the community, is another distinct reason. The expectations and the efforts of benevolence are founded upon the principle that to make the world happier it must be made better. The great object is to put a stop to vice and immorality of every description over the world. The glory of God in connection with the blessedness of man can be accomplished in no other way. But inseparable from war are vices and crimes of every name, and the wide diffusion of corrupt principles that cannot be reached, and for which there is no remedy but by its abolition. The circumstances and the very spirit of war produce them; they are the spontaneous fruits of the camp and the battlefield. The congregating of such a mass from all classes, and more especially from the lowest in the community, and the absence of all moral restraint, cannot be expected to result otherwise than in general dissipation, profligacy, and impiety. One stimulates another; the indulgence of sensual passions is an offset, a sort of reward for their privations and military restraints, while the very spirit of the employment excites revenge, retaliation, vindictive resentments, prodigality of human life, and recklessness of fatuity. The discipline of the soldier is to subordinate his physical actions to the command of his officers, and has no reference to his morals any farther than they may interfere with his trade of slaughter and blood. Courage and implicit obedience are the virtues of the soldier, and if possessed become an effectual expiation for many immoralties and crimes. A few, from the strength of their principles and the power of Divine grace, may resist the strong current of this depraved influence and maintain their moral integrity; but

they stand like Lot in Sodom—objects for the mockery and insult of the corrupted multitude. This is the natural and invariable effect of war upon the army itself. The vices that would spread ruin over any community, and the passions that would convulse and desolate any society, are here engendered and fostered. But this is only a small part of the evil. Could all the crimes and raging passions be circumscribed within the lines of the army, and the festering and putrefying vices be confined in their deadly action to the body in which they originate, it would be comparatively far less consequence. That body would die in its own corruption, but the surrounding air would still be pure, and the adjacent community free from infection. This, however, is impossible. We cannot so confine it. There is no sanitary cordon with which you can surround an army; no moral quarantine for a navy; that shall prevent the contagion from spreading out to all the villages and hamlets of the interior. The whole nation inhales something of the deadly malaria; and its moral constitution becomes in proportion less strong and healthy. The vices springing up within the camp will spread themselves around it. The war of our own Revolution, waged for so great an object, and including so much of the talents and morality, and even piety of the nation, and which we might have supposed on these accounts would have been preserved from demoralising influences, and probably was, to as great an extent as any war that was ever prosecuted so vigorously and so long, did nevertheless prove a source of immorality, and impiety, and even of infidelity, which spread farther, and wrought deeper within the vitals of the community, than all the bad influences of a century before. While we would detract nothing from the meed of patriotism, and firmness, and fidelity of those venerable men who stood forth in defence of their country, yet for years, and perhaps to this very day, we must subtract the demoralising effects of that contest, from all the benefits of both a civil and religious nature that were gained by it.²⁷

"Again—the effect upon the heathen visited by the Christian missionary, is another reason.—The spirit of hostility which reigns over the idolatrous nations, is one of the most powerful obstacles to the diffusion of civilisation and Christianity among them. The frequent inhuman and exterminating wars which they wage against each other, keep their minds under the perpetual excitement of fear, distrust, and revenge. The faithful and laborious missionary may set before them all the evils of this practice, and endeavour to awaken a sense of guilt and horror at the sufferings and sins which grow out of it; and the rude, untutored savage has a conscience which feels the force of this representation. It may and often does seem as if the softening and meliorating process was begun, by which a barbarous and idolatrous people were to become a refined, religious, and enlightened nation. But alas! a sudden cause of war breaks out, the savage spirit is again aroused, and all is wild, tumultuous excitement. Oh! how easily, when thus excited, can the partially awakened conscience be silenced from

every reproof by adducing the example of the very nations from which these missionaries came! How natural their reply, when they wish to gratify their already inflamed passions; and how disheartening to those men who still persuade and reprove, is the taunt:—'HEAL THYSELF'—cure this evil among your own countrymen before you attempt to control us.'

"A man of God may lend on any heathen shore and call their benighted and barbarous inhabitants around him, and in simple language make them understand the character and example of Jesus Christ, and the pure and peaceful principles of his gospel, and there shall not be one that will not call the tidings good, and applaud the spirit of the new religion. It is adapted to the conscience, and calculated to take hold of the sympathies of man in all places; and often has this effect upon the awakened attention of pagan and savage man been tested. Oh! could it but be added:—These principles are carried out in practice, in those lands from which I came on my visit of love to you; there the groans of the wounded and the shrieks of the dying on the field of battle are never heard; there no widow mourns the ruthless sacrifice of war, no orphan's tear tells of the agony of hopeless bereavement; but there love and joy and peace reign and smile perpetual."—Ah! that ambassador of heaven would not need the power of miracles, to awaken the most profound and admiring attention, nor any other influence but the applying grace of God to bring converts to the Lord, 'flying as clouds, and as doves to their windows.' But it must be told, for it will be known, that in the very lands where these principles have long been professed, and over those nations where they have long exerted their authority, they have never controlled the maddened passions of the people. For centuries their kingdoms have scarcely known repose, and their fields have been literally smoking with human blood. Their manner of warfare, if it be a little more refined, is to the full as bloody and destructive, or if not, where is the essential difference? We cannot wonder that a late emperor of China, who reigned over a peaceful, though idolatrous empire of millions, as he looked abroad over his quiet provinces, should say:—These infidels of Europe professing to be lovers and worshippers of a God of peace, have yet been involved in never ending wars, and covered all nations, to which they have had access, with the bones of their slaughtered inhabitants. And with this truth before him, can we wonder that he forbid the men who came from these fields of war and carnage, from setting their feet within the celestial empire. But China now lies open. Her wall of pride and commercial restrictions has crumbled and fallen. The heralds of the cross are multiplying on her borders, and resolutely pushing their way into the interior of this populous land of idolaters; and nothing throws so dark a cloud over the opening morning of her regeneration, as the knowledge that has gone before the Bible, of the cruel sanguinary spirit of those nations whose sons and daughters are now hearing its message from heaven to them. The mightiest obstacle to be overcome in

China is, not her idolatry, or her pride, or her despotism; but the deep antipathy and horror that has gone abroad over her population, of the guilt and cruelty and blood of Europe, from whence are now coming up the heralds of the gospel of peace upon their shores. If the day of her deliverance is delayed, this will have the mightiest influence in effecting it. And this hindrance to the redemption of China, and of many other benighted nations, can be best obviated at home. Let it be a fact that shall spread with the Bible, and strengthen the hands of those who carry it, that in Europe, bloody as it has been, in Europe and America, those who love the Bible, who are engaged under the influence of its spirit in sending it abroad wide as its commission, are themselves rallying under its banner of peace and love, and combining all their influence and energy for the abolition of war for ever. This will be an antidote to all past impressions; and this too will carry forward, fast as the conversion of the nations goes on, a religion whose practice as well as precept is 'peace on earth'; and whose results are no more surely 'glory to God' than 'good will to man.'²⁸

From Bunk's History of Spain and Portugal.

Justice.—Of Alhaken II. an anecdote, in the style of the Arabian Nights, is given, in an illustrative oriental manner, and of the degree to which the despotic power of the caliphs was tempered by circumstances, to be omitted. The caliph had been tempted to possess himself by force of a field adjoining the gardens of his favourite palace, which offered a beautiful view of the city, and which the owner refused to sell. The despotic proprietor applied to the ministers of justice. The *cafi* of Cordova heard his complaint, mounted his mule, and rode into the royal garden, where he found Alhaken enjoying his new acquisition. The *cafi* dismounting, asked permission to fill a sack with the earth. The owner granted, and the judge next besought the monarch's help to place the full sack upon the mule. Alhaken, imagining so strange a request must be calculated to produce some amusing pleasantry, readily complied, but could not lift the burden. The *cafi* then solemnly said, 'Prince of the Faithful, the sack thou canst not lift contains but a small portion of the field thou hast usurped. How wilt thou bear the weight of the whole field upon thy head before the judgment seat of God?' The argument was conclusive. The caliph thanked his monitor for the lesson, and restored the field, allowing its splendid pavilion to remain standing by way of damages.²⁹

Fidelity.—Ferdinand Narvaez, commandant of Antequera, stood in the foremost rank of Castle's adventurous frontier governors. One day a party of his men had been out upon a marauding expedition into the hostile territories, brought home with them a young Moorish cavalier, handsome in person, and splendidly attired, whom they had surprised alone. The captive declared himself the son of the *alcayde* of Ronda; and the burst of tears accompanying his words astonished Narvaez, an altogether unbecoming man of so gallant a warfare as that *alcayde*. The young Moor explained that he wept, not his captivity, but the disappointment of his dearest hopes; that he loved the daughter of a neighbouring *alcayde* who had promised to wed him secretly that very night. 'Flight me your word to return,' said Narvaez, 'and you are free to visit her.' The youth stood beneath his lady's window ere dawn, and told her that he was a prisoner, that he had come only to bid her an eternal farewell. The maiden replied, 'Can I live free whilst thou art a prisoner? My lot must be one with thine; and the contents of this sacklet will ransom us both, or support us in captivity.' Before the shades of the next evening fell, the youth and maiden presented themselves to Narvaez; and he, touched by their love and fidelity, released them and escorted them in safety to Ronda.³⁰

For "The Friend."

LEWIS'S REPLY.

(Continued from page 86.)

The portions of the Reply contained in the last and present number of "The Friend," afford such a clear and satisfactory exposition of the views of the Society respecting the light of Christ, that I suppose no apology can be necessary for the space they occupy in the paper. One important object is to diffuse our doctrines among other professors, as well as within our own pale. But a small portion of the readers of this journal (and it is read by many not of us) can have seen the Reply, and we trust the manner in which the various subjects are treated, will be both acceptable and instructive. No point of Christian doctrine can be of more immediate consequence than a thorough belief in an internal and supernatural guide, which "sticketh closer than a brother," and as it is steadfastly followed, leads with certainty and safety through the wilderness of this world. The Holy Scriptures are a rich blessing to us; but it is only this inspeaking word of grace which can give us saving faith in the Lord Jesus, and in the precious promises recorded in those sacred writings. It alone can enlighten man's dark heart to see his fallen and sinful state, even though he possess the Scriptures. They are only savingly and effectually applied to his condition by the Spirit of the Redeemer. As he can have no quickened sense of his degraded situation, but as this gives it, so he cannot possibly take one step out of it, without the faith and strength which it imparts. This is the eye-salve which anoints the blind eye, and confers sight—it is the voice of the true Shepherd which invites us to take up the cross and follow him. Through submission to it we experience the spiritual baptism which destroys the chaffy sinful nature, and sanctifies the soul. It is only by walking in this divine light that we can have true "fellowship one with another," and know "the blood of Jesus Christ to cleanse us from all sin." This doctrine was delivered to the primitive Christian church by the apostles. John, the beloved disciple, frequently insists upon it. "Again," he further says, "a new commandment I write unto you, which thing is true in him and in you, because the darkness is past, and the true light now shineth." So prevalent then was this faith, that he adds, "He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." "If ye live in the Spirit," says Paul, "walk in the Spirit." Again, "If our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory

of God, in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."—2 Cor. iv. 3—7.

S.

Those gentle intimations of duty, or convictions for sin, which we at all times experience, are by many supposed to be something very different from the admonitions of the Spirit of Truth; and are therefore disregarded or explained away by a reference to some unknown influence, or imaginary association. Now we do not say that every impression which the mind perceives without understanding it, is a divine intimation, but we do say, that those impressions which we consider as of divine origin, are frequently so gentle, as to be readily overlooked. We do not imagine that we are favoured exclusively with the openings of divine counsel, but we attribute to this source what many others mistake for the unexplained and unimportant operations of the mind itself.* As in natural science the same phenomena are frequently accounted for by different theories, so it is in the case before us. But we observe in the former, that a theory which explains a phenomenon by referring it to its true principle, serves as a basis, or adds a link to the chain of other discoveries, while a false theory only darkens what it professes to explain, and leads to no useful result. Thus, though Des Cartes as well as Newton, was acquainted with the revolutions of the planets, yet the former accounted for them by a system of vortices, an explanation which led to no ulterior discovery, while the theory of Newton, being founded in truth, furnished the means to unravel, and subject to calculation, the whole complex system of the planetary motions. So if we regard any secret intimation which is really divine, as a mere childish fancy, we can scarcely fail to neglect it; but if we refer it to its true cause, we are much more likely to regard it with serious attention and be made acquainted with its saving effects. As both the senses and the intellect are rendered more acute by constant exercise, so the spiritual faculties, by reason of use, become more capable of discerning between good and evil. It is by attending to the motions of wisdom, or the manifestations of divine light in its smaller appearances, that we can become partakers of its greatest benefits; for they only who are faithful in a little have reason to expect that they shall be made rulers over more.

A correct theory is, therefore, of incalculable importance in religion as well as in science. Now the theory which we espouse, is not only supported by the direct testimony and general tenor of the Holy Scriptures, but is confirmed by the experience of thousands. For those who make it their constant care to seek for divine counsel in the secret of the soul, and to regard with reverence the openings of the word of life as inwardly manifested, do find to their unspeakable consolation, that there is a

* The communication of motion from one body to another, is as inexplicable, as the communication of divine influences. We know nothing of force, any more than we do of grace, except by their effects.—Gregory's Letters.

capacity afforded to distinguish between the suggestions of their own imagination, and the teachings of the Spirit of Truth. They find the Scripture declaration verified in their experience, that "the path of the just is as the shining light, which shines more and more to the perfect day." But when this gentle voice is rejected and despised as a mere phantom of the imagination, it is known only as a light shining in darkness, which the darkness neither comprehends nor regards. Hence it is, that though all have heard, in a greater or less degree, the voice of the true Shepherd, yet many remain unenlightened by it. For the testimony is yet true, "As many as received Him, to them gave he power to become the sons of God."

But the reviewer considers enthusiasm as the necessary consequence of a practical belief in the doctrine of the inward light. It may be observed, that his reasoning, if reasoning it may be called, against the present existence of divine inspiration, would have been just as good in the days of the apostles, as it is now. The consequences of this belief are not peculiar to the present age, but must arise, if they arise at all, out of the nature of the case, and the character of the human mind. The conclusion would then be, that divine inspiration was never to be trusted as an unerring guide, and that those who believed in it must always have been enthusiasts. If, then, the Scriptures owe their excellence and their authority to their being given by divine inspiration, what, upon the reviewer's theory, are we to think of them? Does he not, by the blow aimed at the doctrine of the inward light, inflict a deadly wound upon the whole system of revealed religion? What would the most confirmed deist demand, which our professed advocate of Christianity has not conceded.

The reasoning of the Apostle Paul has scarcely left us any alternative between absolute deism and the full admission of the doctrine for which we contend. "For what man knoweth the things of a man but the spirit of a man which is in him? Even so the things of God knoweth no man but the spirit of God. Now we have received not the spirit of the world, but the spirit which is of God, that we might know the things which are freely given us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them because they are spiritually discerned." 2 Cor. ii. 11—14. This passage not only refutes the reviewer, but shows the ground of his opinion.

The assertion that the inward light has in the theory of Friends "an office assigned to it which makes it paramount to God's word," is far from being a clear representation of the subject. If we attach to the expression, the meaning which Friends give to it, the question of paramount authority cannot possibly arise. For according to them, Christ is the Word of God. Rev. xix. 13. "The same which was in the beginning with God, and was God; in whom was life, and the life was the Light of

men." But the reviewer, I suppose, applies the term to the Scriptures. The force of his censure, then, depends upon the admission of two hypotheses, not distinctly expressed, though necessarily implied. First, that the inward light is mere imagination, some whim or fancy that may happen to strike the mind; an hypothesis which depends entirely upon his own unscriptural dogma, that "the days of inspiration have long since gone by." But the office which Friends assign to the inward light is no other than what the Scriptures assign to the Spirit of Truth. Their doctrine applies to "the true light which lighteneth every man that cometh into the world." John, i. 9. If any mistake the suggestions of imagination for the revelations of the divine spirit, (and Friends have never denied that the hasty and inconsiderate may fall into such mistake), the error no more proves the fallacy of the doctrine, than the mistakes in Joseph Scaliger's pretended mathematical solutions, prove the fallacy of mathematical demonstration.

His second implied hypothesis is, that the inward light may lead to conclusions incompatible with Scripture testimony. Now we must remember, that the censure cast upon Friends for assigning the office they do to the inward light, is applied without distinction to each of his suppositions as to what this light is, and consequently to that of its being the Holy Spirit. But how can they give too much authority to the dictates of the Holy Spirit? Or how can an authority paramount to Scripture testimony, assigned to the Spirit of Truth itself, derogate from the authority of Scripture, unless they disagree? And to suppose a disagreement, is to suppose either that the Spirit of Truth will lead into error, or that the Scriptures are erroneous. Now Friends have always held, that the Holy Scriptures were given by divine inspiration, and that they never are contradicted by the Holy Spirit in the mind of man; but on the contrary, that this spirit, when received and attended to, affords the most clear and satisfactory evidence of their truth. George Fox informs us, that when *he had openings**, they answered to the Scriptures—that he had great openings in the Scriptures, and they were very precious to him. Journal, Vol. I. pp. 7—23. In his preaching, his epistles, and his arguments with those who opposed him, he always appealed to the testimony of Scripture in support of his doctrines. Barclay observes, "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 judging and test. We shall also be very willing to admit it as a positive maxim, that whatsoever any do, pretending to the Spirit, which is contrary to the Scriptures, be counted and reckoned a delusion of the devil. For as we never lay claim to the Spirit's leadings, that we may cover ourselves in any thing that is evil; so we know that as every evil contradiceth the Scriptures, so it doth also the Spirit in the first place, from which the Scriptures

came; and whose motions can never contradict one another." Apol. p. 8.

In what school of theology our reviewer's studies were prosecuted, I am at a loss to conjecture, when I reflect, that not only the writers of the Scriptures, and the fathers, so called, of the Christian church, as Augustine, Clement Alexandrinus, Tertullian, Gregory, &c. but the modern reformers, Luther, Melancthon, Calvin, and others, supported the doctrine which he so unceremoniously condemns. Those who believe that inspiration has ceased, are much more likely to depend upon their *trained* preacher, and admit, without examination, the doctrine which he may deal out, than those who believe that a measure of the Spirit of Truth is given to every man to profit withal; that this is a spirit of judgment to them that sit in judgment; and that under its influence the ear trieth words as the mouth tasteth meat; and that they who do the will of our heavenly Father, shall know whether the doctrine they hear is from him, or whether the preacher speaks of himself.

(To be continued.)

GEORGE WHITEHEAD.

(Continued from page 46.)

It was in the year 1656, that George Whitehead obtained his liberty from the cruel imprisonment which he had so long suffered, and though then only in his twentieth year, the privations and hardships he endured, neither shook his constancy, nor lessened his ardour. Previous to the commencement of winter in that year, he visited Friends in London, where he had good service in the ministry, preaching the gospel in demonstration of the Spirit, and with power. From thence he proceeded through Essex and Suffolk, and after a meeting at Saffron-Walden, while he was resting at an inn, a bailiff and constable came and dragged him away, and set him in the stocks, where he was detained until some time in the night, without any charge being made against him, or any warrant for their arbitrary proceedings. At Nayland, he had a meeting, but the common people were so rude, that they would not suffer the meeting to be held quietly within doors, threatening to pull the house down. Friends therefore removed into a meadow on the edge of the town; "where," says George, "I had a good and full opportunity to declare and demonstrate the living Truth, with power and dominion given me of God, whose power was over all, and came so over the meeting, that it was quiet, though it held for near three hours together, and the season somewhat cold.

"That morning before the meeting, the Friend of the house where it was appointed at Nayland, came to me weeping, and under trouble, poor man! because some wicked fellow of the town had threatened to kill me, if I had a meeting there. I pitied the man, for that he had let in such fears from their cruel threats, and told him, I did not fear them; I was given up in the will of God, in whose hands my life was, and they should do no more than he permitted them; and I

doubted not but the Lord would restrain them, and their envy and 'wicked purposes; and I would not disappoint the said meeting, nor alter the appointment thereof. So I encouraged the poor Friend against his fears; and the Lord appeared for me both in his service, and in my own and friend's preservation, by his divine power; that giving us dominion, and a quiet meeting; as before related. Let the dominion, glory and praise, be ascribed and returned to Him for ever!"

He then proceeds to relate the circumstances attending a scene of cruel persecution which has rarely been surpassed, which I shall give nearly in his own words, viz:—

"After a few weeks the Lord again laid a concern upon me to have another meeting at Nayland aforesaid, which accordingly was appointed at the same Friend's house where the first was. But this second meeting was held in his yard, or little orchard, unto which divers Friends of Colchester, and other places in Essex and Suffolk, came. After we had for some time waited upon the Lord in silence, I was moved to stand up on a stool, and preach the everlasting gospel, and to testify against sin and wickedness, against the beast and false prophet, against the devil's persecuting power and ministry, &c. After I had for a considerable time declared the Truth in the meeting, a person, a pretended gentleman, came rushing in with a constable and rude company, and with violence pulled me down; and some of them, with the constable, had me to Assington, to our old adversary, John Gurden, who presently began to threaten me. I desired his moderation to hear me before he passed judgment: 'You are a moderate rogue,' said he. 'Moderate rogue!' said I, 'such language doth not become a justice of peace, especially one professing Christianity.' He in great fury highly threatened me, by which I apprehended he then designed to lay me fast in jail again; as he had caused several of us deeply to suffer: after his angry threats, he returned into his parlour, where his son and the priest of the parish were to consult.

"In the interim I sat in his hall, waiting upon the Lord, and some Friends with me; and then I secretly breathed in spirit, that if it might stand with his will, He would not then permit that persecutor to send me to Bury jail, where I and others had so lately, and for a long time, deeply suffered; for his malice ended not in that hard imprisonment of ours. Whereupon the Lord was pleased to answer my desire, and immediately to show me that he should not send me to prison, but cause me to suffer by stripes; whereupon I was greatly refreshed, strengthened, and given up in the will of the Lord, patiently to endure that punishment the invidious persecutor was permitted to inflict upon me, it being for Christ's sake, and his gospel truth; wherein I had great peace and strong consolation in Him for whose sake I suffered.

"Being soon called into the parlour before the said John Gurden, and his son Robert, I was examined by divers questions, as of my name, country, and reason of travelling

* This word was used by him to indicate the revelations of divine truth, which he believed were often made to him.

abroad, &c. Unto which I gave particular answers, and plainly told him and those present, how God would overturn them, and take away their power who were persecutors and oppressors of his servants, or seed; and withal, that God would limit him, *i. e.* John Gurden, that he should not effect all his evil designs, or purposes. Whereupon deridingly he bid: 'Go, quake.' I said: 'Dost thou then despise quaking?' He answered, 'Yes; I do despise quaking.' I said: 'Then thou despisest that which the word of the Lord hath commanded.' 'How prove you that?' said he. 'Bring me a Bible,' said I: a Bible being there, I showed him Ezekiel xii. 17, 18. 'Moreover, the word of the Lord came to me, saying: Son of man, eat thy bread with quaking, and drink thy water with trembling, and with carefulness.' Whereupon he could not vindicate his despising quaking.

"His clerk took part of my examination in writing as he ordered him, which being read, John Gurden required me to sign it. I signified that it was deficient, or lamely taught: howbeit, he urged me to sign it. Then I took pen, and began to write my exception against the deficiency of the relation, intending to sign the same at the bottom; but John Gurden plucked the pen out of my hand, and said, I should write nothing but my name, which I positively refused; saying, if he would not suffer me to write my distinction, he ought not to impose upon me to sign a relation, which was but in part true.

"When thus treated, and being ordered to withdraw into the hall, John Gurden and his son directed the clerk to draw up a warrant, to have me severely whipped next day at Nayland; being the town where I was taken and haled out of the meeting. John Gurden came out to me into the hall, and highly threatened me again, having a law book in his hand, which I took to be Dalton's justice of peace, and there read some abstract of an ancient statute, or law, against vagrants, sturdy beggars, idle and dissolute persons, loiterers, pedlars, tinkers, &c., with the penalties, &c., intimating to me, that they had ordered me to be whipped at Nayland; and if I came again into that country I should be branded in the shoulder for a rogue; but if I came the third time, I should be hanged. I answered: 'I am no such person as thou hast mentioned; thou art an old man, and going to thy grave; thou dost not know how soon the Lord may put an end to thy days, and disappoint thee of thy evil designs against me: however I fear not thy threats; if the Lord whom I serve require my return into these parts, I must obey Him.' 'I know I am an old man,' said he. 'Aye,' said I, 'thou art old in iniquity; it is high time for thee to repent.'

"I was called to hear their warrant for my punishment read, and the constable to have his charge of execution given him, which being read, Robert Gurden charged the constable to see their warrant executed upon me to the purpose, at his peril.

"The warrant being signed and sealed by the father and the son, I was returned back

to Nayland, in order to endure the execution thereof the next day. So that night I lodged at a public house, where I rested quietly in much peace.

“A COPY OF THE WARRANT AND FASS.

“To all constables, and all other officers whom it may concern, and to every of them.

“Be it remembered, that one George Whitehead, a young man about twenty years of age, who confesseth himself to have been born at Orton in Westmoreland, being this present day found vagrant and wandering at Nayland, in this county, contrary to the laws of this nation, and being thereupon brought before us, two justices of the peace for this county, is by us ordered to be openly whipped at Nayland aforesaid, till his body be bloody, as the law in such case enjoineth. And he is to pass thence from parish to parish, by the officers thereof, the next way to Orton aforesaid, before the first day of June next ensuing. Dated at Assington, in this county of Suffolk, the first day of April, 1657.

"The said warrant was, the next day after its date, put in severe execution by a fellow, whom the constable got to do it. When the constable had stripped me above the waist, which he could not persuade myself to do, but I let them act their own cruelty, the fellow with a long sharp whip, laid on so violently, that thereby he cut and wounded both my back and breast with long stripes, tearing the skin and shedding blood, till some people erred out to stop him; for there was a great number present, it being in a public place, like a market place, in the street; and many went to see their cruelty; yet, by the Lord's power, I was enabled cheerfully to bear it all with patience, great comfort, and rejoicing, even in the very time of the execution; whereby many were amazed and smitten. How many stripes I had, I do not well know, but remember that the marks thereof were to be seen a long time after, both on my back and breast.

"It is also very memorable to me, how wonderfully the Lord, by his divine power, supported me, even at that very instant, while they were inflicting their cruelty and punishment upon my body; that even then my spirit was raised, and my mouth opened to sing aloud in praises to the Lord my God, for that He counted me worthy to suffer for his name and truth's sake.

"When the hand of the executioner was stayed from beating me, by the cry or call that was made to stop him, I told the people that it was a proof of a minister of Christ, patiently to endure afflictions, persecutions, stripes, and imprisonments, according as the holy apostle testifies: 'Approving ourselves as the ministers of God in much patience, in afflictions, in stripes, in imprisonments, in tumults, &c., as expressed more fully, in 2 Cor. ch. vi. And withal while I stood with my stripes and wounds naked before them, I told the officers concerned, that if they had any more to lay upon me, I was ready, and given up to suffer, it being in the cause of Christ, for conscience' sake. I may not for-

get the wonderful power, aid, and comfort, which the Lord afforded me in that suffering condition.

"The said execution against me, and the solemnity attending it being over at Nayland, I took my horse, and was accompanied out of the town by the constable and others, towards Sudbury, to which town the officers with their said warrant and pass attended me.

"The next day I was passed away from constable to constable, through Clare and Havehill, into the edge of Cambridgeshire. In Clare, when the warrant was produced to pass me forward, as ordered, several persons took great notice of me, and seeing me have a pretty good horse, and well habited, some said this young man does not look like a vagrant.

"In the edge of Cambridgeshire, we met with a constable in the field, at the harrow, &c. And it being about nine miles to another constable, toward Cambridge, he thought it was too far for him to go with me. I said, he need not trouble himself, I knew what way to go; he then freely delivered me the warrant, it drawing toward night; whereupon I returned alone to find some town where I might lodge; so I rode about five miles that evening, to a town called Steeple Bumsted, as I remember, in Essex, where I got lodging at an inn: but the innkeeper being drunk, and understanding I was one called a Quaker, I heard him say, 'I'll kick him from stile to stile; yet the next morning being more sober, when I paid for what I had, he parted friendly with me.

"Then I rode to Halesstead and Coggeshall, and after that to Colchester, and had divers good meetings there and in those parts, and at Sudbury, and near Nayland aforesaid; the country being alarmed and awakened by my suffering, the people were the more stirred up to come to meetings, and to see and hear the young man that was so cruelly whipped at Nayland; and many were tenderly affected and convinced, and the truth of our testimony was the more spread and prevailed; so that the dark wrath of man turned to the praise of God; and I had great joy and consolation in Christ Jesus, my Lord, for whom I was freely given up to suffer; and He did powerfully sustain and stand by me therein; glory to his name, and dominion be to him. For ever!"

(To be continued.)

For "The Friend."

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars, for ever and ever."—Dan. xii. 3.

The subjoined extract from a letter, written in the twenty-fourth year of his age, exhibits the faithfulness of his principles in which William Penn commenced his career: it is taken from the author's life in the folio volume of his works.

His ardent pious mind could not be silent when he believed a soul was in danger of losing its immortal inheritance, purchased by the precious blood of our holy Redeemer.

His magnanimity and love for the blessed cause of truth and righteousness, was paramount to the delusive flatteries and vain compliments of that day, and which are still too conspicuous among the votaries of fashion. There are some too, in our day, who, though sensible of the evils of dissipation, will make no effort to check its baleful influence, or extend Christian love and admonition to those that are laying aside the precepts of the gospel, and preferring the vanities of time to the riches of eternity. Such as these, although they would feel compunction for joining in frivolous amusements, yet when invited so to do by their more fashionable friends, will offer excuses, and send their regrets at not being able to join with them, when the real poignancy of their regret should be that they have used the word in hypocrisy, rather than observe the exhortation "Speak ye every man the truth to his neighbour."

It is greatly to be feared that folly and fashion have allured, with their varied baits, from the paths of rectitude and peace too many precious youth, and lulled them into a false security, and to whom the language of the prophet may be lamentably applicable.

"Because thou hast forgotten the God of thy salvation, and hast not been mindful of the Rock of thy strength; therefore shalt thou plant pleasant plants, and shalt set it with strange slips: In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: but the harvest shall be a heap in the day of grief and of desperate sorrow."—Isaiah xvii. 10, 11.

Navy Office, 10th of 5th mo. 1668.

My friend, how much may it import the welfare of thy immortal soul to reflect upon that course of life and way thou art now walking in, before an evident stroke from heaven call thee hence, and send thy so much indulged flesh and blood into the grave, an entertainment for no better than noisome worms? I beg thee, as ever thou wouldst be saved from that unspeakable anguish, which is reserved for worldlings, and from whence there is no redemption, to keep thyself from those vanities, follies and pollutions which unavoidably bring that miserable state. Alas! how incongruous, or unsuitable is thy life and practice with those holy women of old, whose time was mostly spent in heavenly retirements, out of that rattle, noise and conversation thou art in, and canst thou imagine that those holy men recorded in Scripture, spent their days as do the gallants of these times? Where is the self-denying life of Jesus—the cross—the reproach—the persecution, and loss of all—which he and his suffered, and most willingly supported, having their eyes all fixed upon a more enduring substance? Well my friend, this knowing, and by these shalt thou be judged, and in it I am clear, that as without holiness none can see God, so without subjection to that spirit, light, or grace in the heart, which God in love hath made to appear to all, "that teacheth to deny all ungodliness, and worldly lusts, and to live soberly, righteously, and godly in this present world." I say without subjection hereunto, there is no attaining to that holiness which

will give thee an entrance into his presence, in which is joy and pleasure for ever. And examine with thyself, how remote thou art from the guidings and instructions of this Spirit of grace, who canst countenance this age in frequenting their wicked and vain sports, plays, and entertainments, conforming thyself to ridiculous customs, and making one at idle talking and jesting wheresoever thou comest, not considering thou shalt account with the dreadful God for every idle word. And let all thy frolic associates know their day is hastening, in which they shall not abide the presence of Him that sits upon the throne. It will be a time of horror, amazement, and distress. Then shall they know there is a righteous holy Judge of all—as for thee, with pity is thy condition often in my thoughts and often is it my desire that thou mayst do well. But whilst I see thee in that spirit which savours of this world's delights, ease, plenty, and esteem, neglecting that one thing necessary, I have but little hopes. However, I could not let this plain admonition pass me; and what place soever it may have in thy thoughts, I am sure it is in true love to that which shall be happy or miserable to all eternity; I have not sought fine or chining expressions, the gravity, the concernment, and nature of my subject, admits no such butterflies.

In short, be advised, my friend to be serious, and ponder that which belongs to thy eternal peace; retire from the noise and clatter of tempting visibles; to the beholding Him who is invisible, that he may reign in thy soul God over all, exalted and blessed for ever.

Farewell, I am they well wishing real friend,

W. P.

PAUL BEFORE AGRIPPA.

The son of Herod sat in regal state
Fast by his sister-queen—and mid the throng
Of suffle courtiers, and of Roman guards,
Gave solemn audience. Summoned to his bar
A prisoner came,—who, with no flattering tone
Brought incense to a mortal. Every eye
Questioned his brow, with aweful eagerness,
As there he stood in bonds. But when he spoke
With such majestic earnestness, such grace
Of simple courtesy—with fervent zeal
So boldly reasoned for the truth of God,
The ardour of his heaven-taught eloquence
Wrought in the royal bosom, till his pulse
Responsive trembled with the new born hope
"Almost to be a Christian."

So, he rose,
And with the courtly train swept forth in pomp.
"Almost?"—and was this all,—thou Jewish prince?
Thou listener to the ambassador of Heaven—
"Almost persuaded!"—Ah! hadst thou exchanged
Thy trappings and thy purple, for his bonds
Who stood before thee—hadst thou drawn his hope
Into thy bosom, even with the spear
Of martyrdom—how great had been thy gain.

And ye, who linger while the call of God
Bears witness with your conscience, and would fain
Like King Agrippa follow,—yet draw back
Awile into the vortex of the world:
Perchance to swell the board, which death shall sweep
Like driven chaff away, 'mid stranger hands,
Perchance by pleasure's deadening opiate lulled
To false security—or by the fear
Of man constrained—or moved to give your sins
A little longer scope, beware!—beware!
Lest that dread "almost" shut you out of Heaven.

L. H. SIGOURNEY.

THE FRIEND.

TWELFTH MONTH, 27, 1834.

We have received the first number of the "American Advocate of Peace," a monthly publication, to which we have before advertised, edited by C. S. Henry, and printed at Hartford for the Connecticut Peace Society. In respect both to matter and manner, this number does not fall behind either of the former, and confirms that favourable impression we had already imbibed of the talent and zeal with which the work was likely to be conducted. We have to-day given some extracts from one of the articles it contains, and have pencil-marked other portions for future use. It may be permitted us, perhaps, without being thought intrusive, once more to urge upon Friends as worthy of consideration, how far it may be right for them to encourage this publication, employed as it is in support of principles, in the dissemination of which, we, as a religious Society, have so long been engaged. For the satisfaction of those who may desire further information on the subject, we subjoin the following from the prospectus:—

"This publication is issued on the first days of June, September, December, and March. It will contain at least 48 pages to each number. Price to subscribers one dollar a year, payable on the delivery of the first number. One copy of the work will be furnished gratis for three subscribers: two copies for five subscribers; and for ten subscribers or more, one copy for each subscriber. Peace societies, or individuals, taking 10 copies or over, will be entitled to 50 per cent. discount."

We feel a continued solicitude, as we doubt not do most of our readers, in relation to the operation of the great abolition measure in the British colonies. Even clogged as it is, with the apprenticeship system, we have cherished the hope that ultimately it would work well, and this hope still survives, notwithstanding there have appeared at different times in the newspapers, accounts of a character similar to what follows.

"From the Kingston (Jamaica) Chronicle, Nov. 28.

"We understand that very unpleasant accounts have been received from St. Ann's. The nature of them we have not yet heard, but it appears that they were considered of such importance by the governor, as to require him to despatch an express with orders. It appears to us quite clear, that the executive has received 'instructions' from the Colonial Office, not to adopt any strong or vigorous measures, until blood be actually shed. Be this as it may, the day of retribution is approaching, and ministers will be compelled to yield to the demands of the colonists.

"Since the writing of the foregoing, we have been informed that the apprentices on two estates in St. Ann's (one of them named Windsor,) have struck work, and are at this moment in a state of rebellion."

A teacher is wanted for the boys' writing school at Westtown. Apply to Thos. Stewardson, Arch, near Fourth street.

MARRIED, at Friends' meeting, Woodbury, on sixth day, the 5th of 11th mo, SAMUEL BORTON, of Scull town, N. J. to HANNAH M. SAUNDERS, of the former place.

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For "The Friend."

CONTRIBUTION, NO. 4.

"Learn from yon orient shell to love thy foe
And store with pearls the wrist that brings thee wo."

Whilst treating on the molluscous animals, and showing the many ways in which they minister to the wants or pleasures of mankind, it may not be amiss, though not strictly within the line of our subject, to say a few words in relation to pearls. These curious and beautiful productions of nature, though not strictly belonging to the mollusca, yet they are so intimately connected with them that it seems but an easy and natural step to pass on to their consideration at this time. Pearls then are not as some of the old poets supposed,

"Rain from the sky
Which turned into pearls as it fell in the sea."

But are the result of a natural or disordered secretion from certain kinds of shell fish.* The East Indian berbes or pearl oyster, is noted, as its name would imply, for these productions. The common oyster, the mussel, and several kinds of bivalves also occasionally produce pearls more or less perfect: but the finest and largest are said to be produced by *Melegrina margaritifera*. Some of the Indian pearls, which are considered superior to all others, sometimes grow to a considerable size and have been found as large as a pigeon's egg; pearls of this size, however, are very rare and immensely valuable. The true shape of this gem is a perfect round, though they are more often found of other figures, frequently pear-shaped; they are then considered less valuable, and are chiefly used as ornaments for the head and ears, &c. Pearls have been known, and highly prized from time immemorial, and although they have a very beautiful and delicate appearance, with a remarkably soft and luminous lustre, yet they seem to consist of nothing more than common carbonate of lime. These "gems of the ocean," are commonly found either lying

* The celebrated French philosopher Reaumur supposed, and this seems now to be the received theory, that pearls are formed from a juice extruded from some ruptured vessel, and confined among the membranes of the oyster, where in the course of three or four years it solidified and changed into a pearl.

loose in the shell of the bivalve—contained within its body, or attached to the internal surface of one of its valves. Among the ancient Romans pearls were held in great estimation, and considered inferior only to the diamond itself; incredibly large sums were sometimes paid for the largest and most valuable kinds; and it is recorded that Julius Cæsar presented Servilia, the mother of the celebrated M. Brutus, with one which was said to be worth more than forty thousand pounds. And it is stated by Pliny, that the notorious Cleopatra, at a feast with Mark Antony, swallowed one dissolved in vinegar which was estimated at upwards of eighty thousand pounds. Such was the passion of the extravagant and luxurious Romans in the days of their effeminacy, for every article of luxury or pleasure, and so many of her profligate citizens had little other employment than to squander upon idle and extravagant decorations, or in costly feasts, and games, their great wealth, that new avenues to pleasure, and new and rare articles of luxury were continually and earnestly sought for. "After the conquest of Egypt by the Romans, the trade to India and the East afforded a plentiful supply of rare and costly exotics. From the earliest ages some intercourse had subsisted between Mesopotamia and the banks of the Euphrates, and the parts of Syria and Palestine near the Mediterranean, of which, the migration of Abraham from Ur of the Chaldees to Tichem, is a convincing proof." As this intercourse increased, the possession of this station became an object of such importance that Solomon built a fenced city there; its Syrian name Tadmor, and its Greek one, Palmyra, are both descriptive of its situation as a spot adorned with palm trees. This town afterwards became the great emporium of the trade carried on by the Romans with the eastern nations, a large and lucrative branch of which was the commerce in pearls and precious stones from India.* Such then was the once proud, and affluent, and beautiful Tadmor of the wilderness; and although its glory has long since departed, still, according to travellers, its present state "pleads haughtily for past glories," and rising like an island out of a vast plain of sand, presents its magnificent ruins, which in splendour and extent, and some of them in elegance, were not unworthy of Athens or of Rome in their best days. "The Arabs of the desert now pitch their tents amid the ruins; and at Palmyra, as well as at Balbec, thousands of little lizards

* As early as the days of Salomon we read of the trade carried on by the Phœnicians of the ancient cities of Sidon and Tyre, a very profitable part of which, it is said, was that of procuring pearls and other gems from the Indian seas.

crawl over the walls, the ground, and stones of the ruined buildings."—*Wood's Ruins of Palmyra.*

The principal pearl fisheries among the ancients were in the Red Sea, the gulf of Persia, and the Indian ocean; the pearls from the former place, were the most prized as superior in size and lustre. Almost every water in Europe has, however, at one time or another, been searched for these gems, and it is recorded by Suetonius, that the chief motive which induced Cæsar to attempt the conquest of Britain, was some marvellous accounts of the pearls which were to be found in her waters; and although in this respect he must have been sorely disappointed, yet it is said he carried back with him to Rome a magnificent buckler made of British pearls. English pearls, however, have always been considered inferior both as to size and colour; good pearls were occasionally found in a species of English mytilus, but too rarely to warrant the search; hence her rivers are not now fished.

In the last century several valuable pearls were found in the rivers of Tyrone and Donegal, in Ireland; one of these weighed 36 carats, and was valued at 40*l.*; and another came into the possession of Lady Gleanly, who wore it in a necklace, and refused eighty pounds which was offered for it by the Duchess of Ormond.—*Pennant's British Zoology.*

Pennant, in his tour in Scotland, mentions a fishery in the vicinity of Perth, from which £10,000 worth was sent to London, between the years 1761 and 1793, but by this indiscriminate destruction the fishery was soon exhausted. Several instances of the value of pearls in latter times are related in Rees's Cyclopædia. One in the possession of Philip II. of Spain, was valued at 14,800 ducats; and one of a pear shape, belonging to the Emperor Rudolph, called the incomparable, weighed 30 carats; and a third, mentioned by Tavernier, in the hands of the emperor of Persia, was bought, in the year 1633, of an Arab, for one hundred and ten thousand four hundred pounds sterling.

"On the discovery of America the traffic in pearls passed to the shores of the western world; the pearl oyster beds were sought out; and cities rose into splendour and affluence in their vicinity, all supported by the profit of these sea born gems. It appears that till 1530 the value of the pearls sent to Europe from Spanish America, amounted yearly to an average of 800,000 piastres."—*Humboldt's Personal Narrative.*

At present, however, America furnishes but few pearls; the bulk of them, as formerly mentioned, are still obtained from the Indian ocean;

it may naturally be enquired how it happens that in all other stations the oysters have disappeared, while here they continue in undiminished numbers, though fished for centuries. The fact is, this fishery has been conducted in a different manner and with an eye to the future: the banks, which extend several miles along the coast, are divided into three or four portions, and fished in succession; a repose of three or four years being thus given for the animals to grow and propagate. Further, the beds are carefully surveyed, and the state of the oysters ascertained previously to their being let or farmed, and the merchant is permitted to fish them only six or eight weeks.

The fishing season commences in February, and ends about the beginning of April. During its continuance there is no spectacle which Ceylon affords, more striking to a European than the bay of Condattechy. This desert and barren spot is at that time, says an eye witness, converted into a scene which exceeds, in novelty and variety, almost any thing I ever witnessed; several thousands of people of different colours, countries, casta, and occupations, continually passing and repassing in a busy crowd: the vast numbers of small tents and huts erected on the shore, with the bazaar or market place before each; the multitudes of boats returning in the afternoon from the pearl banks, some of them laden with riches; the anxious expecting countenances of the boat owners, while the boats are approaching the shore, and the eagerness and avidity with which they run to them when arrived, in hopes of rich cargoes: the vast numbers of jewellers, brokers, merchants of all colours, and all descriptions, natives and foreigners, who are occupied in some way or other with the pearls, some separating and assorting them, others weighing, and ascertaining their number and value, while others are hawking them about, or drilling and boring them for future use; all these circumstances tend to impress the mind with the value and importance of that object which can of itself create this scene.—*Percival.*

This inference is just, and yet when we remember in what manner, and by whose means these vain ornaments are and have been procured, the impressions which such a gay scene conveys come not unalloyed. Poor negroes, sold to slavery, were compelled to dive for them, and we cannot read of the cruel treatment they received from the American Spaniards without feelings of indignation and horror. But national injustice is sooner or later followed by national misery, and the writer conceives it would not be an unprofitable digression to take a view, at this time, of the desolation which overtook their cities, and the "departure of the pomp of their strength" as the just punishment of their wickedness. The celebrated Linnæus, it is said, owed his elevation to nobility, in part, to a discovery he made of causing the fresh water muscle (*unio margaritiformis*) of Sweden to produce pearls at his pleasure. It is conjectured that he accomplished this by drilling holes through the shells, but his method is not certainly known, nor is this of any consequence, since it seems to have been abandoned. At the time, however, the states of Sweden viewed it in such an import-

ant light, that they rewarded the illustrious naturalist with a premium of 1800 dollars, which in that country must have been a very considerable sum.

From time immemorial, particularly among rude and savage nations, shells have been highly prized for the purpose of personal adornment, and for the decoration of their houses; and at the present time among the most refined people, rare and beautiful shells form an elegant and appropriate ornament for our parlours and mantel-pieces. Among several nations, different species of shells are made use of in lieu of money, and form a tolerably convenient and current coin. Some of our Indian tribes make their wampum belts of fragments of different species of bivalves, and in some parts of China and India, it is said the natives make use of the thin inner layers of certain flat shells in their windows, which, when very thin and highly polished, afford a tolerable substitute for glass. They have also at different periods, and by different people, been converted into drinking cups, plates, knives, razors, spoons, fish hooks, &c.

From what cause the custom originated, I am unable to say, but during the dark ages it was customary for Christians, when making a pilgrimage to the Holy Land, to wear on the front of their hat a large scallop shell, (*pecten maximus*.) and hence this shell placed in the hat became not only the emblem of a pilgrim to the Holy City, but was the source of much imposture; it is to this custom Parnell alludes in his Hermit:—

"To clear his doubt, to know the world by sight,
To find if books, or swains report it right,
He quits his cell, the pilgrim staff he bore,
And fixed the scallop in his hat before."

Before concluding this subject, I cannot omit saying a few words in relation to a rare and extraordinary genus of the mollusca, celebrated for silk manufacturers. The pinna, or silk spinning mollusca, as it has been called, is a curious genus of bivalve, and spins a kind of silk which has been woven into different articles of wearing apparel. Garments manufactured from this silk were in early times so highly prized as to be worn only by emperors and kings. This silk is the beard, or rather the cable of the animal, by means of which it is moored to the rocks in the same manner that our common muscle is. The silk of the pinna, which in its crude state is termed *lanapenna*, is cleansed and prepared by washing and drying; it is then combed, and when mixed with a small portion of real silk, is manufactured into stockings, gloves, and some other articles of apparel. The writer of this has at the present time some of this silk in his possession, it is of a beautiful brown colour, extremely soft and fine in its texture, and presents a very rich and glossy appearance; and after it has been kept for several years it preserves its original freshness, and does not appear in any ways injured by time.

PROVINCE OF CASHMERE.

One, and in my estimation not the least valuable, of the uses of a journal like "The Friend," is, that it may be the vehicle by which many whose tastes are in some respects similar, may mutually entertain and improve one another, by furnishing for its columns such passages as in the course of their reading strike them with particular force, as beautiful or instructive. And who does not derive a pleasure from the very participation of others in his mental feasts? I for one can partake of the various dainties which have been served up, with a much better relish, when at the same time I can break and share with some congenial mind. Having been much gratified with a short account of the province of Cashmere, given in a late English work, I make no apology, therefore, for presenting it to the editor, and asking the favour of its insertion; believing that some of his fair readers, at least, will have no objection to being informed about a place, where an article is manufactured, which, if not indispensable, is, for durability and the beauty and delicacy of its texture, a much valued addition to their attire.

The province of Cashmere, comprehended between the thirty-fourth and thirty-fifth degrees of north latitude, is surrounded by two ranges of the Indian Caucasus, which, after diverging considerably, and embracing the whole extent of the valley, again unite and become one. It is bounded on the north by Little Tibet, on the east by Ladakh, on the south by Lahore, and on the west by Puckhley; and, including the mountains, is about one hundred and ten miles in length by about sixty in breadth. The traditions of the Hindoos respecting the formation of this beautiful valley greatly resemble those which prevailed among the Greeks about that of Thessaly; both being said to have been originally a lake enclosed by lofty mountains, which, having been rent by the agency of earthquakes, suffered the waters to escape. Whatever was its origin, the Indian Tempe, though vaunted by less renowned poets, is no way inferior in fertility or beauty to the Thessalian. Fields clothed with eternal green, and sprinkled thick with violets, roses, narcissuses, and other delicate or fragrant flowers, which here grow wild, meet the eye on all sides; while, to divide or diversify them, a number of small streams of crystal purity, and several lakes of various dimensions, glide or sparkle in the foreground of the landscape. On all sides round arise a range of low green hills, dotted with trees, and affording a delicious herbage to the gazelle and other graminivorous animals; while the pinnacles of the Himalaya, pointed, jagged, and broken into a thousand fantastic forms, rear their snowy heads behind, and pierce beyond the clouds. From these unscalable heights, amidst which the imagination of the Hindoo has placed his heaven, ever bright and luminous, innumerable small rivulets descend into the valley, and, after rushing in slender cataracts over projecting rocks, and peopling the uplands with noise and foam, submit to the direction of the busbandman, and spread themselves in artificial

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inundations over the fields and gardens below. These numerous mountain torrents, which unite into one stream before they issue from the valley, may be regarded as the sources of the Jhylum, one of the mightiest rivers of Hindostan. The beauty and fertility of Cashmere are equalled by the mildness and salubrity of the climate. Here the southern slopes of the hills are clothed with the fruits and flowers of Hindostan; but pass the summit, and you find upon the opposite side the productions of the temperate zone and the features of an European landscape. The fancy of Bernier, escaping from the curb of his philosophy, ran riot among these hills, which, with their cows, their goats, their gazelles, and their innumerable bees, might, like the promised land, be said to flow with milk and honey.

The inhabitants of this terrestrial paradise, who were as beautiful as their climate, possessed, in the time of Bernier, the reputation of being superior in genius and industry to the rest of the Hindoos. The arts and sciences flourished among them, and their manufactures of palanquins, bedsteads, coffers, cabinets, spoons, and inland work, were renowned throughout the East. But the fabric which tended most powerfully to diffuse their reputation for ingenuity were their shawls: those soft and exquisite articles of dress, which, from that day to this, have enjoyed the patronage of the fair throughout the world.

No traveller ever enjoyed a more favourable opportunity than Bernier of examining Cashmere. Attached to the train of Aurungzebe, every place was open to his curiosity, and his taste and habits led him carefully to scrutinize whatever came within the range of his observation.

During the three months which he spent in this beautiful country he made several excursions to the surrounding mountains, where, amidst the wildest and most majestic scenery, he beheld, with wonder, the natural succession of generation and decay. At the bottom of many precipitous abysses, whither man's foot had never descended, he saw many enormous trunks hurled down by time, and heaped upon each other in decay; while at their foot, or beneath their crumbling branches, young ones were shooting up and flourishing. Some of the trees were scorched and burnt, either blasted by the thunderbolt, or, according to the traditions of the peasantry, set on fire during the heat of summer by rubbing against each other when agitated by fierce burning winds.

The court having visited Cashmere from motives of pleasure, were determined to taste every species of it which the country could supply; the wild and sublime which must be sought with toil and difficulty, as well as those more ordinary ones which lay strewn like flowers upon the earth. The emperor accordingly, or at least his harem, ascended the lower range of hills to enjoy the prospect of abyss and precipice, impending woods, dusky and horrible, and streams rushing forth, and leaping with thundering and impetuous fury over cliffs of prodigious elevation. One of these small cataracts appeared to Bernier the most perfect thing of its kind in the world;

and Jehanghir, who passed many years in Cashmere, had caused a neighbouring rock, from which it could be contemplated to most advantage, to be levelled in order to behold it at his ease. Here a kind of theatre was raised by Aurungzebe for the accommodation of his court; and there they sat viewing with wonder and delight this sublime work of nature, surpassing in grandeur, and by the emotions to which it gave birth, all the wonders of man's hand. In this instance the stream was beheld at a considerable distance rolling along its weight of waters down the slope of the mountain, through a sombre channel overlung with trees. Arriving at the edge of the rock the whole stream projected itself forward, and curving round in its descent, like the neck of a war horse, plunged into the gulf below with deafening and incessant thunder.

Moorcroft, whose remarks on the natural productions and agriculture of Cashmere have recently been published in the Journal of the Royal Geographical Society, concurs in the opinion that Cashmere has been formerly one immense lake, and he observes the subsidence of its waters is distinctly defined by horizontal lines on the face of the mountain. The nature of the composition of the highest and primitive mountains which form the great outer belt of the valley, Moorcroft had not an opportunity to examine; but the rocks of the interior he found to be of secondary formation, and consisting to a great extent wholly of indurated clay. "The bottom of the basin," he says, "is covered with a deep coat of alluvial clay, which, in its progress towards the surface, is mixed with vegetable earth; and the latter, under very slight labour, breaks down into a rich and most productive mould." enr.

SCRAPS IN NATURAL HISTORY.

In a recent number of the Monthly Review (London.) are some notices of a newly published work bearing the title of "Wanderings in New South Wales, Batavia, &c.—being the Journal of a Naturalist in these Countries, during 1832, 1833, and 1834." By George Bennet, Esq. The Reviewer in reference to it, says,—"In short, this journal abounds with a vast deal of general information, though it is decidedly that of a naturalist, given in an amusing manner, so that no previous work can have pre-occupied its place, inasmuch as we have the ready expression of a cultivated and scientific mind, without ostentation or mystery, on every object that fell under his notice."

We annex a few extracts from the Review, pertaining partly to the voyage out, which, although some of the topics have before been touched upon in our pages, possess sufficient interest to repay attention.

Speaking of the various objects that are well calculated to excite interest to a naturalist during a long voyage, the author gives an interesting description of the Physalis, or "Portuguese man-of-war," which is often seen in tropical seas floating by the ship. "The inflated or bladder portion of this molluscous animal, glowing in delicate crimson tints,

floats upon the waves, whilst the long tentacles, of a deep purple colour, extend beneath, as snares to capture its prey." Persons who are anxious to possess the gaudy prize suffer from an acid fluid which it discharges, causing a pungent pain. The author, by way of experiment, allowed himself to be stung by this animal on two of his fingers. The sensation at first was like that which is produced by a nettle, but it became soon a violent aching pain, affecting the joints even to the shoulder, and an oppression of breathing was occasioned by the pectoral muscle becoming attacked. After about half an hour all this began to abate.

On entering the tropics many animated objects excited the author's attention. The flying fish, in particular, attracted his study, and although he cannot have been singular in this respect, yet few could look upon such a creature with equal sentiments of pleasure and wonder, because very rarely indeed has its nature and habits been so well understood or described. Here is only a small portion of his description and discussion regarding this sort of fish.

"The 'flight' of these fish has been compared to that of birds, so as to deceive the observer; however, I cannot perceive any comparison, one being an elegant, fearless, and independent motion, whilst that of the fish is hurried, stiff, and awkward, more like a creature requiring support for a short period; and then its repeated flights are merely another term for leaps. The fish make a rustling noise, very audible when they are near the ship, dart forward, or sometimes take a curve to bring themselves before the wind, and when fatigued fall suddenly into the water. It is not uncommon to see them, when pursued, drop exhausted, rise again almost instantly, proceed a little further, again dipping into the ocean, so continuing for some distance, until they are out of sight, so that we remain in ignorance whether they have been captured or have eluded pursuit."

The phosphoric light given out by the ocean, is, as the author believes, not only occasioned by marine molluscous and crustaceous fishes, but by *debris*, from dead animal matter, with which sea water is much loaded. The magnificence of a phosphoric scene, when a ship sails with a strong breeze through a luminous sea on a dark night is thus happily described.

"As the ship sails with a strong breeze through a luminous sea on a dark night, the effect produced is then seen to the greatest advantage. The wake of the vessel is one broad sheet of phosphoric matter, so brilliant as to east a dull, pale light over the after-part of the ship; the foaming surges, as they gracefully curl on each side of the vessel's prow, are similar to rolling masses of liquid phosphorus; whilst in the distance, even to the horizon, it seems an ocean of fire, and the distant waves breaking, give out a light of an inconceivable beauty and brilliancy: in the combination, the effect produces sensations of wonder and awe, and causes a reflection to arise on the reason of its appearance, as to which as yet no correct judgment has been formed, the whole being overwhelmed with mere hypothesis.

"Sometimes the luminosity is very visible without any disturbance of the water, its surface remaining smooth, unrudded even by a passing zephyr; whilst on other occasions no light is emitted unless the water is agitated by the winds, or by the passage of some heavy body through it. Perhaps the beauty of this luminous effect is seen to the greatest advantage when the ship, lying in a bay or harbour in tropical climates, the water around has the resemblance of a sea of milk. An opportunity was afforded me, when at Cavité, near Manila, in 1830, of witnessing, for the first time, this beautiful scene; as far as the eye could reach over the extensive bay of Manila, the surface of the tranquil water was one sheet of this dull, pale, phosphorescence; and brilliant flashes were emitted instantly on any heavy body being cast into the water, or when fish sprang from it or swam about; the ship seemed, on looking over its side, to be anchored in a sea of liquid phosphorus, whilst in the distance the resemblance was that of an ocean of milk.

"The night to which I allude, when this magnificent appearance presented itself to my observation, was exceedingly dark, which, by the contrast, gave an increased sublimity to the scene; the canopy of the heavens was dark and gloomy; not even the glimmering of a star was to be seen; while the sea of liquid fire cast a deadly pale light over every part of the vessel, her masts, yards, and hull; the fish meanwhile sporting about in numbers, varying the scene by the brilliant flashes they occasioned. It would have formed, I thought at the time, a sublime and beautiful subject for an artist like Martin, to execute with his judgment and pencil, that is, if any artist could give the true effect of such a scene, on which I must express some doubts.

"It must not be for a moment conceived that the light described as brilliant, and like to a sea of 'liquid fire,' is of the same character as the flashes produced by the volcano, or by lightning, or meteors. No: it is the light of phosphorus, as the matter truly is, pale, dull, approaching to a white or very pale yellow, casting a melancholy light on objects around, only emitting flashes by collision. To read by it is possible, but not agreeable; and, on an attempt being made, it is always found that the eyes will not endure the peculiar light for any length of time, as headaches and sickness are often occasioned by it. I have frequently observed at Singapore, that, although the tranquil water exhibits no particular luminosity, yet, when disturbed by the passage of a boat, it gives out phosphoric matter, leaving a brilliant line in the boat's wake, and the blades of the oars, when raised from the water, seem to be dripping with liquid phosphorus."

"The albatross affords the author a fine opportunity for pleasant description. This superb bird sails in the air seemingly as if excited by some invisible power, for there is rarely any apparent movement of its wings. But this very want of muscular exertion is the reason why these birds sustain such long flights as they do without repose. The largest seen by the author, measured, when its wings were expanded, fourteen feet; but specimens, it is asserted, have been shot that have measured

twenty feet across. The immense distance these birds are capable of flying has been ascertained by having some of them caught, marked, and again set at liberty. The cause of their long and easy repose in the air is thus given by the author:

"To watch the flight of these birds used to afford me much amusement;—commencing with the difficulty experienced by them in elevating themselves from the water. To effect this object, they spread their long pinions to the utmost, giving them repeated impulses as they run along the surface of the water for some distance. Having, by these exertions, raised themselves above the wave, they ascend and descend, and cleave the atmosphere in various directions, without any apparent muscular exertion. How then, it may be asked, do these birds execute such movements? The whole surface of the body in this, as well as, I believe, most, if not all, the oceanic tribes, is covered by numerous air-cells, capable of a voluntary inflation or diminution, by means of a beautiful muscular apparatus. By this power, the birds can raise or depress themselves at will, and the tail, and great length of the wing, enable them to steer in any direction. Indeed, without some provision of this kind, to save muscular exertion, it would be impossible for these birds to undergo such long flights without repose, as they have been known to do; for the muscles appertaining to the organs of flight, although large in these birds, are evidently inadequate in power to the long distances they have been known to fly, and the immense length of time they remain on the wing, without scarcely a moment's cessation."

But the great object of attraction at Macao, [a town of China, in an island, at the entrance of the bay of Canton.] is the splendid aviary and gardens of T. Beale, Esq., who devotes his leisure moments to the care and delight connected with the brilliant and elegant productions of nature in the animal as well as in the vegetable kingdom. The first one described, is that "aerial creature" the Paradise Bird. It is a fine male, and was, when the author beheld it, arrayed in his full and gorgeous plumage. He is inclosed in a large and roomy cage, so as not to occasion injury to his delicate dress. The sounds he utters resemble somewhat the cawing of a raven, but changes to a varied scale, as *he, ho, ho, haw*, repeated frequently and rapidly. The length of the Paradise bird is usually two feet, measuring from the bill to the tip of the side feathers. But we must insert part of the author's description of the individual specimen at Macao, without abridgment.

"The neck of this bird is of a beautiful and delicate canary yellow colour, blending gradually into the fine chocolate colour of the other parts of the body; the wings are very short and of a chocolate colour. Underneath them, long delicate and gold-coloured feathers proceed from the sides in two beautiful and graceful tufts, extending far beyond the tail, which is also short, of a chocolate colour, with two very long shafts of the same hue proceeding from the urupigium. At the base of the mandibles the delicate plumage has during

one time (according as the rays of light are thrown upon it) the appearance of fine black velvet, and at another a very dark green, which contrasts admirably with the bright emerald of the throat. There is nothing abrupt or gaudy in the plumage of this bird; the colours harmonise in the most elegant manner, and the chasteness does not fail of exciting our admiration. The mandibles are of a light blue; irides bright yellow; and the feet of a lilac tint.

"This elegant creature has a light, playful and graceful manner, with an arch and impudent look; dances about when a visiter approaches the cage, and seems delighted at being made an object of admiration. During four months of the year, from May to August, it moults. It washes itself regularly, twice a day, and after having performed its ablutions, throws its delicate feathers up nearly over the head, the quills of which feathers have a peculiar structure, so as to enable the bird to effect this object. Its food during confinement is boiled rice, mixed up with soft egg, together with plantains, and living insects of the grasshopper tribe; these insects when thrown to him, the bird contrives to catch in his beak with great celerity; it will eat insects in a living state, but will not touch them when dead.

"I observed the bird previously to eating a grasshopper, given him in an entire or unmutilated state, place the insect upon the perch, keep it firmly fixed with the claws, and divesting it of the legs, wings, &c., devour it, with the head always placed first. The servant who attends upon him to clean the cage, give him food, &c., strips off the legs, wings, &c. of the insects when alive, giving them to the bird as fast as he can devour them. It rarely alights upon the ground, and so proud is the creature of its elegant dress that it never permits a soil to remain upon it, and it may frequently be seen spreading out its wings and feathers, and regarding its splendid self in every direction, to observe whether the whole of its plumage is in an unsullied condition. It does not suffer from the cold weather during the winter season at Macao, though exposing the elegant bird to the bleak northerly wind is always very particularly avoided."

Thirst Quenched without Drinking.—It may not be generally known (says a late foreign journal) that water, even salt water, imbibed through the skin, appeases thirst almost as well as fresh water taken inwardly. In illustration of this subject, a correspondent has sent us the following abridged quotation from a "Narrative of Captain Kennedy's losing his vessel, and his distresses afterwards," which was noticed in Dodsley's Annual Register for 1763. "I cannot conclude without making mention of the great advantage I received from soaking my clothes, twice a day, in salt water, and putting them on without wringing. It was a considerable time before I could make the people comply with this measure, although, from seeing the good effects produced, they afterwards practised it twice a day of their own accord. To this discovery, I may, with justice, attribute the preservation of my own life and six other persons, who must have perished if it had not been put in use. The hint was communicated to me from the perusal of a treatise written by Dr. Lind. The water, absorbed through the pores of the skin, produced in every respect the same effect as would have resulted from the moderate drinking of any liquid. The saline particles, however, which re-

mained in our clothes, became encumbered by the heat of the sun and that of our own bodies, lacerating our skins and being otherwise inconvenient; but we found that by washing out these particles, and frequently wetting our clothes without wringing, twice in the course of the day, the skin became well in a short time. After these operations, we uniformly found that the violent drought went off, and the parched tongue was cured in a few minutes after bathing and washing our clothes; and, at the same time, we found ourselves much refreshed as if we had received some actual nourishment. Four persons in the boat, who drank salt water, went delirious and died; but those who avoided this and followed the above practice, experienced no such symptoms." —

Mode of salubation among the Gambier Islanders.—Their mode of salubation is touching or rubbing noses, in which they have, as in shaking hands, different degrees: for instance, drawing down the septum, holding the breath, continuing the contact for some seconds, and finishing with a most unwelcome snuff, is considered equivalent to a hearty shake of the hand. This unpleasant ceremony we had to undergo at least a dozen times, respectively to the same person. —*M. S. Journal of a Voyage of Discovery.* —

Board and clothes of the Esquimaux near Ice Cape. During the day, we visited the village, consisting of tents constructed of a few sticks, placed in the ground and meeting at the top, so as to give the dwelling, when covered with hides, a conical form. Those which, as in the present instance, are intended for a high degree of cold, have also a lining of rein-deer skins. A few logs formed the floor, on which the skins for sleeping were spread out. They cook their provisions in the open air in earthen pots, into which they put the blood, entrails, blubber, and fish, together. Their chief food is the walrus, seal, rein-deer, and fish; and as they procure more in summer than is required for immediate use, the rest is buried in the sand for winter consumption. They very kindly dog up a seal which had evidently been deposited for some time; and one of the dogs offered us a handful of the intestines to eat, but the sight of it was quite sufficient for our appetites. They eat the flesh of the rein-deer in its raw state. —*Id.* —

Effect of the atmosphere on hair.—My own beard, which, in Europe, was soft, silky, and almost straight, began, immediately after my arrival at Alexandria, to curl, to grow crisp, strong, and coarse; and before I reached Es-Sowah, resembled bear hair to the touch, and was all disposed in ringlets about the chin. This is, no doubt, to be accounted for by the extreme dryness of the air, which, operating through several thousand years, has, in the interior, changed the hair of the negro into a kind of coarse wool. —*St. John's Travels.* —

Life prolonged by civilization.—If we collect England, Germany, and France, in one group, we find that the average term of mortality, which, in that great and populous region, was formerly one in thirty people annually, is not, at present, more than one in thirty-eight. This difference reduces the number of deaths throughout these countries from 1,900,000 to less than 1,200,000 persons; and 700,000 lives, or one in eighty-three, annually, owe their preservation to the social ameliorations effected in the three countries of western Europe, whose efforts to obtain this object have been attended with the greatest success. The life of man is thus not only extended in its course by the advancement of civilization, but is extended by it, and rendered less doubtful. The effects of the amelioration of the social condition are to restrain and diminish, in proportion to the population, the annual number of births, and, in a still greater degree, the annual number of deaths; a great number of births, equalled or even exceeded by that of deaths, is a characteristic sign of a state of barbarism. In the former case, as men, in a mass, reach the plenitude of their physical and social development, the population is strong, intelligent, and many; while, in the latter, in perpetual infancy, while reiterations are swept off without being able to profit by the past—in going through social economy to perfection. —*Philosophical Journal.*

For "The Friend."

OCASIONAL THOUGHTS.—NO. XIV.

"Then think of those who suffer,
And to the hungry, and the naked, yield
A share of your abundance."

That portion of the year that has just opened upon us is welcomed by the generality of persons in easy circumstances, as a season of peculiar social enjoyment. While the more sober have looked forward to it as a time that shall again assemble their long scattered family round the cheerful fireside, and have devised every means to render their habitations warm and comfortable; many of the young, and lively, from the pleasure they shall receive at the evening party, the splendid entertainment, and from the rich attire they have prepared for their own decoration, are anticipating a gay and happy winter: to such as these, if they have any feelings of gratitude, "the winds raging without will but endear the comfort and the warmth enjoyed within." But while these are availing themselves of the gratifications which a bountiful Providence has enabled them to procure, there is a class of the community who hail the approach of winter with very different feelings; to them, his "icy reign" presents little but want, and cold, and suffering; and when their last morsel is consumed and their scanty stock of brushwood has mouldered into ashes, they know not where they shall get their next supply; many of these have large families depending upon their precarious daily labour, and not unfrequently several in the family sick or infirm, and entirely disqualified from contributing to their own support, or rendering others the smallest assistance. To those who are thus circumstanced, what cheering prospect can this bitter season present?

While we are sitting in our snug apartments, rendered impervious to the keen blasts, or sleeping quietly upon "our own delightful bed," they are shivering over the few embers that just keep them from perishing, or have perhaps resorted to their nightly resting place, to seek that warmth and repose which their straw bed and tattered covering are unable to supply. It is profitable for us "frequently to measure lots with those less distinguished than ourselves," and while our hearts are warmed with gratitude to Him from whom we have received all our blessings, "endeavour to sympathise with others suffering more." Our eyes are so used to beholding objects of distress, and our ears to being assailed by the complaints of those whom we deem unworthy, that we are in danger of allowing our hearts to become hard, and unkindly of those, who, whatever may have been the cause of their distress, should certainly claim our sympathies at this inclement season. Alas! how few of us there are, who, if we were dealt with strictly according to the many good things which are lavished upon us with such an unsparring hand!

"Then when you meet the child of woe
Ask not enough for all his sufferings flow:
Sure 'tis enough for man to know
His brother's poor."

It is certainly the duty of every one who is

raised above want to contribute something to the necessities of the poor. The Saviour of men set us this example. The hungry, the thirsty, the naked, the sick and imprisoned, were objects of his peculiar regard; and he has left us the poor as his legacy, with this inscription—"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Those who are in affluence have it in their power to do much to mitigate the wants and smooth the path of suffering humanity; and there are none of us I believe but may do something to gladden the hearts, and render the wretched hovel of the indigent somewhat more comfortable. If we are faithful stewards, in proportion to the amount of earthly good that each one of us possesses will these supplies be made. "For whom hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" It is a true and an oft repeated saying, that "the trimmings of the vain world would clothe the naked;" and it might with equal truth be said, that the superfluous luxuries from the tables, added to the needless expenses in the houses and furniture of those who have been styled a plain and self-denying people, would feed the hungry, or at least a very large portion of them.

If those young people who are preparing their expensive dresses, and making arrangements for luxurious entertainments during the present winter would seriously reflect how much more usefully the money designed for these purposes might be appropriated, they would be willing, some of them at least, I think, to forego their short-lived enjoyments. Two or three coarse blankets, and a few loads of wood, would yield more true enjoyment to these poor sufferers, and more peace upon reflection to yourselves, than you would derive from a whole winter's dissipation. How many an eye would sparkle, and how many a countenance beam with satisfaction, on beholding these purchases of your superfluities.

Let each one of us, then—young and old, when preparing for our own comfortable accommodation, whether in the article of fuel, clothing, or gay and expensive indulgences, give a thought to the suffering poor, and reflect if we cannot spare something from our abundance to better their condition.

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For "The Friend."

LEWIS'S REPLY.

(Continued from page 84.)

Earnestly to contend for the faith in a proper spirit and manner, is a duty which may be required when the truths of the gospel are assailed, and, under Divine qualification, be productive of good to them that "oppose themselves." Doubtful disputations must however always be attended with danger, especially to those that are weak in the faith; and to indulge a disposition for controversy, even in defence of fundamental principles, may lead off from watchfulness and prayer, a condition which is indispensable to the life of a Christian. But to enter into party strife and

contention, merely for the sake of supporting an opinion, which to say the least of it, may be questionable, feeds the passions and corrupt will of man, which can never work the righteousness of God. Both to the church and to the individual members, such a spirit gaining the ascendancy, must prove extremely pernicious, in destroying its peace, and obstructing the flow of charity and Christian fellowship.

In the present section of the Reply, we see that a supposed rejection of the doctrine of the resurrection of these corruptible bodies, is alleged by the opponent, as an evidence of the want of scriptural soundness in Friends. It is difficult to perceive what possible benefit can accrue, from entering into a controversy upon the question whether the immortal spirit shall be reunited to this tabernacle of clay, or clothed with an immaterial body of which it had not been the occupant, and to attempt to unchristianise one another in adopting either opinion. To believe in the resurrection of the just and the unjust; that after the death of the body, the soul shall forever exist either in happiness or misery, according to its condition in this life, and to be using all diligence to make our calling and election sure before we go hence, is certainly the all important consideration. The beloved apostle John, who was perhaps more highly favoured with revelations of the invisible things of God than any other disciple, appears desirous of stirring up the gratitude of the believers, for the love which the Father hath bestowed upon them, and to incite them to the work of sanctification, rather than to lead them into curious and fruitless disquisitions upon the form of their future existence. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear we shall be like him, for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure."

In the declaration of 1693, Friends say; "We sincerely believe, not only a resurrection in Christ from the fallen sinful state here, but of rising and ascending into glory with him hereafter; that when he at last appears, we may appear with him in glory. But that all the wicked who live in rebellion against the light of grace, and die finally impenitent, shall come forth to the resurrection of condemnation." "And as the celestial bodies do far excel terrestrial, so we expect our spiritual bodies in the resurrection shall far excel what our bodies now are; and we hope that none can justly blame us, for thus expecting better bodies than now they are. Howbeit we esteem it very unnecessary to dispute or question, how the dead are raised, or with what body they come, but rather submit that to the wisdom and pleasure of Almighty God." S.

But we are told, that the most melancholy feature in our system is, that "it is unfriendly to an enlightened, active, scriptural piety." When we examine the reasons assigned by

the reviewer for this assertion, we find the old doctrine of the middle ages, very thinly veiled—*—pay the priest.* Our silent meetings, or very short sermons, do not, in his opinion, supply food for devotion. We read in the New Testament of some very short sermons. "Behold the Lamb of God which taketh away the sin of the world." "Come, see a man which told me all things that ever I did; is not this the Christ?" These were certainly shorter than most testimonies ever heard even in the meetings of Friends, yet they were effectual. The hearers were turned to the Saviour, and brought to believe on him. Hence we see that it is not the length, or learning displayed, that gives value to a sermon, but the authority which accompanies it. As to silent meetings, it may be safely left to any practical Christian to decide, which is most conducive to real, heartfelt piety, the prostration of the soul in solemn silence, before the throne of grace, to wait in humble adoration for instruction how to pray, and what to pray for; or listening, during an equal portion of time, to an eloquent discourse, composed at leisure in the closet, by one who is hired and paid for the purpose, and whose interest it evidently is to preach such doctrine as his employers will relish. It is not intended here to assert, that silent meetings always are what is here described, or that those who preach for a stipend always endeavour to suit their doctrines to the taste of their employers. Many of them, no doubt, endeavour to perform their duty religiously. But I speak of the design and object in the one case, and of the natural tendency of the system in the other.

It is frequently intimated, that the doctrines or the religion of Friends is not scriptural. A careful examination, however, cannot fail to prove that in both these particulars, Friends are more strictly scriptural, than any of their opposers. "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James, i. 27. If this is scriptural religion, the admissions of the reviewer are sufficient to show that Friends are not behind others in regard to it. That they pay a very great regard to the Scriptures is obvious from what has been already shown. Of their care to have their children well acquainted with them, the following evidence may suffice.

Third Query. "Are Friends careful to bring up those under their direction, in plainness of speech, behaviour, and apparel; in frequent reading the Holy Scriptures; and to restrain them from reading pernicious books, and from the corrupt conversation of the world?"

"We tenderly and earnestly advise and exhort all parents and heads of families, that they endeavour to instruct their children and families in the doctrines and precepts of the Christian religion, as contained in the Scriptures; and that they excite them to the diligent reading of those excellent 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 those important truths, as well as in the belief of the inward manifestation and operation of the Holy Spirit 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."

"This meeting doth earnestly exhort all parents, heads of families, and guardians of minors, that they prevent, as much as in them lies, their children, and others under their care and tuition, from having or reading books and papers tending to prejudice the profession of the Christian religion, to create the least doubt concerning the authenticity of the Holy Scriptures, or of those saving truths declared in them; lest their infant and feeble minds should be poisoned thereby, and a foundation laid for the greatest evils."

Does all this prove the great deficiency of instruction, and want of Scriptural knowledge, with which we are charged?

It is remarkable, that one principal reason why Friends are often charged with want of scriptural soundness is, that they confine themselves, in their expositions of the mysteries of religion, to the positive testimony of Scripture; and never attempt to supply by vague conjecture, what the sacred penman thought right to withhold. Thus the reviewer tells us, they appear to reject the doctrine of the resurrection of the body; though he admits, "this is inferred rather from their total silence, or vague implication, than explicit denial." Now if we examine the writings of Friends, who have treated upon this subject, we find an express declaration of the belief, that there will be a resurrection both of the just and of the unjust; but as the apostle declines deciding with what body they shall rise, Friends have not presumed to supply the omission.

"There shall be a resurrection of the dead, both of the just and unjust. They that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Nor is that body sown that shall be; but God giveth it a body as it hath pleased him, and to every seed his own body: It is sown in corruption, it is raised in incorruption; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." Barclay's Confession of Faith, art. 23. "We deny not, but believe the resurrection, according to the Scriptures, not only from sin, but also from death and the grave; but are conscientiously cautious in expressing the manner of the resurrection, because it is left a secret by the Holy Ghost in the Scripture. Should people be angry with them for not expressing or asserting what is hidden, and which is more curious than necessary to be known? Thou fool, is to the curious inquirer, as says the apostle: which makes the Quakers contented with that body which God shall please to give them hereafter; being assured that their corruptible shall put on incorruption, and their mortal shall put on immortality, but in such manner as pleaseth God. And in the mean time they

esteem it their duty, as well as wisdom, to acquiesce in his holy will. It is enough, they believe a resurrection, and that with a glorious and incorruptible body, without further niceties; for to that was the ancient hope." Penn's Key, sec. 11. Vide also his testimony to the truth, art. 15. Reply to the Bishop of Cork, Select Works, folio, page 326. Bates's Doctrine of Friends, page 20.

Their rejection of the sacraments, as they are usually termed, is often advanced as a heavy charge; almost, if not altogether, sufficient to unchristianise them. But here, as before, the difference arises from the closer adherence of Friends to the letter, as well as the spirit, of the Scriptures. Supposing myself concerned with protestants only, no notice will be taken of those which they disallow. As the light of the reformation caused five out of seven of these ceremonial to vanish, it would appear, that Friends, by the rejection of the other two, had only carried the reformation, in those particulars, a little further than their protestant predecessors.

With regard to baptism, it may be observed, that the advocates of water baptism, when they attempt to prove it a divine command, rely chiefly on the text, "Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. xxviii. 19. As nothing is here said respecting water, how does this text prove that water must be used. To say that water must be understood, is to beg the question, not to prove the position; a mode of arguing which affords presumptive evidence that the question at issue cannot be satisfactorily proved. The expression teach (or rather disciple or proselyte) all nations, baptising them into the name of the Father, and of the Son, and of the Holy Ghost, strongly indicates that these acts were to be simultaneous. And this construction is confirmed by the command to tarry at Jerusalem till they were endued with power from on high. We accordingly find that the baptism of the Holy Ghost did attend the preaching of the apostles; as in the case of Cornelius and others assembled at his house. Acts, x. 44.

Another consideration, however, appears to me conclusive on the subject. We find two baptisms, totally distinct from each other, clearly recognised in the New Testament. The baptism of John, which was with water; and the baptism of Christ with the Holy Ghost. The former a preparatory and decreasing dispensation; the latter an increasing and abiding one. Matt. iii. 3. 11. Luke, i. 16. 33. John, iii. 28. 30. Now, when Christ commanded his disciples to baptise, without expressly declaring to what baptism he alluded, the necessary construction is, that he meant his own. Had any other been intended, it must, to make the matter clear, have been expressed; but if his own was intended, no such specification was necessary. Let us take as an illustration, the article of the federal constitution, which declares, that the president shall see that the laws be faithfully executed. Could there be a doubt as to what laws were intended? Or would any lawyer hesitate to decide that the words, "of the

United States," were totally needless, and, if used, would have been sheer tautology? Again, the disciples were commanded to teach. To teach what? The philosophy of Aristotle? Or rather to proselyte. To proselyte to what? The law of Moses? To the doctrines of the Pharisees? Assuredly they were to teach the doctrines of Christianity; to proselyte all nations to the faith of Christ. If then we cannot, without the most glaring absurdity, apply the first part of the commission to any other doctrines than those which belong to the dispensation of Christ; what authority can we find for changing the application of the concluding part? Must we suppose that one part of the sentence relates to the doctrines of Christ, and the other to the dispensation of John?

If all nations are at any time to be converted to Christianity, and to be baptised with water, as a part of that dispensation, it is not easy to discover in what manner John's own prediction is to be accomplished. His dispensation would, upon that supposition, continue to increase; and would be at all times co-extensive with that which, according to his own testimony, was to supersede it.

When baptism is mentioned as necessary to salvation, nothing appears to prove that water was intended. "He that believeth and is baptised shall be saved." Mark, xvi. 16. The antitype* "whereof, baptism, doth now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." 1 Pet. iii. 21. As the apostle declares, "there is one Lord, one faith, one baptism, Eph. iv. 5, and the Scriptures nowhere assert that the baptism with water is that one baptism, but on the contrary clearly prove that the baptism of the Holy Ghost is the one true Christian baptism, those who would unchristianise the Society of Friends because they reject the watery dispensation, must find some other standard of Christianity than the New Testament. But how those who contend for water baptism, as a Christian ordinance, can justify to themselves the rejection of baptism, and the introduction of a substitute which has neither precept nor practice in Scripture to support it, is not easily understood. For the sprinkling of infants is not even the baptism of John.

EVILS AND GUILT OF WAR.

The following striking passages are quoted from the second article in the same number of the American Advocate of Peace, from which the extracts inserted in our last number were taken. It will be proper here to correct an error which escaped detection last week when reading the proof, in the editorial paragraph page 96, relating to the Advocate of Peace:—In the first line of that paragraph, for *first* read *third*.

Did we not know man too well, we should cry out upon the strange anomaly implied in

* I have here substituted for the expression, *the like figure*, given in the common translation, that which the Greek, ἄντιτυπος, manifestly requires.

seriously discussing the practicability and expediency of measures for the suppression of war and the promotion of peace, in a community professedly Christian. But the most disastrous wars have within our own memory occurred on Christian lands. Christian temples are now decorated with flags taken from a flying foe, and with monuments recording the valour of heroes bearing the Christian name. There is not one of our readers who would not shrink from being called a man of war; not one, probably, who does not suppose that his feelings in regard to war are, in the main, correct. Yet it may be, that of those who have not given attention to this topic, not one views the practice of war in its proper light, not one is in the strictest sense of the words a man of peace.

Do we listen with delight to the story of war? Do we hear with a thrill of pleasurable emotion of the mustering of the hosts to battle? Do we trace with eager attention the movements of hostile powers? Do we hang with breathless interest over the battle field, and admire the gallantry and daring of the warrior, and at the same time forget the untold sorrows and woes, and the deep guilt, which are concealed beneath all that is exciting and attracting in these scenes? If so, our feelings are enlisted on the side of war; yet thus it is with by far the greater number even of professed Christians. The avowed friends of peace, they are yet the undoubted admirers of war.

A strange delusion has settled down upon the minds of men. Could facts be clearly exhibited to the view of a visitant from another sphere, how would they strike his mind. We would ask him to go upon some eminence from whence his eye could wander over a happy, prosperous kingdom, and where he might regale his vision with the sight of its peaceful villages and hamlets, reposing in the midst of fertility and joy, its waving fields ripe for the harvest, its cities thronged with a busy people, sending forth its products to all parts of the globe, and receiving the treasures of other lands in return. After having gazed a while with delight on this wide spread scene of abundance and happiness, we would ask him to look once more. A change has passed over this vision of enchantment. Those villages are now heaps of smouldering ruins, and the happy villagers have been cruelly slaughtered, or driven from their homes, are exposed to insult, outrage and death. Those beautiful fields have been blasted and laid waste as by devouring fire. Those cities have been pillaged and razed to the ground, or stand desolate masses of blackened ruins. The busy haunts of traffic are now silent, and the commerce of the kingdom which once waved in every port under heaven, is now dismantled and mouldering away; and when in amazement our visiter should enquire whence this sad reverse, our answer would be, this is the desolation of war.

We would traverse with him the plains of the East, the site of cities once famed for their splendour and opulence, and as he viewed with wonder those imposing relics of ancient

magnificence, the porticoes, broken arches, and prostrate columns of Palmyra, Balbec, Persepolis, or the more beautiful remains of Grecian and Roman art, we would tell him that here too he saw the footsteps of the demon of war, who hath thus swept over the earth like a whirlwind of the Almighty's wrath, desolating her fairest scenes, uprooting kingdoms and empires, depopulating extensive territories, turning back through ages the tide of improvement, and bringing down upon unhappy men the darkness of ignorance and sin. We would go with him to the battle fields of Arbela, Canne, Borodino, Beresina, and Waterloo, and would show him the soil fattened with the blood and remains of tens of thousands of our fellow men; we would trace with him the disastrous Russian campaign, when in 173 days, 500,000 perished;—we would show him this pleasant world, designed to be the abode of intelligent, moral and social beings, strewed with the 15 or 20 thousand millions of its inhabitants, who on a moderate calculation have fallen the victims of war. But there are other scenes of woe which he has not yet beheld. We would conduct him to the homes of those wretched sufferers, and ask him to listen to the low moan of sorrow, or the wail of despair and heart-rending grief, that comes up from the loved ones who have lost their stay and staff, their hope and consolation, on the field of battle,—and then would we say to him, here is a picture of *civilized* war. We would show him how this spirit of evil has availed himself of the science and ingenuity of man, for the destruction of man; how the invention of a Christian monk hath compounded a black, inert, and apparently inoffensive powder, which, on the application of the smallest spark, kindles into an amazing energy, with a voice of thunder, propelling missiles with resistless force and certain death, or, springing an unseen mine, throws large structures with their inmates into the air. We would lead him to the vast magazines, filled with the engines and materials of destruction, erected and sustained at the cost of a nation's treasure; to the schools, where are trained with watchful vigilance and consummate skill, youth who may in subsequent life wield the apparatus of human destruction with most effect; to the fortresses, and the encampments, and the naval depots, all well furnished, even in times of peace, and affording him proof that the destruction of man by his fellow man is a matter of calculation and arrangement, and, as it were, an indispensable concomitant of human society. Having surveyed this vast machinery of human woe, he would in amazement exclaim—what evil destiny hath fallen upon man, that his whole history is little else than a detail of voluntarily inflicted suffering! What dire necessity drives men to the dread alternative of war? Nay, we must reply, it is the most frightful scourge of Heaven, but man has seized it, and with ruthless hand played with it as with an infant's toy. Men glory in it. The warrior is extolled; poets sing the praises of his valour; and multitudes throng around him to pay the homage of their admiration. In horror and disgust at the infatuation and wickedness of man, would he

not wing his way to his sphere of light and peace.

Why should we send those who stir up a noisy brawl on our streets, to the house of correction, but commit the greater brawls of kingdoms, accompanied with the deaths of thousands, and the overthrow of institutions, waste of treasure and corruption of morals, to the poet, to be celebrated in his highest notes of inspiration, and to the historian, to be recorded in unflattering glory on the historic page. Why hang a man who kills another in a private encounter, and cover with honours an Alexander, a Caesar, an Alaric, a Tamerlane, a Bonaparte, who have wantonly and selfishly provoked contests involving the destruction of thousands and millions? What consistency is there in maintaining with all the power of our institutions the inviolability of human life in man as an individual, and in respect to man as a member of the state, to throw it out like dross into the highway to be trampled under foot? How can man answer before his judge for the wild havoc he has made with the lives, for we may almost say, with the immortal spirits of his fellow men? For on the battle-field, we may sicken at the sight of dead and dying; we may sympathise till our hearts break, with the woes of the widow and orphan who have been made such there; but the Christian, as he surveys the scene, will look with a thrill of horror, to the condition of the disembodied spirits which have ascended from the tumult, and fierce struggle, and wild fury of battle, to the presence of a holy God.

CHRIST IN THE TEMPLE.

Abased be all the boast of age!
Be hoary learning dumb!
Expounder of the mystic page,
Behold an infant come!

Oh, wisdom, whose unfolding power
Beside the eternal stood,
To frame, in nature's earliest hour,
The land, the sky, the flood;

Yet didst not thou disdain awhile
An infant form to wear;
To bless thy mother with a smile,
And lip thy faltered prayer.

But, in thy Father's own abode,
With Israel's elders round,
Conversing high with Israel's God,
Thy chiefest joy was found.

So may our youth adorn thy name!
And, Saviour, deign to bless,
With fostering grace, the timid flame
Of early holiness!

Hebr.

ACQUAINT THYSELF WITH GOD.

Acquaint thee, O mortal! acquaint thee with God;
And joy, like the sunshine, shall beam on thy road;
And peace, like the dew-drop, shall fall on thy head;
And sleep, like an angel, shall visit thy bed.

Acquaint thee, O mortal! acquaint thee with God;
And he shall be with thee when fears are abroad,
Thy safeguard, in danger that threatens thy path,
Thy joy, in the valley and shadow of death.

Knox.

THE FRIEND.

FIRST MONTH, 3, 1835.

We take no pleasure in exposing the dark spots which shade the glory of our beloved country, but we deem it right to place before the readers of this Journal the following very singular advertisement, from the Richmond White of the 11th ult. It is understood that private jails of a similar character exist in several other places in the south;—at Norfolk, at Baltimore, at Alexandria, and even at the CITY OF WASHINGTON! We talk freely of the barbarism of past generations; what will be said in succeeding times of such illustrations of the civilisation of the present!

The paper from which we copy the advertisement, thus remarks upon it:—

Certainly, this is a most fascinating description of a jail. How tender a concern Bacon Tait appears to feel for the health and comfort of his prisoner. It gives one some idea of the extent to which the slave trade is carried on by Virginia, to know that a man, if it be proper to call him so, has a prison built on purpose to confine the victims of the trade, while they are waiting to be carried off. No merchant would build an extensive warehouse for his own use, unless his business were large. We cannot be mistaken, then, in supposing that the kind-hearted Tait, in erecting his jail, must have believed that the business was extensive enough to pay him a good income on his investment.

"NOTICE.

"The commodious buildings which I have recently had erected in the city of Richmond, are now ready for the accommodation of all persons who may wish their NEGROES safely and comfortably taken care of.

"The buildings were erected upon an extensive scale, without regard to cost, my main object being to insure the safe keeping, and, at the same time, the health and comfort of the negroes who may be placed therein. "The rooms and yards for the females are separate from those for the males, and genteel house servants will have rooms to themselves. The regulations of the establishment will be general cleanliness, moderate exercise, and recreation within the yards during good weather, and good substantial food at all times, by which regulations it is intended that confinement shall be rendered merely nominal, and the health of the negroes so promoted, that they will be well prepared to encounter a change of climate when removed to the south.

"These buildings are situated on the lot corner of 15th and Cary streets, between Mayo's bridge and the Bell Tavern. Apply to

"BACON TAIT."

December 10.

An apprentice is wanted to the retail drug business, apply at this office.

Agents.—Elijah Coffin, Richmond, Indiana, is appointed an agent for this paper, in the place of Caleb Morris released by request.

We are requested to say, that in the marriage notice of Samuel Bolton, in our last, 11th mo. should be 12th mo. The mistake was in the notice as sent us.

DIED, on the 13th of last month, in Salem, Mass. HANNAH JOHNSON, aged 73 years. It may be emphatically said of her, that she was of a meek and quiet spirit. The latter years of her long and useful life, were marked by the absence, in a remarkable degree, of self feeling, and the genuineness of her close evinced a firm reliance on the promises of her Saviour.

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Ascent to the Summit of the Popocatepetl.

[The following interesting narrative is translated from a letter addressed by Baron Gross, Chief Secretary to the French Legation in Mexico, to a friend at Paris.]

Mexico, 15th May, 1834.

The valley of Mexico is one of the most picturesque in the world; it is bounded on the S. E. by a range of mountains, from which two volcanos rise up, known by the Indian names of Iztacubatl and Popocatepetl. Their peaks, always covered with snow, are at sixteen and eighteen thousand English feet above the level of the sea. The crest of the former, the nearer to Mexico, runs from N. W. to S. E., and is irregularly rent. The latter is a perfect cone. It somewhat resembles Mount Etna, but does not, like that mountain, rise from a plain. The Popocatepetl, is on the side of the platform of the Cordilleras Mountains. On one side, the N. W., the forests of firs which surround it terminate at the foot of the valley, and the last trees are mingled with the wheat, Indian corn, and such other European plants as grow at that height; but, towards the S. E. the forests continue farther down. They, however, become gradually thinner, very soon disappear altogether, and are superseded by the sugar-cane, the cochineal tree, and all the rich and varied vegetation of tropical regions. A traveller, by starting from the volcanic sands, a little above the boundary of vegetation, and coming down in a straight line into the valley of Cuautia-Amilpas, would, in a few hours, have gone through all climates, and could gather all the plants which grow between the pole and the equator.

It follows from this, that the snow which is on the S. E. side, must in certain cases be influenced by the breezes of warm air, which constantly rise up from the valley of Cuautia. The snow partly melts in the dry season, and whilst the north of the volcanic cone is perpetually covered with snow and ice down to the firs nearest to the top of the volcano, the lava and porphyry on the south side are bare.

This, therefore, is the side on which to look for a passage when wishing to ascend to the summit of this mountain, the highest in

North America. I tried it last year with a different result.

You know how my first attempt proved unsuccessful. M. de Gerolt and myself were overtaken by one of those tropical storms, of which in Europe you can form no idea. It became indispensable to pass the night amongst the wet firs which grow on the brink of the sands; we had but a cloth stretched with cords over a tree half thrown down, to shelter us from the rain, the hail, and the snow, and we considered ourselves fortunate in having thought of wrapping up our clothes, for a change, in the cloth which was destined to be so useful to us. You have probably not forgotten the storm over our heads, and that which rent the trees below us, and those horizontal flashes of lightning which produced so disagreeable an effect upon my travelling companion; and then our six hours' idle walk in the snow, after having been abandoned by our guides, and our blindness for several days, brought on by the reflection of the sun, and our fatigues, our sufferings, our want of courage, the loss of strength, and in fine, the painful necessity of giving up our enterprise, when we had but twelve or thirteen hundred feet to climb before arriving at the summit, the promised land.

This year we have met with nothing of the kind; we have had a run of the most favourable circumstances. We profited by the experience of last year, and the 30th April, at thirty-seven minutes after two in the afternoon, I planted on the highest peak of the Mexican Andes a flag, which had never floated on so high a spot before.

We had finished all our preparations in the beginning of April; we had barometers, a miner's compass, for want of a theodolite, which is too heavy to be carried up to such a height, some thermometers, one of those little *alcapiles* by Breuzin for heating water, a good telescope, and a hygroscope. All these instruments had been compared with those here, belonging to General D. Juan de Orlegozo, and to Professor D. Joaquin Velasquez de Leon, in order to enable us on our return to compare the results of the experiments made at the same hour by those gentlemen in Mexico, and by us whilst on our journey. I had had a tent made for shelter; and we were supplied with hatchets, saws, ropes, and iron-shod bamboos: these latter are indispensable in expeditions of this nature; mine was fifteen feet long, and I intended to leave it behind us on the top of the volcano. I took good care not to communicate this project to my companions; it was possible we might fall in our expedition, and I did not wish to sell the lion's skin before I had killed the lion.

On the morning of the 15th we started; we had with us three Mexican servants, and three dragoons—we each had a second horse and a mule of burthen. In two days we reached Zacaualpam-Amilpas, where Mr. Egeron, an English painter, who was to be of the party, soon joined us. We had planned to remain at this place until the time should seem most opportune for making the attempt.

Whilst waiting for the so much wished-for opportunity, I spent my time in carefully examining, with the aid of a telescope, the summit of the volcano, and I made drawings, as accurately as possible, of the rocks, the ravines, and the courses of the lava which are on this side. We then searched on the paper for the direction which promised the most success, for we well knew the guides would leave us the instant we reached the perpetual snow.

At length, on the 27th, we commenced our march, and reached Ozumba at three in the afternoon. We sent for the same guides we had made use of last year. They are Indians of the village of Atlaudia; which is at the very foot of the Popocatepetl: we took three. We laid in provisions for four days, and the next morning by seven o'clock we had begun, with our mules and horses, to ascend the mountain. At one o'clock we arrived at the Vaqueria, a veritable Swiss *chalet*, which is used as a shelter by the keepers of a numerous herd of cows, and is the last inhabited spot on the mountain. At three o'clock we arrived at the point where vegetation ceases: this we did by ways which might almost be said to be beaten, for we had occasion but once to make use of our hatchets. As you are acquainted with the Alps, I have nothing to say on those admirable forests of oak, of firs, and of larch, which we passed through. They resemble each other in both hemispheres except that at the foot of these there are large flocks of *guacamatas*, (a large green parrot with a red head), which are not to be met with at Chamouny or at Saillenches. There are also in the forest lions of a small species, *jaguars*, wolves, deer, and a great number of wild cats, but we did not see a single one of these animals.

As you get higher up in the wood, the fir trees become scarcer, and of less size. Near the sands they may be said to be dwarfs, and all the branches are bent downwards, as if seeking below a less rarefied air. After these firs, for the most part lying down and nearly rotten, you meet with some tufts of a sort of currant-tree, with black fruit; and then here and there clumps of a yellowish moss, which grows in a half circle in the midst of scattered pumice-stone, lava, and basalt—in short, there is no longer any vegetation, and

I did not even see lichen on the rocks. One then begins to feel that one is in a sphere wherein it is not possible to live. Respiration is difficult: a certain melancholy, which is not without its agreeableness, comes over you; but, in truth, I cannot exactly define the sensations I experienced when entering those deserts.

The instant you have left the wood, about one third the height of the volcanic cone, you see only an immense extent of purple sand, which is in some parts so extremely fine that it is blown by the wind into the most perfect ridges. Blocks of porphyry, scattered here and there, break in upon the monotony of the scene. The top of the undulations in the sand is crowned with numerous little pumice-stones of a yellowish colour, which seem to have been heaped up by the wind. In short, from the summit of some of the volcanic rocks, masses of porphyry and black lava descend, intersecting the ridges of sand, and lose themselves in the forest. The highest part of the volcano is completely covered with snow, and this snow has a so much more brilliant effect that the sky is of a blue almost black. A few footsteps of wolves and jaguars were visible on the sands near the wood.

After having for a short time admired this sad and singular sight, we returned into the forest; the tent was pitched near to the prostrate tree where we last year passed so dreadfully a night; fires were lighted, and, whilst our *mosos* were preparing our beds and repast, we endeavoured to get a little higher up, in order to accustom our lungs to breathe an air so little congenial to them.

We had returned by six o'clock. Fahrenheit's thermometer was at 50°. The barometer at 19.120 (English inches); water boiled at 90° of the centigrade thermometer. The humid zone of the hygroscope appeared at 36°, and disappeared at 37° of the interior thermometer, whilst the exterior marked 50°.

Having finished our experiments, we made our preparations for the next day. In the night we suffered from the cold.

On the 29th, at three o'clock in the morning, we started, with a fine moonlight, warmly clad, the face and eyes sheltered with green spectacles, and a gauze of the same colour, which wrapped up the whole of our heads. Of my flag I had made a belt. We were seven: the three guides already mentioned, M. Gerolt, the Prussian consul general, Mr. Egerton, an English artist, Luciano Lopez, his Mexican servant, and myself. We each of us had a little bag containing bread and a flask of sugar and water. The Indians carried our instruments, and some provisions. We walked behind each other, taking care to tread in the same steps as the foremost guide, in order to have firmer ground. Of course each man carried his iron-shod bamboo. We advanced very slowly, and were obliged to rest at about every fifteen paces to take breath. The sugar and water was of immense service, for, being obliged to keep the mouth open to breathe, the throat became parched, and a few drops of sugar and water every five minutes prevented the pain becoming unbearable. We zig-zagged and went sideways:

the ascent is so steep, that it would have been dangerous, and next to impossible, to have gone up in a straight line.

By the time the sun appeared above the horizon, we had reached a great height, when we observed a singular phenomenon, but such as has already been seen on the banks of the Rhine. The shadow of the whole of the volcano was completely visible on the atmosphere. It was an immense circle of shade, through which we could see the whole country to the horizon, and which rose afterwards far above it, terminating by a vapour moving from south to north, the circle descending and becoming more and more transparent as the sun rose, and in about two or three minutes it was entirely dispersed.

At nine o'clock we reached the celebrated Pico del Fraile, beyond which we could not get last year. Our names, which we then imprinted with a hammer, remained perfect, only the first letters, towards the west, were become of a clear yellow colour.

This peak is a pile of reddish circular rocks, such as is to be found on one of the crests which runs down from the summit. Its perpendicular height is from eighty to one hundred feet, the diameter is about fifty. It terminates in a point, and is distinctly visible from Mexico.

Our guides had consented to go thus far, but nothing could induce them to go farther. I do not think they were more tired than we were, but certainly they were under the influence of some superstitious fear.

On my way to the Pico was long and fatiguing, but not dangerous. We had not yet met with any snow, and it had not been necessary, as last year, to climb up with our hands. I felt less oppression than I had feared I should, and my pulse beat but 120 per minute. We were full of courage, had plenty of time before us, and the clearest sky.

We had planned to halt at the Pico del Fraile, and to recruit our strength by a light breakfast. I thought it would be imprudent when at that elevation to eat much, or to drink spirituous liquors, for the nervous system is excited to an inconceivable degree. We, therefore, took no more than a little bread, and a little of the white meat of a fowl, with a glass of weak wine and water; and after one hour's rest at the foot of the Pico, we resumed our journey.

At nine o'clock the thermometer was at four centigrade degrees; the barometer at 16.472; water boiled at eighteen centigrade degrees. I did not make any hygrometrical observation. The sky was of a much darker blue than on the preceding day. Unfortunately, we had no instrument wherewith to measure its density.

At ten o'clock we were on our way without our guides, and, having to carry our instruments, we found them tremendously heavy.

It is necessary to pass in front of the Pico, and to turn round it on the right. After having got beyond the Fraile, there is, on the left, or rather on its prolongation, a crowning, which terminates at a mass of rocks which exfoliate like slate. They rise up to about 150 feet perpendicular. The summit

is covered with snow, and long stagonites of ice fill up the crevices. There is no outlet on this side. On the right is a tolerably deep ravine, which, from afar, we had taken for the remains of a crater. It extends in a straight line from the top of the volcano to the nearest fir-trees, and is intersected with basalts of lava and porphyry, and, at particular places, is crossed by perpendicular walls of rock and immense heaps of snow; but it was easy to see that, by making some circuits, the summit of the volcano might be reached that way. We, therefore, went down into this hollow, and, without losing sight of one another, each took different roads; M. de Gerolt the middle; I walked on the left, and Mr. Egerton, with Luciano, between us. I thought mine to be the best path, but I was mistaken; I nearly broke my neck a hundred times; and, if I again undertake the journey, I shall go by the bottom of the ravine.

When we could get upon the snow, we walked with greater facility. It was furrowed by the wind and sun, and was like a fresh-ploughed field; and, as the furrows were parallel to the horizon, they served as steps. On the sands and rocks there was real danger, for the least inattention or false step would have been fatal. At twelve o'clock we had reached the summit of those perpendicular rocks I have before mentioned; but our strength was beginning to fail us, and, after every eight or ten steps, we were compelled to make a long rest to take breath, and to allow the circulation of the blood to quiet itself a little.

Though we were in the midst of snow, we felt no inconvenience from the cold, except when drinking, or when we touched the metal parts of our instruments. But it was necessary to call aloud to be heard at twenty paces; the air was indeed so rarefied at that height, that I tried in vain to whistle, and Mr. Egerton had the greatest difficulty in obtaining a sound from a small horn he had brought with him.

(To be continued.)

Animal and Vegetable Physiology considered with Reference to Natural Theology.

This is the title of a work which has lately appeared in England, in 2 vols. 8vo. By Peter Mark Roget, M. D., Secretary of the Royal Society. It is one of the series, we believe the last which has been published, of the famous Bridgewater Treatises; and it is spoken of as being at least not inferior in interest to those which have preceded. The Edinburgh Review, has an article in relation to it, which says:—

“Dr. Roget has produced a work which will bear a comparison with any of the Bridgewater treatises which we have perused, whether we consider them in reference to the science and learning which they display, to the acuteness and sobriety of their argument, or to the tone of piety and religious feeling in which they are composed. Owing to this last quality, indeed, the work of Dr. Roget is pre-eminently delightful. The great lesson which he has to teach, though at no time needlessly obtruded, is never overlooked. It is interwoven in an

under tissue, with the whole chain-work of his discourse, and reappears only when it is necessary to display the embroidery of the fabric. Nor does our author content himself with chanting the hymn which the living world, in the rich drapery of its loveliness, raises to its sovereign king. His harp is strung to softer and higher strains; and amid the full diapason of created grandeur, there often falls upon the ear, in faint but truly harmonic numbers, the occupation of the blest abodes—the relief of them that are bound—the perfection of earthly wisdom—the healing of broken, and the union of severed hearts.”

The same article contains a variety of extracts from the work, from which we select the following:—

The bodies of crabs are encased in tubes of solid carbonate of lime, and these tubes are carefully articulated, and almost always compose large joints. The following account, given by Dr. Roget, of the periodical casting of the shell of the lobster is very interesting.

“The process by which this periodical casting and renewal of the shell are effected, has been very satisfactorily investigated by Reaumur. The tendency in the body and in the limbs to expand during growth is restrained by the limited dimensions of the shell, which resists the efforts to enlarge its diameter. But this force of expansion goes on increasing, till at length it is productive of much uneasiness to the animal, which is, in consequence, prompted to make a violent effort to relieve itself; by this means it generally succeeds in bursting the shell; and then, by dint of repeated struggles, extricates its body and its limbs. The lobster first withdraws its claws, and then its feet, as if it were pulling them out of a pair of boots: the head next throws off its case, together with its antennae; and the two eyes are disengaged from their horny pedicles. In this operation, not only the complex apparatus of the jaws, but even the horny cuticle and teeth of the stomach, are all cast off along with the shell; and, last of all, the tail is extricated. But the whole process is not accomplished without long continued efforts. Sometimes the legs are lacerated or torn off, in the attempt to withdraw them from the shell; and in the younger crustacea the operation is not unfrequently fatal. Even when successfully accomplished it leaves the animal in a most languid state: the limbs, being soft and pliant, are scarcely able to drag the body along. They are not, however, left altogether without defence. For some time before the old shell was cast off, preparations had been making for forming a new one. The membrane which lined the shell had been acquiring greater density, and had already collected a quantity of liquid materials proper for the consolidation of the new shell. These materials are mixed with a large proportion of colouring matter, of a bright scarlet hue, giving it the appearance of red blood, though it differs totally from blood in all its other properties. As soon as the shell is cast off, this membrane, by the pressure from within, is suddenly expanded, and by the rapid growth of the soft parts, soon acquires a much larger size than the former shell. Then the

process of hardening the calcareous ingredient commences, and is rapidly completed; while an abundant supply of fresh matter is added to increase the strength of the solid walls which are thus constructing for the support of the animal. Reaumur estimates that the lobster gains, during each change of its covering, an increase of one-fifth of its former dimensions. When the animal has attained its full size, no operation of this kind is required, and the same shell is permanently retained.

“A provision appears to be made, in the interior of the animal, for the supply of the large quantity of calcareous matter required for the construction of the shell at the proper time. A magazine of carbonate of lime is collected, previous to each change of shell, in the form of two rounded masses, one on each side of the stomach. In the crab these balls have received the absurd name of crab’s eyes, and during the formation of the shell they disappear.

It is well known that when an animal of this class has been deprived of one of the claws, that part is in a short time replaced by a new claw, which grows from the stump of the one which had been lost. It appears from the investigations of Reaumur, that this new growth takes place more readily at particular parts of the limb, and especially at the joints; and the animal seems to be aware of the greater facility with which a renewal of the claw can be effected at these parts; for if it chance to receive an injury at the extremity of the limb, it often, by a spontaneous effort, breaks off the whole limb at its junction with the trunk, which is the point where the growth more speedily commences. The wound soon becomes covered with a delicate white membrane, which presents at first a convex surface: this gradually rises to a point, and is found, on examination, to conceal the rudiment of a new claw. At first this new claw enlarges, but slowly, as if collecting strength for the more vigorous effort of expansion which afterwards takes place. As it grows, the membrane is pushed forwards, becoming thinner in proportion as it is stretched; till at length it gives way, and the soft claw is exposed to view. The claw now enlarges rapidly, and in a few days more acquires a shell as hard as that which had preceded it. Usually, however, it does not attain the same size; a circumstance which accounts for our frequently meeting with lobsters and crabs which have one claw much smaller than the other. In the course of the subsequent castings this disparity gradually disappears. The same power of restoration is found to reside in the legs, the antennae, and the jaws.”

The structure of the feet of insects, by which they can walk on the smoothest surfaces, and even on the most polished ceilings, is thus described by Dr. Roget:—

“Many insects are provided with cushions at the extremity of the feet, evidently for the purpose of breaking the force of falls, and preventing the jar which the frame would otherwise have to sustain. These cushions are formed of dense velvety tufts of hair, lining the underside of the tarsi, but leaving the claw uncovered; and the filaments, by

insinuating themselves among the irregularities of the surfaces to which they are applied, produce a considerable degree of adhesion. Cushions are met with chiefly in large insects which suddenly alight on the ground after having leaped from a considerable height: in the smaller species they appear to be unnecessary, because the lightness of their bodies sufficiently secures them from any danger arising from falls.

“Some insects are furnished with a still more refined and effectual apparatus for adhesion, and one which even enables them to suspend themselves in an inverted position from the under surfaces of bodies. It consists of suckers, the arrangement and construction of which are exceedingly beautiful; and of which the common house-fly presents us with an example. In this insect that part of the last joint of the tarsus which is immediately under the root of the claw, has two suckers appended to it by a narrow funnel-shaped neck, movable by muscles in all directions. The sucking part of the apparatus consists of a membrane, capable of contraction or extension, and the edges of which are serrated, so as to fit them for the closest application to any kind of surface. In the *Tabanus*, or horse-fly, each foot is furnished with three suckers. In the *Cimber lutea*, or yellow saw-fly, there are four, of which one is placed upon the under surface of each of the four first joints of the toes; and all the six feet are provided with these suckers. In the *Dytiscus marginalis*, suckers are furnished to the feet of the male insect only. The three first joints of the feet of the fore-legs of that insect have the form of a shield, the under surface of which is covered with suckers having long tubular necks: there is one of these suckers very large, another of a smaller size, and a great number of others exceedingly small. In the second pair of feet, the corresponding joints are proportionally much narrower, and are covered on their under surface with a multitude of very minute suckers. The *Acrilium biguttatum*, which is a species of grass-hopper, has one large oval sucker, under the last joint of the foot, immediately between the claws. On the under surface of the first joint are three pair of globular cushions, and another pair under the second joint. The cushions are filled with an elastic fibrous substance; which, in order to increase the elasticity of the whole structure, is looser in its texture towards the circumference.

“The mode in which these suckers operate may be distinctly seen, by observing with a magnifying glass the actions of a large blue-bottle-fly in the inside of a glass tumbler. A fly will, by the application of this apparatus, remain suspended from the ceiling for any length of time without the least exertion; for the weight of the body pulling against the suckers serves but to strengthen their adhesion: hence we find flies preferring the ceiling to the floor as a place of rest.

“Insects which, like the gnat, walk much upon the surface of water, have at the ends of their feet a brush of fine hair, the dry points of which appear to repel the fluid, and prevent the leg from being wetted. If these brushes be moistened with spirit of wine, this apparent

repulsion no longer takes place, and the insect immediately sinks and is drowned."

In the structure of the feathers of birds, there is much to surprise and instruct us. Feathers consist of two parts—the stem, terminating in the quill, and the vane or feathery appendages on each side of the stem. The horny portion is tough and elastic, and is formed into a hollow cylinder, to combine the opposite qualities of lightness and strength; but it is in the construction of the vane that the most singular skill is displayed, and we have no hesitation in saying, that it exhibits the most striking proofs of design that we have had occasion to witness in any other animal fabric. Many years ago, we had occasion to investigate with the microscope this curious structure; but never having found leisure to publish the results, Dr. Rogee has the merit of having first disclosed the peculiarities of this unique fabric;—completing, by his own observations with the microscope, the general account of the mechanism which had been given by Paley.

"The vane of the feather is still more artificially constructed; being composed of a number of flat threads, or filaments, so arranged as to oppose a much greater resistance to a force striking perpendicularly against their surface, than to one which is directed laterally; that is, in the plane of the stem. They derive this power of resistance from their flattened shape, which allows them to bend less easily in the direction of their flat surfaces than in any other; in the same way that a slip of card cannot easily be bent by a force acting in its own plane, though it easily yields to one at right angles to it. Now it is exactly in this direction in which they do not bend that the filaments of the feather have to encounter the resistance and impulse of the air. It is here that strength is wanted, and it is here that strength has been bestowed.

"On examining the assemblage of these laminated filaments still more minutely, we find that they appear to adhere to one another. As we cannot perceive that they are united by any glutinous matter, it is evident that their connection must be effected by some mechanism invisible to the unassisted eye. By the aid of the microscope the mystery is unravelled, and we discover the presence of a number of minute fibrils, arranged along the margin of the lamina; and fitted to catch upon and clasp one another, whenever the laminae are brought within a certain distance. The fibrils of a feather from the wing of a goose are exceedingly numerous, above a thousand being contained in the space of an inch; and they are of two kinds, each kind having a different form and curvature. Those which arise from the side next to the extremity of the feather are branched or tufted, and bend downwards, while those proceeding from the other side of the lamina, or that nearest the root of the feather, are shorter and firmer, and do not divide into branches, but are hooked at the extremities, and are directed upwards. When the two laminae are brought close to one another, the long, curved fibrils of the one being carried over the short and straight fibrils of the other, both sets become entangled together;

their crooked ends fastening into one another, just as the latch of a door falls into the cavity of the catch which is fixed in the door-post to receive it. The way in which this takes place will be readily perceived by making a section of the vane of a feather across the laminae, and examining with a good microscope their cut edges, while they are gently separated from one another. This mechanism is repeated over every part of the feather, and constitutes a closely reticulated surface of great extent, admirably calculated to prevent the passage of the air through it, and to create by its motion that degree of resistance which it is intended the wing should encounter. In feathers not intended for flight, as in those of the ostrich, the fibrils are altogether wanting: in those of the peacock's tail, the fibrils, though large, have not the construction which fits them for clasping those of the contiguous lamina; and in other instances they do so very imperfectly."

PEACE.

Besides the flavour of rich and mellow old English which recommends the subjoined extract from Lord Clarendon, the revival of it, at the present time, may not be deemed unseasonable.

No man can ask how or why men come to be delighted with peace but he who is without natural bowels,—who is deprived of all those affections which can only make life pleasant to him. Peace is that harmony in the state that health is in the body. No honour, no profit, no plenty can make him happy who is sick with a fever in his blood, and with defluxions and aches in his joints and bones; but health restored gives a relief to his other blessings, and is very merry without them: no kingdom can flourish or be at ease in which there is no peace,—which only makes men dwell at home and enjoy the labour of their own hands, and improve all the advantages which the air, and the climate, and the soil administer to them: and all which yield no comfort where there is no peace. God himself reckons health the greatest [temporal] blessing he can bestow upon mankind, and peace the greatest comfort and ornament he can confer upon states, which are a multitude of men gathered together. They who delight most in war are so much ashamed of it, that they pretend to desire nothing but peace,—that their heart is set upon nothing else. When Cæsar was engaging all the world in war, he wrote to Tully, "There was nothing worthier of an honest man than to have contention with nobody." It was the highest aggravation that the prophet could find out in the description of the greatest wickedness, that "the way of peace they knew not;" and the greatest punishment of all their crookedness and perverseness was, that "they should not know peace." A greater curse cannot befall the most wicked nation than to be deprived of peace. There is nothing of real and substantial comfort in this world but what is the product of peace; and whatsoever

we may lawfully and innocently take delight in is the fruit and effect of peace. The solemn service of God, and performing our duty to Him in the exercise of regular devotion, which is the greatest business of our life, and in which we ought to take most delight, is the issue of peace. War breaks all that order, interrupts all that devotion, and even extinguisheth all that zeal which peace had kindled in us; lays waste the dwelling place of God as well as of man; and introduces and propagates opinions and practice as much against Heaven as against earth, and erects a deity that delights in nothing but cruelty and blood. Are we pleased with the enlarged commerce and society of large and opulent cities, or with the retired pleasures of the country? do we love stately palaces and noble houses, or take delight in pleasant groves and woods, or fruitful gardens, which teach and instruct nature to produce and bring forth more fruits, and flowers, and plants, than her own store can supply her with? all this we owe to peace; and the dissolution of this peace disfigures all this beauty, and, in a short time, covers and buries all this order and delight in ruin and rubbish. Finally, have we any content, satisfaction, and joy in the conversation of each other, in the knowledge and understanding of those arts and sciences which more adorn mankind than all those buildings and plantations do the fields and grounds on which they stand? even this is the blessed effect and legacy of peace; and war lays our natures and manners as waste as our gardens and our habitations; and we can as easily preserve the beauty of the one as the integrity of the other, under the cursed jurisdiction of drums and trumpets.

The following, which we copy from the Episcopal Recorder, will interest the more literary portion of our readers in particular, and there is a justness and elevation of tone in the remarks which will be relished by most. We should hope that some one qualified for the task will soon supply a translation of Guizot's Notes. For the poison of scepticism insinuated in the pages of the Decline and Fall, the antidote should be at hand.

GUIZOT'S EDITION OF GIBBON.

Guizot has published a translation of Gibbon's "Decline and Fall of the Roman Empire," with notes relating principally "to the history of the propagation of Christianity." The London Quarterly Review, in a notice of this work, says: "The republication of the French translation, corrected and illustrated by an author of such high character as Guizot, who has not scrupled to suspend his own valuable and original historical enquiries to undertake the humble office of an editor, still further evinces the demand for the history of the 'Decline and Fall' from the continental press." From the same article we make the following extract:

"As then the History of the Decline and Fall must retain possession of the extensive field which it holds, . . . it may be mat-

ter of surprise that a foreign writer has been the first to attempt, with any degree of success, to neutralize what is objectionable in it—to correct, in a body of notes, the erroneous, and expand the less philosophical views of Gibbon, more particularly as to the progress and influence of Christianity—and, finally, to bring up this great work, where it is inevitably defective from the want of materials, which have since come to light, to the high level of modern historic knowledge. The first part of his undertaking M. Guizot has accomplished with erudition, judgment, and right feeling. M. Guizot is a protestant, a liberal and rational Christian; for we cannot consent to give up the latter epithet to that modern school, whom their opponents ought rather to charge with irrationalism, as assigning inadequate causes for the leading events in religious history, and substituting untenable hypotheses for the received belief of the Christian world. The editor of Gibbon, if free from ecclesiastical prejudice or theologian jealousy, asserts boldly and maintains with judgment the truth and divine origin of the Christian faith, which, as an historian, he has studied in one of its most convincing lines of evidence, its beneficial influence on human affairs.

It is no small advantage, more particularly on the continent, to have this great point contested against Gibbon by an author not only not liable to suspicion of professional bias, but not composing under the awe of that strong popular sentiment which in this country is jealous even of any departure from the ordinary language, from the conventional manner of writing on a religious subject. Though we would willingly suppose that the minds of the higher literary men in Paris are now, in general, advanced far beyond the superficial historical scepticism, and the as unphilosophical as irreligious aversion to Christianity,* which characterize the school of Voltaire; yet an open and distinct protest from a writer of M. Guizot's high character can neither, we trust, be without influence, nor certainly without honour, with those who hail with satisfaction the reunion of high literary reputation with sound Christian views. We would not pledge ourselves to concur in all the editor's opinions, nor to admit the justice of all his criticisms, but in general the reader of Guizot's Gibbon will find, wherever he is in danger of being misled by the specious statements and insidious representations of the historian, a fair view of the opposite arguments, and the weight of authority which may be adduced in their support.

* A most remarkable testimony to the importance of Christianity in advancing the intellect as well as the moral character of mankind, appears in the recent very interesting volume of M. Victor Cousin, on the state of education in Germany. This brilliant metaphysician is commissioned by the government of France to examine the plan of general education in Prussia and other parts of Germany, with a view to the formation of a complete national system in France. M. Cousin, a man far from prejudiced in favour of the clergy, and indeed considered by them in no friendly light, distinctly declares that no national education, which is not founded on Christianity, can be of essential benefit in France.

Changes wrought by Christianity.

The following is another extract from the same article of the Quarterly Review :

"How vague in general is our notion of this most remarkable change which has ever been wrought in the state of mankind! The violent and rapid conquests of Mohammedanism are clear and intelligible; a conquering nation overruns a great part of the world, and establishes its faith upon the ruins which its arms have made. The triumph of Christianity is the secret progress of opinion, working at first no change in the existing forms or relations of society, but gradually detaching individuals, cities, nations, from their ancestral faith; still growing in numerical superiority, compressing the inert resistance of its antagonist into a narrower compass; not sweeping clear and levelling the ground for the erection of its new system, but springing up, as it were, like a fresh growth of vigorous trees above a decaying forest, which gradually withers down into a thin and perishing underwood, till at length it entirely dies away—or only hangs a few parasitical branches upon the stately grove which has succeeded to its place and honours. Gibbon has, to a certain extent, traced the waning strength and dying struggles of paganism, for instance at the time of the celebrated Symmachus, in the city of Rome—he has marked the different periods when the strong power of the law changed hands, and long proscribed Christianity began in its turn to proscribe expiring paganism; but the vivid interest of these rapid glances into the inner frame-work and secret workings of society excites rather than satisfies the curiosity. We would behold still nearer, and in more living detail, the gradually deserted, the slowly crumbling temples of antiquity—the expansion of the Christian Church, from the days when it hid its persecuted head in the catacomb or the cavern, till it built its gorgeous shrine by the side of the Capitol, or towered over the oriental palaces of Byzantium. Nor is it merely its influence in correcting the corrupt mass of the ancient society—in inspiring a new moral life into the decrepitude of the old Roman world;—its new modifications are as constructive of various and more perfect forms, as destructive of the old; under its influence grows up a new system of society; it alike blends itself with the strongest bonds which hold together the social system—the laws and constitutions of nations—and with the slenderest and finest threads of the closer relations of life."

The following article, copied from the last number of the American Annals of Education, while it may serve the purpose a little to diversify the present week's repast, is susceptible of a practical application in the business of instruction.

Practical Lesson on the Existence and Providence of God.

The Germans excel in their popular tales, which present truth in so striking and tangible a form, that while the mind is deeply interested,

the moral is felt almost without being alluded to. We have occupied the little leisure we have had in preparing a translation of one of these for publication, and extract the following as an example for parents and teachers of the manner in which the ignorant should be addressed.

The child of a soldier, whose education had been obtained in the camp and the sutler's booth, is adopted by an excellent old schoolmaster, who finds him in a state of almost savage ignorance and brutality. After gaining his affections and exciting his thoughts to action on other subjects, he takes the following method to fix upon his mind the conviction of the existence and providence of the Deity.

At a favourable moment, when his desire of knowledge was excited, his guardian led him out in view of an extensive field. This seemed like a fine parade ground for hussars, and the conversation turned on the regular exercises and movements of battalions, and the commander under whose orders they were executed. The schoolmaster then proceeded as follows:

Sch. Your emperor has a great many regiments besides that to which your father belonged. Some of them are stationed in Saxony, some in Silesia, and others in Bohemia. All at once, they set out and march together to one place. Now I have often wondered how it was possible for so many thousand men to march together from so many different countries, to the same place, in as perfect order as if every thing had been agreed upon beforehand. I cannot but believe that there is some one, who commands them.

J. I will tell you who it is. It is certainly General Down, of whom I have frequently heard my father speak.

Sch. I believe so. But besides this, so many thousand men must have something to eat in the course of a day, especially if they have horses. Now one would suppose that they would starve to death, when they all come together in one place. I have read, however, that wherever they go, they find flour, bread, meat, oats, and hay. It cannot be that all these things go there of their own accord. I must believe that there is some one, who orders all this.

J. It is certainly General Down, for he provides for all his soldiers. The soldiers always call him Father Down.

Sch. It is possible. At least there is some one, who commands all this provision to be brought together. But there is as much order in the world, as in the emperor's army. For example, the sun rises at a particular time, every morning. People who have attended closely to the sun, can tell beforehand the very minute in which it will rise.

J. But it is not so exact as our soldiers. I recollect many days in which I never saw it rise at all.

Sch. Things must be very different, then, in Bohemia, from what they are with us. With us, it rises every morning, precisely at the time. We cannot, indeed, always see it, for sometimes the sky is cloudy. It is so with the moon too. Now it rises, now it sets. Sometimes it is as small as a sickle; at others, it is

larger, and as round as a dinner plate, and then it begins to grow smaller again, and every thing goes on so regularly, that the almanac-maker can tell us every thing beforehand. When we go home, I will point out all this to you in the almanac; and if you look carefully at the sky, and observe the moon, you will see that it changes, exactly in the order there laid down.

J. Oh! I never heard of that before, in all my life.

Sch. You may rely upon it. In the world therefore, every thing is, as it were, under the direction of a commander. Now, think a moment. Sometimes the vapours ascend from the earth and collect themselves together, like the emperor's soldiers, and form themselves into clouds. Then a wind often rises, and in a few hours, drives them all away.

In the spring, every thing appears to be, as it were, under the direction of a commander. First come the larks, then the finches, then the swallows and storks collect together, and when they come, they find their food ready, just as if it had been provided on purpose for them. Then one flower blossoms after another; first, the little violet, then the cowslip; then the cherry trees blossom, and then the pear trees, and finally the apple trees.

All things go on in as much order, as if they were told just what to do. There must, therefore, be a commander. Now it is He, who commands all this, whom we call God.

J. Oh! have you ever seen him?

Sch. No; neither have I seen General Down, and yet I believe that he commands the emperor's army. And besides, my dear Joseph, there are many things, which we cannot see, and which yet exist. Have you ever seen the wind?

J. Never, in my life.

Sch. Nor I, and yet it exists. This is evident from the trees, which it moves, and from the tiles which it blows off from the roofs of houses. We must believe, therefore, that there is some one, who commands all this to be done, because we see that every thing takes place in as much order as if it were commanded.

J. Look, father, see that great bird, which comes flying towards us. What is it called?

Sch. It is a stork, and that is under command too. As soon as spring makes its appearance among us, and the air grows warm, then it seems as if some one said to the storks,—"March!" They break up their quarters, leave the countries in which they have spent the winter, and remove to others, where, as soon as they arrive, they find food in readiness for them. Do you know what storks eat?

(Joseph shook his head.)

J. They generally eat frogs, (continued the schoolmaster.) Frogs are not always at hand, however. In the winter, there are none to be found.

J. Where do they go?

Sch. They hide in the mud of the marshes and ponds. In the spring they crawl out. When it is time for the storks to come, the frogs come too.

J. That is curious.

Sch. Indeed it is, and hence you see that

there must be some one who commands all things, and takes care that food shall be ready for the storks as soon as they arrive. Look there, Joseph, there sits a stork, so near us that you can examine it closely. Has it not every thing necessary to make it a frog-hunter? See how long its legs are! With them it can walk in the water and search for frogs. See how long its bill is. With that the stork catches the frogs, and picks them to death. If the stork was made like the dove or the hen, the frogs would be of no use to it, for it could not catch them.

The old man then went on to say much more about the wise contrivances which we see every where in nature. This dialogue had such an effect upon the mind of Joseph, that he saw there must be a commander under whose authority every thing is transacted in this world. He began to look upon the world with different eyes. Whenever the sun or the moon arose, whenever it thundered or rained, whenever he saw a beehive or an ant's hill, a tree, or a flower, or a bird, he thought of God, who orders all things.

For "The Friend."

LEWIS'S REPLY.

(Continued from page 103.)

A little examination will be sufficient to show, that Friends are no less scriptural in regard to the Lord's supper, than they are in relation to baptism. And here, it is to be observed, that a doctrine, deducible by superficial examination, from one or two isolated texts, in opposition to the general tenor of the New Testament, is not properly a scriptural doctrine. That construction which is sustained by the general scope as well as by single texts, must be considered as the genuine one. Now what, according to the general tenor of the Scriptures, were the legal ceremonies, but types and shadows of the more spiritual religion which was introduced by the coming of Christ? (See particularly the epistle to the Hebrews.) What was the passover, but a type of the one great offering for the redemption of the world? In the institution of this feast, the time and manner of its observance were clearly explained. Nothing was left to conjecture. We might therefore expect that a ceremony of a similar character, which was to be observed by the whole Christian world, would be no less clearly explained. The numerous disputes, however, among Christian professors, respecting the time, and manner, and frequency of its observance, as well as an inspection of those passages from which the obligation is inferred, are sufficient evidence that we are not furnished with such precise direction on this subject, as the Israelites were. The disputes respecting the character of the eucharist itself, furnish no small reason to suspect the existence of some radical error, common to all the disputants. The Romanists insist that the words, *this is my body*, must be understood as literally true, not only when applied to the bread used by Christ himself, but to that now consecrated by the priest; while Luther and his followers allow that the bread and wine retain their

substance, but that the body and blood of Christ are also present in them; but Calvin denies this doctrine, asserting that the bread and wine are not the body and blood of Christ, but that both his body and blood are sacramentally received by the faithful in the use of bread and wine.

But Friends, without puzzling themselves with such inexplicable theories, perceive in the narrative of our Saviour's last supper with his disciples, a plain account of a Jewish ceremony, which he, in fulfilment of the Mosaic law, was careful to observe. And in this case, as well as others, he took occasion to turn their attention from the type to the antetype; from the paschal lamb to himself, "the lamb of God which taketh away the sin of the world." And, inasmuch as the Jews were in the habit of considering this feast as a commemoration of their deliverance from Egyptian bondage; they, being Jews, and therefore likely for a time to continue the observance, were thenceforth to view it as applied to the greater deliverance which he offered to those who believe and receive him. "This do in remembrance of me." Luke, xxii. 19. That no institution of a new ceremony was intended, appears clear from the circumstance, that in neither Matthew, Mark, or John, can we find any thing like a command to observe it in future. The two former both mention the application of the passover to himself; thus giving substantially the same information with Luke; but omitting only the words which seem to imply that the practice was to continue. Thus proving conclusively that the application, not the future observance of the ceremony, was the real object of the communication.

The evangelist John, who certainly understood the meaning of his Lord's injunctions as clearly as any of them, passes over the subject of the last supper very briefly; yet he lays down, in another chapter, the doctrine inculcated in this place by the other evangelists, more strongly than either of them. "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Who so eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day. I am the true bread which came down from heaven. If a man eat of this bread he shall live for ever." John, vi. 51, 53, 54. "It is the spirit that quickeneth, the flesh profiteth nothing, the words that I speak unto you, they are spirit and they are life," verse 63. These passages, viewed in connection with the general tenor of the Christian dispensation, clearly prove that the object was not to add a new ceremony to those with which the Jewish church was sufficiently burdened, nor to perpetuate an old one, but to spiritualize those with which the disciples were already acquainted. In the memorable decision of the apostles and elders on the question of circumcision, we find these remarkable words, relative to outward observances. "It seemed good to the Holy Ghost and to us, to lay upon you no greater burden than these necessary things." In the enumeration which follows, we find no trace of the

sacraments, so called, as we may reasonably suppose we should, if the assembly then convened had judged them an essential part of the Christian religion.

The expostulation of the apostle Paul with the Corinthians, is unquestionably a severe and just rebuke, for the shameful manner in which they practised this ceremony: and I doubt not Friends will agree with him, that if the thing is observed as a memorial of our Saviour's last supper with his disciples, it ought to be done seriously, and with a solemn remembrance of him. If Christians are enjoined to press after the spiritual communion of the body and blood of Christ, it is no wonder the apostle should express, in energetic terms, his disapprobation of the practice of converting the typical representation of this communion into an occasion of rioting and drunkenness. But to infer from this expostulation, that Christians of all countries and generations, are required to observe the outward rite, is neither to follow the letter nor the spirit of the passage. Those who desire to see the doctrines of Friends on this subject fully explained, are referred to Barclay's Apology, Prop. 13. Joseph Phipps's Treatise on Baptism.

Another point on which they have been frequently charged with unsoundness, and for a similar reason, is in relation to the doctrine of the trinity. For it will be easy to prove that what they reject is not the testimony of Scripture, but the inventions and interpolations of men. As the word, trinity, or one God existing in three distinct persons, can no where be found in the sacred writings, the rejection of the term and this definition of it, is certainly no evidence of deficiency in Scriptural soundness. Now the truth is, that Friends have always acknowledged the text, "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one;" 1 John, v. 6. which the unitarians so strenuously oppose as a trinitarian interpolation. And this was done, not on the ground of historical evidence alone, but also because the doctrine is consistent with numerous other portions of Scripture; and appears indeed an essential part of the great Christian system. See John, i. 5. 10. 14. x. 30. xiv. 10. 30. xvii. 13—16. George Fox, in his "Answer to such as falsely say the Quakers are no Christians," uses these words: "It is the Spirit that beareth witness, because the Spirit is truth; for there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one, &c. And now, let none be offended, because we do not call them by those unscriptural names, of trinity, and three persons, which are not Scripture words; and so do falsely say, that we deny the Father, the Word, and the Holy Ghost; which three are one that bear record in heaven, &c. which three we own with all our hearts, as the apostle John did, and as all true Christians ever did, and now do; and if you say we are not Christians, because we do not call the Father, Son, and Holy Ghost, the trinity, distinct and separate persons, then you may as well conclude that John was no Chris-

tian, who did not give the Father, Word, and Holy Ghost these names." Page 26. Declarations of similar import are found in the works of Barclay, Penn, Whitehead, Pennington, Howgill, &c. See Evans's Exposition.

To prove the belief of Friends in the divinity and offices of Christ, and the consistency of that belief with the testimony of the Scriptures, the following may suffice. "First, then, we renounce all natural power and ability in ourselves, in order to bring us out of our lost and fallen condition and first nature, and confess, that as of ourselves we are able to do nothing that is good, so neither can we procure remission of sins or justification by any act of our own, so as to merit it, or draw it as a debt from God, due unto us; but, we acknowledge all to be of and from his love, which is the original and fundamental cause of our acceptance."

"Secondly. God manifested this love towards us in the sending of his beloved son, the Lord Jesus Christ, into the world, who gave himself for us, an offering and a sacrifice to God, for a sweet-smelling savour; and having made peace through the blood of his cross, that he might reconcile us unto himself, and by the Eternal Spirit offered himself without spot unto God, and suffered for our sins, the just for the unjust, that he might bring us unto God.

"Thirdly. Forasmuch as all men who come unto 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; being, by virtue of his most satisfactory sacrifice, removed and pardoned. Neither do we think that remission of sins is to be expected, sought or obtained any other way, or by any works or sacrifice whatever; though 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 enemies; that is, he offers reconciliation unto us; we are put into a capacity of being 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 verses, entreats them in Christ's stead to be reconciled to God, intimating that

* This passage completely disproves the assertion of the reviewer that "nearly all Quakers agree in the notion, that their salvation depends, not on the sovereign grace of God, in implanting a new principle in the soul, but on their own diligent efforts in cultivating a principle which originally belongs to them." There is probably no doctrine more clearly and frequently inculcated among us, than that if we are saved, our salvation must be effected by the grace of God through Jesus Christ our Lord; and if we are lost, our perdition will be of ourselves in consequence of our refusing to submit to the saving operation of this grace.

the wrath of God being removed by the obedience of Christ Jesus, he is willing to be reconciled unto them, and ready to remit the sins that are past, if they repent.

"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, without 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 is no less properly called and accounted a redemption, than 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 counter-balance, overcome, and root out the evil seed wherewith we are naturally, as in the fall, rendered.

"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."—Barclay's Apology, page 202—204.

"Though we place remission of sins in the righteousness and obedience of Christ performed by him in the flesh, as to what pertains to the remote procuring cause, and that we hold ourselves formally justified by Christ Jesus formed and brought forth in us, yet we cannot, as some protestants have unwarily done, exclude works from justification. For though properly we be not justified *for them*, yet are we justified *in them*; and they are necessary, even as *causa sine qua non*, i. e. the cause without which none are justified." *Ibid.* page 207. Similar doctrines are repeatedly professed by William Penn; particularly in his Primitive Christianity Revived. The same doctrine appears in the writings of I. Pennington, E. Burough, F. Howgill, and others.

For "The Friend."

The annual meeting of "The Philadelphia Association of Friends for the Instruction of Poor Children,"¹⁷⁶ was held on the evening of second day, the 5th of first month, 1835. The following officers were appointed for the ensuing year.

Treasurer—Benjamin H. Warder,
Clerk—Thomas Booth.

Managers.

Samuel Mason, Jr. Uriah Hunt,
Benj. H. Warder, John M. Whittal,
Joseph Stowden, Thomas Scattergood,
George M. Haverstick, John C. Allen,
Marmaduke C. Cope, Joel Cadbury,
John Lippincott, Thomas Bacon.

The following is an abstract of the annual report of the Board of Managers to the association:

* Of African descent is to be understood.

*To the Philadelphia Association of Friends
for the Instruction of Poor Children.*

The managers, in compliance with the rules of the association, present the annual report of their proceedings. The school has been conducted under the care of Nathaniel I. Kennedy, during the past year, and committees of the managers have regularly been under appointment to visit it; from whose report it appears, that the progress of the scholars in their studies has been satisfactory, and their general deportment merits the approbation of the board.

The average number of scholars during the past year, has been 30½, and the average attendance has been 52. The whole number of boys admitted since the opening of the school, has been 1021, of whom 239 have been readmitted. The present number on the roll is 81; of these, three are half day pay scholars at \$2 per quarter.

The annual examination of the school was held on the afternoon of the 5th instant. A large number of visitors, besides managers and members of the association, attended, including many of the parents and friends of the children. Several classes exhibited their proficiency in reading, grammar, geography, arithmetic and astronomy, very creditably to themselves and to their teacher. The variety of information acquired by the pupils will, no doubt, be permanently useful to many of them, and affords encouragement to the association to continue its efforts for the benefit of the much neglected children of the African race. We believe that there are many among this class who possess talents of a high order, and if opportunities were afforded them to improve their minds that much of the prejudice which exists against them would be removed.

With the view of promoting the further improvement of the scholars, the managers have agreed to establish a small select library for their use, and have appointed a committee to purchase books, with funds subscribed for that purpose, principally by a few members of the association.

Signed by direction and on behalf of the managers,

M. C. COPE, Clerk.

Philad. 12th mo. 25th, 1833.

The following lines have been sent for insertion,—whether original or selected must be left for our readers to determine.

For "The Friend."

BROKEN TIES.

The broken ties of happier days;
How often do they seem,
To come before our mental gaze,
Like a remembrance'd dream;
Around us each discover'd chain
In sparkling ruin lies,
And earthy hand can ne'er again
Unite these broken ties.

The parents of our infant home,
The kindred that we lov'd,
Far from our arms perchance may roam,
To desert scenes removed;
Or we have watched their parting breath,
And closed their weary eyes,
And sigh'd to think how sadly death,
Can sever human ties.

The friends, the loved ones of your youth,
They too are gone or changed,
Or, worse than all, their love and truth,
Are darken'd or estranged.

They meet us in the glittering throng,
With cold averted eyes,
And wonder that we weep our wrong,
And mourn our broken ties.

Oh! who in such a world as this,
Could bear their lot of pain,
Did not one radiant hope of bliss
Unclouded yet remain.
That hope the sovereign Lord has given,
Who reigns above the skies—
That hope unites our souls to heaven,
By faith's enduring ties.

Each care, each ill of mortal birth,
Is sent in pitying love,
To lift the heaving heart from earth,
And speed its flight above;
And every pang that wrings the breast,
And every joy that dies,
Tells me to seek a safer rest,
And trust to Holier Ties.

A.

THE FRIEND.

FIRST MONTH, 10, 1833.

The weather has been extremely cold here for nearly a week; it commenced on First-day last, since which the thermometer in the open air, and during the night, has varied from four or five degrees above zero, to as many below. The Delaware opposite the city is fast bound in icy fetters, so that people pass and repass as on a common highway; the ice in the channel being, it is said, over a foot in thickness. Accounts from various directions speak of the intensity of the cold as not having been exceeded for many years;—we extract one from the north.

COLD AT ALBANY.

The Argus of Monday states that Sunday was the coldest day known there for the last half century.

At the Academy, higher part of the city—

7 A. M.	23 degrees	below zero.
9 "	20	do. do.
10 "	17	do. do.
12 M.	8	do. do.
1 P. M.	2	do. do.
2 "	1	above zero.
3 "	2	do.

At sun-down the mercury fell below zero.

In the lower parts of the city the cold was still more intense.

At the Manor-House, Gen. Van Rensselaer's, at 6 A. M. thirty-two degrees below zero!
At Gen. S. Van Rensselaer, Jr.'s, at half past 7, thirty-two degrees below 0.

At Mr. Edward Brown's, in Steuben street, at 7 o'clock, thirty-one and a half degrees below 0. At 8 o'clock, 30½ degrees below. This is an old and standard thermometer; and the mercury on this occasion was four degrees lower than by the same thermometer on the cold day in 1817.

The thermometer at the Argus office, with a western exposure, was 25 degrees below zero at 9 A. M. At sun-down, 3½ below.

In country and in town, but especially in populous cities like this, at such inclement seasons, there must always be a greater or less amount of real distress, and whether it proceed from providence or vicious courses—
—from a concurrence of adverse events, or from the peculiar difficulties of the times, positive suffering and want admits not of denial—
—must not plead in vain. From circumstances which have come under our own observation,

we know that instances of extreme destitution are abundant, and we should not be surprised to hear of persons actually perishing from cold and hunger, indeed, we have been told that the coroner has already had several cases under his inspection.

This then is a time for the exercise of the benevolent feelings, not only with the wealthy, but with all who can spare something, however little, from their store; and we would particularly invite the attention of our city friends to the following notice, which we insert by request:

UNION BENEVOLENT ASSOCIATION.

The Union Benevolent Association having ascertained by means of their visitors, who are now actively engaged in visiting in the different districts in the City; Northern Liberties, and Moyamensing, that there exists a great amount of suffering among the poor, not only the common labourers, but journeyman mechanics, both of which classes, owing to the want of employment during the summer and fall have been unable to make their usual provision for the winter, and the funds of the association being exhausted, it earnestly solicits all those who may be willing to assist in relieving the distress, to forward their contributions to either of the following named gentlemen, members of the Executive Board; or to the Agent, at the office, No. 45 Carpenter street, near Seventh.

And the Association pledges itself, that in no instance will pecuniary aid be afforded, until the party is visited, and the case investigated.

Dr. Thomas James, President, Walnut below 8th st.
Phillip Garrett, 9 South 4th st.
Charles S. Wurts, Vice-President, 175 Market, or 190 Spruce st.

John Welsh, Jr. Treasurer, Market, below 4th st.
T. Learning Smith, Corresponding Secretary, 101 South 4th st.

Charles E. Lox, Recording Secretary, 149 Walnut, above 6th, or 338 Arch st.

W. H. Keating, N. E. corner of 4th and Spruce sts.
A. M. Buckley, 112 South Front, or 192 Spruce st.

Dr. Charles Evans, 102 Union St.
W. H. Newbold, 132 North 9th, or 185 Market st.

Samuel Mason, Jr. 68 North 7th.
George Earp, Arch above 10th st.

J. M. Whitall, Market above 2d.
Dr. Littell, 117 North 9th st.

Benj. W. Tingley, corner of 8th and Race st.
George W. Fobes, 185 Market st.

Matthew Wilson, S. W. corner of 2d and Market streets.

James S. Newbold, Spruce, between 5th and 6th streets.

Benj. Coates, 175 Market, or 210 Arch st.
Thomas Scattergood, corner of Front and Willow streets.

John Cooper, 51 Market st.

FRIENDS' ASYLUM.

Visiting Managers for the month.—William Hillis, Frankfort; James R. Greeves, S. E. corner of Pine and Eighth street; Stacy Cooke, Second street continued, Bristol township.

Superintendents.—John and Lætitia Redmond.

Attending Physicians.—Dr. Robert Morton, No. 101, North Tenth street; Dr. Charles Evans, No. 102, Union street.

Several of the books of subscription in aid of the Bible Association of Friends in America, are missing; any Friend who has any of them in his possession would confer a favour on the institution by returning them to the agent,

GEORGE W. TAYLOR,
No. 50, North Fourth street, up stairs.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. VIII.

SEVENTH DAY, FIRST MONTH, 17, 1835.

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Subscriptions and Payments received by

GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

Account of the Bell Rock Lighthouse erected on a sunk rock about fourteen miles from the Scottish coast, between Edinburgh and Aberdeen.

This rock may be described as a most dangerous sunken reef, situate at the north entrance of the Frith of Forth, and is open to the North Sea, without any nearer land eastward than the coasts of Norway, Denmark, &c. The rock consists of sandstone, and dips down to the southeast; presenting a surface of about 1400 feet long, and about 300 feet wide. At high water, spring tides, the rock is about sixteen feet under water; at low water, spring tides, the level on which the lighthouse stands is about four feet above the water, though at particular places it may be seven feet above the water. The dangerous position of this rock has long been dreaded, and a short time previous to the erection of the lighthouse two British frigates were lost on the neighbouring coast, in consequence of their dread of, and their mistaking the position of this fearful rock.

The commissioners of the northern lights turned their attention to the subject of erecting a lighthouse on this rock, and, in 1807, they directed Stevenson, their engineer, (from whose great work these extracts have been compiled,) to prepare designs, &c. He soon after visited the rock and prepared for his operations. A floating-light vessel was provided, and moored at a short distance from the Bell Rock; she was fitted up with berths for thirty artificers besides her ordinary crew; and she was provided in every way so as to be able to stand every severe weather. Another vessel was also provided as a tender and stone floater. The exact position of the lighthouse being fixed upon, a blacksmith's forge was erected, and the work of hewing the stone, and fixing the granite blocks in dovetail form proceeded slowly,—the time of work during the recess of the tide being very limited. Sometimes a rolling wave would extinguish the blacksmith's furnace as he was hoping to make a good finish to his work; at other times, in smooth weather, he would be work-

ing knee deep in water until the party were ordered off to the floating light for the night. During their recess the artificers amused themselves with fishing, and caught them plentifully. They continued about two months (the eighth and ninth months) of this year, 1807, out at sea, thus occupied, but when the time of actual work was calculated it amounted to only 133 hours. Sometimes the weather was too stormy to land on the rock at all, and at one period they were kept on board five days in consequence. The longest or best time of work on the rock between tides, was three hours only. On one occasion the following remarkably dangerous circumstance occurred.

Soon after the artificers landed, the wind coming on to blow hard, the tender and her boat, by some unknown cause, slipped adrift from the rock; both had got to a considerable distance before this circumstance was observed, every one being so intent upon his own work. As it blew hard, the crew tried to set up the mainsail so as work up to the buoy and moorings beside the rock; but by the time of getting a tack, she had drifted at least three miles to leeward—thus having both wind and tide against her, the engineer on the rock perceived with no little anxiety, that she could not possibly return to the reef till long after its being overflowed. In this perilous situation, upon a sunken rock in the midst of a stormy sea, and about to be laid under water at least twelve feet, he found himself involved in desperate feeling, although not without some hope. There were this morning (he says) thirty-two persons on the rock, with only two boats left, capable in fair weather of holding twenty-four sitters; but to row to the floating-light vessel, distant two or three miles, with so much wind and sea, a complement of eight men only would be proper to make the attempt with safety. To send off one of the boats after the tender in hopes of getting her to our assistance, would probably have endangered still further the party on the rock, and probably a rush might have been made to secure the only chance of escape. The circumstance of the tender and boat having thus drifted away, was for a considerable time only known to the writer (Stevenson) and to the landing master, who removed to the farther point of the rock, and kept his eye intensely fixed on the progress of the vessel. While the artificers were at work, chiefly in sitting and kneeling postures, excavating or boring the rock, and while their numerous hammers and the sound of the smith's anvil continued, the situation of things did not appear so awful. In this state of suspense, with almost certain destruction

at hand, the water began to rise upon those who were at work on the lower parts of the foundation of the lighthouse, &c. From the run of the rough sea upon the rock, the forge fire was also sooner extinguished this morning than usual, and the volumes of smoke having subsided, objects in every direction became visible from all parts of the rock. After the usual time of work, the men began to make to their respective boats for their jackets and stockings; when, to their astonishment, instead of three, they only found two boats. Not a word was uttered by any one, but all appeared to be silently calculating their numbers, and looking to each other with evident marks of perplexity depicted in their looks. The landing master, thinking that the blame would be fixed upon him, still kept at a distance. At this critical moment the engineer was standing on an elevated point watching the progress of the vessel, and amazed that no attempt was made to bring their boat to their relief. The workmen looked steadfastly upon him, then turned occasionally to the vessel, still far to leeward. All this passed in the most perfect silence; and the melancholy solemnity of the group made an impression never to be effaced from his mind.

The engineer had all along been considering various schemes for the general safety, provided the men could be kept under command, in hope that the tender might pick them up to leeward when they were obliged to quit the rock. He was accordingly about to address the men on their perilous situation, and to propose, that all hands should strip off their upper clothing when the higher parts of the rock were laid under water; that the seamen should remove every unnecessary weight from the boats; that a certain number of men should go into each boat, and that the remainder should hang by the gunwales, while the boats were to be rowed gently towards the tender. But when he attempted to speak, his mouth was so parched with anxiety, that his tongue refused utterance. He then turned to one of the pools on the rock and took a little water, which produced immediate relief. But what was his happiness when on rising from this beverage, some one called out, "a boat," "a boat," and on looking around, at no great distance, a large boat was seen through the haze making towards the rock. This at once enlivened and rejoiced every heart. It proved to be the express-boat from Arbroath with letters. The pilot on board this boat was so little sensible of the awful situation of the people on the rock, that he anchored on the lee side of it, proposing to await their quitting the rock, and began

fishing as usual till the letters should be sent for. However, they immediately despatched half their number in two trips by one of the boats to this welcome visitor, and the remaining sixteen followed in the two boats to the floating light. After a very rough passage and frequent baling the boats, they all had the happiness to reach the floating light in about three hours—while the tender seeing all safe, and finding so much wind, tacked away for Arbroath.

After this serious adventure, eighteen of the men refused the next morning to repair to the rock, but eight others obeyed the summons, and at evening the rest became too much ashamed of their timidity to decline again.

This circumstance impressed the engineer with the importance of having what they called a beacon house erected on the rock beside the lighthouse foundation. This was composed of immense beams of timber fastened into the rock, and crossing one another something like a pigeon house or hay rack, and they were very powerfully fastened together, and planked in the upper rock, so that two or three small rooms about four feet square were contrived, where the blacksmith's forge was erected, the mortar prepared, &c. This beacon was found to stand the stormy waves with great success, and it enabled some of the men and the engineer to remain much longer on the spot than before. During this season, they had to encounter some severe storms; and the power of the waves was astonishing, as displayed in moving the massive granite blocks left upon the rock to be fixed into their proper places; these were moved about with other heavy iron articles, several pieces from their positions.

The work of building proceeded on the whole with much success, summer after summer. A new kind of balance crane was found of the greatest use; and with various ingenious machinery for landing the stone, railways on the rock, &c. which are detailed in Stevenson's large quarto volume, this grand and bold edifice was reared in the course of three to four years, and on the 1st of the second month, 1811, a light was exhibited from the lantern.

It was remarkable in the execution of this extraordinary work, how readily a set of landmen were got to fall in with the various difficulties of their situation, and how easily they became reconciled and satisfied even with their peculiar allotment. At first, they found the whole flood tide a period of leisure; on these occasions, in good weather, some were seen busy with their books, others musically inclined, and many amused themselves with fishing. The only evil they seemed to complain of, was sea sickness, for which, even time itself hardly proved a cure, owing to the excessive rolling of the ships. However, as soon as the beacon house was erected, they were greatly relieved from this inconvenience, and the dangers to the boating party, both day and night, were greatly lessened. The force of habit too, was remarkably exemplified by these artificers, in their readiness to embark at various hours, and to work with the tool in one hand, and the lighted torch in the other,

on a solitary sunken rock, at midnight and in darkness amidst the howling of the wind, and the roaring of the waves. On one occasion, the author writes, "The wind being S. E. this evening, we had a heavy swell upon the rock and some difficulty attended our getting off in safety, as the boats got aground in our little creek, and were in danger of being upset. Upon extinguishing our torch-lights, about twelve in number, the darkness of the night seemed quite horrible; the water also being very phosphoreous, the waves as they dashed upon our dark rock were in some degree like lightning fire. The scene upon the whole, was truly awful." The tried stability of the beacon house, also enabled them to take refuge in it when the stormy waves would at times prevent their getting off to the floating-light vessel. On one of these occasions, they were overtaken by a sudden gale of wind, which prevented the boats from taking them off in the evening. Two of the overlookers at the rock, and eleven artificers, were thus necessarily left there for thirty hours, while the waves occasionally washed over their yet imperfectly formed abode. On this occasion the mortar rock, immediately below them, was carried away by the seas, and one of the cranes was broken to pieces by the waves. On a first day, he also describes the party meeting together in one of the little apartments of the beacon house, for Divine service, two of the men joining hands to form a desk to support the Bible during service. At other times, when heavy gales would spring up, the shipping would be sometimes driven upwards of forty miles from their station, the artificers would then be closely cooped up in their little barrack in a state of painful inactivity, and with prospects often very forelorn. Although the sea at times shook the beacon house, yet being of an open construction, the waves rolled along by it with little impediment; and while the artificers were wetted and even driven off the top of the walls of the lighthouse (when built up to the height of sixty-four feet) the sea did not rise upon the beacon more than twenty-five feet. A curious, and rather alarming effect of the undermining or corroding powers of the small sea insect called the Linnoria, was discovered one summer on the timbers of this beacon house. Though the lower parts of this building were carefully charred and coated with thick pitch to prevent the attacks of this insect, while the upper parts were laid over with white paint, yet these insects had made their way under "the soles" or bottom-ends of the several beams, where they rested on the rock, which were found to be hollowed out to some extent by the depreducers, while the exterior fibres of the timber were left quite entire.

When the body of the lighthouse was raised, the work of course proceeded with greater rapidity, and the men became comfortably accommodated in its rooms. Of these rooms, when the whole was completed, there are no less than five, and the Lighthouse Board has spared no pains to make the keepers comfortable. The interior walls are polished and painted, and the various rooms neatly furnished. Besides a small library, the keepers have

a weekly newspaper; and of course a full store of provisions, &c. is supplied. Their pay is about fifty guineas per annum; three keepers are always at the lighthouse, another on shore in turn; six weeks is the term of their stay at sea; but it has often happened in winter, that for two to three months no other communication has been had with the shore than by means of carrier pigeons, with billets round their legs, which have been found extremely useful. The first winter when the keepers took possession of the lighthouse, in their descriptions of the state of the sea during stormy weather, they represented that the beacon-house, which was not removed, appeared at times to be wholly under water, although upwards of fifty feet high. During one of these occasions, the spray of the sea had risen upon the lighthouse to one hundred and four feet. At this early period of the possession of the lighthouse, the inmates were panic struck when they first felt the tremulous motion of the building, on these heavy seas striking it in certain directions. The cost of the whole amounted to £61,330, (about \$272,577.) I should not omit to notice the doors and windows, which were made in a peculiar manner, and of most ponderous dimensions. The keepers state, that during storms, when their massive double doors, double windows, and storm-shutters are closed, they still feel occasionally a tremour in the building from the shocks of the sea, but that all is quiet within, and they hear nothing of the dashing and roaring noise of the sea!

When compared with the Eddystone lighthouse, the Bell Rock is found to contain nearly double the cubic contents; the base of the former being twenty-six feet diameter, that of the latter forty-two feet.

The last account I have been able to meet with of the Bell Rock, is under date of the 10th month, 1825, during a tremendous storm. One of the residents says, "The gale at N.N.E. which commenced on the 8th, has been fully more severe than any I have hitherto witnessed at the lighthouse. The water came upon the lighthouse in an unbroken state, to the height of the kitchen windows, sixty-four feet above the rock, and the green seas as high as the bed-room windows, seventy-six feet. At times seas, for I cannot call them sprays, though of a whitish colour, came above the library windows, and struck the cornice, ninety feet high, with such force, that on separating they darted to leeward of the house, which was left, if I may so express it, at one end of an avenue of water! Indeed, the appearance in all directions around us, was more dreadful and terrific than I ever saw it before. I really think the house is more firm and entire than when I first knew it; for when the seas struck it hard, the sensation now, more than formerly, resembled the tremulous motion of a perfectly sound body. The lamp glasses, and the kitchen utensils, were frequently held to make a tingling noise during the gale, owing to the vibrations of the tower, but all seems sound and complete about the building.

11 month, 1834.

R.

Ascent to the Summit of the Popocatepetl.

(Concluded from page 106.)

At half past two M. de Gerolt was on the highest part of the volcano. He skipped about with joy, and made me a sign indicating that there was an abyss at his feet. At thirty-seven minutes after two o'clock I had attained the summit, and I was on the highest edge of the crater. Here all my fatigues were over; breathing was no longer difficult; I was body and soul absorbed in the sight I had before me, and I felt a new life. I was in a state of supreme satisfaction, difficult to be described; and I also leaped in my turn, to encourage Mr. Egerton, who still had some awkward passes to get over.

The crater is an immense abyss, nearly round, bulging considerably to the north, and with some sinuosities to the south. It may be a league in circumference, and eight hundred or a thousand feet in perpendicular depth. Its edge is not horizontal; it lowers towards the east with sufficient steepness to create a difference of one hundred and fifty feet in the height of the two opposite points. Notwithstanding this, the diameter of the centre is so great, and the height at which it is so immense, that, from whatever part of the plain you look at the volcano, that part of the edge which presents itself to your view always appears to be the highest.

The walls of the abyss are perpendicular. Three large horizontal strata are perfectly visible, perpendicularly striated at almost equal distances by black and grayish lines. The bottom is a funnel formed by the detached parts which have from time to time fallen down, and which now do so daily. On the inside of the edge, down to fifteen or twenty feet, are layers, black, red, and whitish, very thin, supporting blocks of volcanic rock, which, however, fall occasionally into the crater. The bottom and the inclined plane of the funnel are covered with an immense quantity of blocks of pure sulphur. From the middle of this abyss, masses of white vapour ascend with great force, but disperse when about half way up the crater. Some also escape from openings in the slope of the funnel, and others from seven principal fissures, between the layers which form the very edge of the crater; but these do not rise to above fifteen or twenty feet.

The openings in the bottom are round, and surrounded by a circle of pure sulphur. There is no doubt that these vapours, which escape with so much force, must carry with them large quantities of sulphur in a state of sublimation, which are deposited on the stones and around the vent-holes. So much sulphurous acid gas escapes, that it was offensive to us on the summit. The exterior of the edge of the crater is free from snow; but within, on the side whereon the sun does not shine, there is a quantity of stagnates of ice down to the beginning of the third stratum. The highest summit of the volcano is a small platform of about twenty feet diameter, with some of that purple sand which is so abundant at the base of the cone.

You will easily feel how imposing such a

sight must be. Such masses of lava, of porphyry, of red and black scoria, those whirlwinds of vapour, those stagnates, the sulphur, the snow; in short, this strange confusion of ice and fire which we met with at eighteen thousand feet in the air, remarkably excited our imaginations. We should have liked to have gone all round, but we had not time, and I believe we had not sufficient strength.

At three o'clock the thermometer was at—4 centigrades. The moist belt of the hygroscope appeared at 34°, and disappeared at 33° of the interior Fahrenheit thermometer, whilst the exterior thermometer was at 40°.

In consequence of the violence of the wind we were unable to light the spirit-of-wine lamp for boiling water; but that which was much more unfortunate was, that in turning over the barometer for the purpose of running the quicksilver into the ball, some globules of air got into the tube: the instrument became comparatively useless.

If you read attentively the description I have given you of the volcano, you will, no doubt, be struck with two things. The first is the singular disposition of the apertures through which the vapours exhale. They are at the bottom, and in a circle; so that those yellowish walls, a thousand feet high, and of a league in circumference, appear as a screen to chimney flues conducting the vapour to the highest level of the ground. The second is the extraordinary coating of the interior of the crater. All those layers of lava, of sand, of stone, which form the mass of the volcano, are of the same nature on the outside as on the inside of the crater;—on the outside, however, all is black, purple, and red; whilst on the inside, a dirty white and yellowish hue prevails. There is therefore either a decomposition of the volcanic substances by the sulphurous gas, or a deposit of sulphur on the edges—perhaps both. We unfortunately could not get any of these whitish substances; and M. de Gerolt, who tried, was near paying dearly for his imprudence. He had descended by an inclined plane in one of the rents of the crater; but the sand was giving way under his feet, and he was sliding down towards the abyss, when he was fortunate enough to save himself with his iron-shod stick. It would, no doubt, have been magnificent to have had such a grave; but my travelling companion's ambition did not seem to extend so far.

If we were well agreed on this point, there was one on which we were not equally so. This was a strong and prolonged noise, which we heard at times from the interior of the volcano. We felt no motion, and nothing was thrown up from below. M. de Gerolt admitted that this noise was such as might be made by detached stones from the upper part of the crater falling down on the inclined plane which forms the bottom; now I twice saw blocks of a tolerable size detach themselves: I watched them as long as possible, and the noise we heard corresponded precisely with the shocks they met with in falling. I therefore think that the kind of lengthened detonations which occasionally occurred, proceeded from similar causes. M. de Gerolt spoke of subterranean action, and of the expansive force of the va-

pour. We were perhaps both right, for if, owing to causes easy to conceive, the stones were to obstruct the vent-holes, the vapour would not be long ere it would disengage itself with violence and noise from the obstacles opposed to its passage.

You have doubtless read in the histories of the Conquest, that Don Diego Ordaz, one of Cortes' officers, went up to the volcano for sulphur to make powder. There were perhaps at that time some fissures on the side of the mountain where it deposited itself, as is now to be seen in Italy. I do not think it is possible to get at that which is in the crater; and it is probable that in Fernando Cortes' time the volcano was more active than at present. There are millions of quintals of sulphur at the bottom of the funnel; the air is infected by the emanations. I have no doubt, that a person let down would be suffocated by the sulphurous vapour before having reached a depth of two hundred feet. Now, two hundred feet are not a fourth of the distance to the yellow masses which cover the bottom. Even supposing that one could breathe therein, the ropes required to go only to the nearest inclined plane would have to be of a prodigious length; and how are they to be got up to the top of the volcano, when it is so difficult to get there oneself, and that the least weight is almost an intolerable burthen? I am therefore of opinion, that if Diego Ordaz gathered sulphur on the Popocatepetl, it could only have been at a little above the volcanic sands, and not in the crater.

By half-past three we had terminated our experiments, made sketches, and fixed our flag on the highest point of the volcano. At four o'clock we were in the hollow way opposite the Pico del Fraile, where our guides were waiting for us. We made them a sign to return to the tent, and we continued to descend by a different route from that which we had ascended. At five we were on the borders of the wood. We observed several blocks of porphyry which had fallen recently from the summit: probably at the time of the earthquakes on the 13th and 15th of March. They had made a deep furrow from the top of the sands to midway down the mountain; but as the accelerated motion had caused them to rebound in rolling to the place where they were, their further progress was marked by deep holes made at each rebound. At six o'clock we were under the tent, but too tired and too much agitated to be able to sleep. When awake I spoke of the crater: and if I contrived to get to sleep, the oppression came on again, and I suddenly awoke.

The next morning, 30th April, at seven o'clock, the camp was broken up; at nine, we were at the Rancho, and at twelve, at Ozumba.

We collected a large quantity of plants and flowers in the forest: amongst others a shrub, which I think has not yet been described, nearly similar to our red laurel, but the flowers of which are like our lily of the valley, white clusters with a reddish hue.

In the court-yard of the house we lodged at, at Ozumba, I put up a telescope, looking on the summit of the volcano; and for two days this court-yard was filled with persons who

came to take a view of our flag floating in the wind. By this means I gave an undeniable proof of what we had done,—a thing indispensable in a country where the people are not disposed, and for very good reason, always to believe what is told them.

On the 2d of May we were in Mexico, recovered from our fatigues, and very well pleased with our excursion. We shall repeat it in the beginning of November.

In short, the Popocatepetl is a volcano, whose fires are not dead, though its eruptions must have ceased many centuries before the conquest. * * *

[Here follows an abstract of the forgone observations. We shall extract only what is new.]

Over-head the sky was of a blue nearly black; the horizon was at a prodigious height, almost confounding itself with the sky. We could distinctly see Orizaba to the east, and the volcano of Toluca to the west; Mexico and its lakes appeared at our feet; the Izabucualt we saw without its presenting any appearance of a crater: finally, I do not think that I exaggerate when I say we could see for 60 leagues around us; but all was confused, and as if in a transparent fog.

We were excessively fatigued. I had a violent headache and a very strong pressure on the temples; my pulse was at 145 per minute,—only 108 after taking a little rest; but I was very little more oppressed than when at the Pico del Fraile. We all four were deadly pale, our eyes sunk in their orbits, and our lips were of a livid blue. When we rested on the rocks, with our hands above our heads, or laid down on the sand, with our eyes shut, our mouths open, and without masks, we looked like so many dead bodies. Though aware of this beforehand, I experienced a very disagreeable sensation when closely looking at one of my companions.

At the Pico del Fraile we saw, as last year, a cove; and when we had reached the summit, we saw two of those birds flying at two hundred feet below us. As far up as the Pico, which is the boundary of the perpetual snow, under the stoics which have preserved some moisture, are to be found a species of large woodlice, nearly in a torpid state. They were the last living things we met with on the ground.

We are not the first persons who have reached the top of the volcano. Many attempts have been made which have failed from different causes. When arrived at a certain height, some travellers have been seized with a vomiting of blood, which compelled them to abandon their enterprise.

From Le Bas' Life of Wielik.

Wielik's Translation of the Bible.

Before we retire from the consideration of this great work, it will be proper to notice the astonishing rapidity with which the copies of it were circulated among all classes of the people, in defiance of obstructions, which, at this day, it is difficult for us to appreciate, or even to imagine. The astonishing powers of the press almost disable us from realising to our

conceptions the impediments through which literature had to force its way, in the ages previous to that invention. Those impediments, however, may be partially estimated from the fact, disclosed to us by the register of Alnwick, Bishop of Norwich in 1429, that the cost of a Testament of Wielik's version was no less than 2l. 16s. 8d., a sum, probably, equal to 30l., or about \$130, of our present money, and considerably more than half the annual income which was then considered adequate to the maintenance of a substantial yeoman. To procure a copy of the whole English Bible must, therefore, have demanded a sacrifice greater than that which, in our days, is required to command the most sumptuous and splendid elegances of literature. To this discouragement must be added the anxiety and the danger which this precious possession carried with it, wherever it went. During the time which elapsed from the reign of Henry IV. to the period of the reformation, the owner of a fragment of Wielik's Bible, or indeed of any other portion of his writings, was conscious of harbouring a witness, whose appearance would infallibly consign him to the dungeon, and possibly to the flames. He must, consequently, have eaten the bread of life in secret, and with carefulness, and must have drunk the waters of life with astonishment and trembling of heart. And yet, in defiance of obstruction and persecution, the work went on. Neither the ruinous cost of literary treasures, nor the jealous vigilance of an omnipresent inquisition, were able to repress it. The stream continued to force its way, in a sort of subterranean course, till the season arrived when it should burst forth, and refresh the land with its fruitful inundation. "Then was the sacred Bible sought out from dusty corners: the schools were opened; divine and human learning raked out of the embers of forgotten tongues; princes and cities trooped apace to the newly erected banner of salvation; martyrs, with the unresistible might of weakness, shook the powers of darkness, and scorned the fiery rage of the old Red Dragon."

Selected for "The Friend."

ON THE BIBLE.

BY A LAYMAN.

O book! of more than mortal worth,
Enrich'd with truths divine;
I thank the Hand that put thee forth,
And made thy treasures mine.

O record! of Almighty love,
To teach us how to steer;
O beacon! lighted from above,
A darken'd world to cheer.

O charter! of redeeming grace,
Ineffably sublime;
O messenger! of gospel peace,
To every age and clime.

But what avail thy truths divine,
Thy registry of love,
Thy beacon-light, and grace, that shine,
Thy message from above?

Unless with these true Faith combin'd,
Shall purify the heart,
And make man's nature more inclin'd
To act a Christian's part.

The purest precepts ever penn'd,
Are found inscrib'd in thee;
But unbey'd, how can they tend
To moral purity?

Who share the blessing of thy page,
And would escape the rod,
Should, unremittingly, engage,
To glorify thy God;

And in accordance with his law,
Be holy, humble, just;
His statutes keep with reverent awe,
And in his mercy trust.

Confession to the best of creeds,
Is but an empty name,
Unless, with corresponding deeds,
Our lives its worth proclaim.

All knowledge is imperfect found,
E'en tho' it Scriptural be;
If not with Christian virtues crown'd,
Faith, hope, and charity.

Faith, that the hand of mercy, sees,
And hope, that builds above;
And charity, surpassing these,
Whose element is love.

Thou! sacred source of life and light,
From whom all mercies flow;
O! bless this world to our sight,
These graces all bestow.

Long hast thou deign'd this country o'er,
Thy goodness to distil;
O! make her people more and more
Subservient to thy will;

And for thy light diffused around,
More gratitude express;
That gospel-fruit may more abound,
"Love, joy, peace, gentleness."

And aid her bands, both old and young,
To spread thy truths abroad;
Till every nation, kindred, tongue,
Through Christ shall call thee Lord.

Thou, unto Thee may all be won,
Through faith in mercy given;
"Thy Kingdom come, thy will be done
On earth, as 'tis in heaven."

And thus in concert may all raise
An altar, Thon wilt own;
That shall with hallow'd incense blaze,
Ascending to thy throne!

DIED, on the 26th ult., DAVID H. KINSEY, of Frankford, in the 26th year of his age. CONSCIOUS of a rapid decline, he had been favoured, previous to the last extremity, to feel and express an entire resignation to the Divine Will as to the issue of his disease, which was of a pulmonary character. A career apparently marked for much usefulness is thus unexpectedly arrested; the memory of his social virtues must continue to be cherished by every one who knew his friendship, while they sympathize with a bereaved family, whose loss would seem irreparable; but there is a blessed consolation in the belief, that to him the welcome has been heard—Come ye blessed of my Father. May the warning be appreciated, "Be ye also ready."

— on the 29th of ninth month last, at the residence of his father, Joseph B. Lippincott, Westfield, New Jersey, WILLIAM B. LEFFINCOTT, in the 21st year of his age.

— at Luzerne, Warren county, N. Y., on the 31st of tenth month last, after an illness of twenty-four hours, occasioned by a heart received at the raising of a building, MOSES BROWN, in the 55th year of his age, a member of Queensbury Monthly Meeting of Friends. He and his wife were among those who, in the time of the separation in Society, united themselves with the Hicksites, and remained with them for some years, but not finding that peace of mind they had anticipated, they left their meeting and attended that of Friends; they became restored to the unity of the Society about three months before his death.

For "The Friend."

HILL ON PREACHING.

In looking through Sidney's Life of Rowland Hill, many interesting passages are to be met with, some of which I have marked for "The Friend." His views of gospel ministry did not exactly correspond with those held by us, yet, from the account of his extraordinary life, he appears to have been imbued with an ardent desire to draw souls to the Redeemer, and to have been very successful in his Master's cause. He had a strong antipathy to long speeches, and particularly to every thing like flourish in preaching, designed to catch the ear, rather than reach the heart. In a letter to a friend on the subject, he says—

"Fine affected flourishes, and unmeaning rant, are poor substitutes for plain, simple, unaffected gospel truths; yet such sort of preaching will have its admirers; and it is surprising what strange stuff, of different sorts, will make up a popular preacher, inasmuch that being registered in that number should rather fill us with shame than with pride."

Speaking of the spurious popularity of one individual, and of the crowds who were attracted by his declamatory and florid style, he observed—

"They are quite tired of being hammered with the same threadbare old truths. They are for the man who can carry them away upon the wings of his amazing oratory, up into the third heaven, among the angels and archangels, and turn them into spiritual stargazers at a single flight. They cannot bear any longer to be kept creeping on their knees, as poor sinners at the foot of the cross, while they have nothing to do but to catch hold of the tail of this wonderful fine spiritual kite, and fly away with him, wherever he may choose to carry them."

When once asked his opinion of the excitement produced by a well-known preacher, he said, "This cannot last; he is like a skyrocket that goes off blazing into the air, but the dry stick soon falls to the ground, and is forgotten."

He was also averse to a formal, studied ministry, and appears to have had more reliance on the present quickening power of the Spirit upon the heart, than on any ability derived from scholastic learning. "Lively, zealous, wise, simple-hearted, liberal minded preachers," he says, "are all we want. These cannot be manufactured at academies. O what huge offence I gave the other day, by warning young preachers not to travel about the country, with a sack of *dried tongues for sale*, wherever they went. It is a poor traffic, and ill calculated to bring souls to Christ."

Again he remarked on another occasion—"Holy and faithful ministers, blessed with equal ability and zeal, are greatly needed. We should plead much with the Lord of the harvest, to raise them up and send them forth. How different the poor tools of ministers of our manufacturing, when compared with the burning and shining lights the Lord can send forth."

From his observation upon the various kinds of preaching, he drew up in his quaint style the following characteristics of different pulpit orators:

"**Bold manner.** The man who preaches what he feels without fear or diffidence.

"**Self-confident.** A man who goes by nobody's judgment but his own.

"**Rash.** A preacher who says what comes uppermost, without any consideration.

"**Rambling.** A man that says all that pops in his mind without any connection.

"**Stiff.** One who pins himself down to think and speak by rule, without any deviation.

"**Powerful.** The man who preaches from the bottom of his heart the truths of the gospel with energy to the consciences of his hearers.

"**Fincal.** Minces out fine words with nothing in them.

"**Sober.** The man who lulls you fast asleep.

"**Elegant.** The man who employs all his brains upon dressing words, without ever aiming at the heart.

"**Concited.** Vainly aims at every thing and says nothing.

"**Welsh Minister.** A man that bawls out very good things, till he can bawl no longer.

"**Dogmatic.** A man who goes by his own brains, right or wrong.

"**Peevish.** One who picks into every body's thoughts, and thinks no one right but himself.

"**Fanciful.** One, who, instead of being led by wisdom, runs after a thousand visionary whimsies and conceits.

"**Self-important.** Thinks nobody like himself.

"**Noisy.** A loud roar, and nothing in it.

"**Gencl.** The vain person that is fond of dressing up words without meaning.

"**Affectionate.** The happy man, who feels for souls tenderly, preaches Christ affectionately, and yearns over souls in the bowels of Jesus Christ."

Rowland Hill acknowledged the Liturgy of the Episcopal Church, but declined submission to its discipline. Though he professed himself a friend to establishments, they "must be such as would permit him to have an uncontrolled right over his own pulpit," and "allow him the assistance of those whose ministrations he believed would be to the spiritual advancement of the people of his charge." "By this primitive mode of procedure," he was of the opinion, "a great number of valuable ministers have been raised up." Though it was not free from human management and ordination, his system was less restricted than that of the churchman or presbyterian, and on this point of preaching he differed with them; one objection to which was, that it lessened in their apprehension the importance of the preacher. He admitted the objection. "I know also," he says, "that this view of matters will considerably lessen the idea of ministerial importance, when the preacher is found promiscuously among all sorts of characters." This had, however, no weight with him, because

he conceived the mode he adopted as consonant "with God's own method of sending forth his labourers."

The following anecdote will serve to conclude the present selection, as well as give his idea of the state of mind which his hearers ought to cultivate. On a tour in Yorkshire, K. Hill paid a visit to an old friend of his, who said to him: "Mr. Hill, it is just sixty-five years since I first heard you preach, and I remember your text, and part of your sermon." "This more than I do," was the reply. "You told us," his friend proceeded, "that some people were very squeamish about the delivery of different ministers, who preached the same gospel. You said, 'Suppose you were attending to hear a will read, where you expected a legacy to be left you, would you employ the time when it was reading in criticising the manner in which the lawyer read it? No, you would not; you would be giving all ear to hear if any thing was left to you, and how much it was. That is the way I would advise you to hear the gospel.'"

X—

For "The Friend."

GEORGE WHITEHEAD.

(Continued from page 95.)

The circumstances related in the last number of the life of George Whitehead are not only replete with intense interest, but present a rich theme for profitable reflection. To say nothing of the dedication evinced in surrendering himself to the work of the gospel when only eighteen years of age, travelling at his own expense, often on foot, and during the most inclement weather, frequently obliged to put up with the meanest accommodations, and to endure the scoffs and abuse of the populace; we see him persevering in the course which religious duty prescribed, through a long and rigorous imprisonment, and finally enduring, with Christian meekness and constancy, the cruel and ignominious punishment of a public whipping. Strong, indeed, must that faith have been, and sincere the attachment to the principles of truth, which not only supported him under this severe trial, but enabled him to rejoice and sing praises to that God who counted him worthy to suffer for his name and testimony sake. If the profession of the members of our Society in the present day was subjected to a similar test, many, it is to be feared, would prove like Demas of old, who forsook the persecuted disciples of the Lord Jesus because he "loved this present world." The zeal and devotion of the early days are passed away—the noble disinterestedness, the persevering effort amid a complication of discouraging circumstances, which distinguished the first members of the Society, and enabled them, under the Divine blessing, to achieve such mighty performances, no longer pervade the body. Even many of those who gave hopeful promise for religious usefulness, and whose minds, in other and better days, were powerfully visited by the tendering influences of Divine Grace, the god of this world hath blinded their eyes lest the meridian brightness of the gospel light should shine upon them and tarnish the riches, and

the pleasures, and the honours of the world. Instead of running with holy patience and steadfastness the heavenly race set before them, what numbers have joined the multitude in pursuing after wealth and honour, the knowledge that puffeth up, and other lying vanities, which the enemy of all righteousness dresses up in specious disguises that the bait may be more readily swallowed. He cares not how goodly the appearance of the employ, if he can but keep us busy in things which pertain not to life and salvation, and divert us from the work of redemption and sanctification in our own hearts. It is more agreeable to the active mind of man to be occupied in public acts of a benevolent, moral, or religious character, than "to sit alone and keep silence;" and, under a humbling sense of our own unworthy and sinful state, put the mouth in the dust and patiently bear the yoke and cross of Christ, "if so be there may be hope." We do not like to see and feel the corruptions which lurk within our own breasts, nor to submit to those humiliating baptisms of the Holy Spirit by which only they can be effectually washed away. It is mortifying to our pride, our *religious pride*, to perceive that, notwithstanding our high professions, the "old man with his deeds" has never been put off, but maintains his authority and away in the secret recesses of the heart with as much energy as ever; and while he permits us to show a decent respect to the institutions of religion, and even to pass among our friends as very good sort of persons, takes care to keep us fast bound to the world in chains which none but "the stronger than he" can break. How cold—how languid—how compliant is the religion of such! They would fain pass for the friends of Christ while they are secretly in league with his enemies; and with all the smoothness of seeming friendship are saying, Hail, Master, and kissing him, when in truth it is but the signal for betraying his innocent life into the hands of relentless persecutors. Can we wonder that degeneracy has spread over the Society, when we behold how many have left its first love, the love of Christ and his cause, and taken up with the love of the world—disregarding, if not despising, the self-denial and simplicity which our profession enjoins, and seeking a path less opposed to the customs and maxims of those among whom we dwell. Is it not rather surprising that He who has so signally blessed us with spiritual privileges, who has dispensed line upon line, precept upon precept, here a little and there a little, in order that we should become a people to his praise, has not ere this cut us off in our rebellion, and pronounced the just though fearful sentence, "Your house is left unto you desolate, and the things which belong to your peace are hid from your eyes." Many are the solemn warnings which have been proclaimed in our hearing, and indisputable have been the tokens of Divine displeasure with our revolting; the late terrible schism has shaken the institutions of the Society to the very foundation, and nothing but the marvellous and unmerited interference of Divine Mercy could have preserved us from the deso-

lating spirit of anarchy and unbelief. We have been spared—in mercy spared from the wreck, and surely Divine Wisdom had a design in it—not that we should henceforth live to ourselves and take our ease in this life, amalgamating with the world or with pious Christians of other denominations, and thus losing our distinctive testimonies, but that, being aroused from the general apathy, and animated with gratitude and love to Him from whom we have received such mercies, we should "do the first works," and as a religious body, exalt the standard of truth in the earth, and hold up a clear and convincing testimony to the purity and spirituality of the gospel dispensation. Alas! how far are we falling short of this high calling. May the consideration of our individual deficiencies induce each one to ponder deeply and seriously the paths of his feet, lest the threatening of divine judgments, which has been so terrible, prove but a prelude to the outpouring of the cup of unmingled indignation.

To return to George Whitehead.—With the undaunted boldness of a true soldier of Jesus Christ, he continued to travel and preach the gospel in those countries where he had been most hardly used, often visiting them and holding public meetings, "being," says he, "supported in spirit, and borne up above all threats of branding, hanging, &c., and above the envy of that cruel persecuting spirit, and made to despise all the shame it could cast upon me by reproach and contempt."

In 1657, accompanied by Richard Hubberton, he went to Coventry, Warwick, Worcester, and into Gloucestershire, where they met George Fox, at the house of a justice, "who, with his wife and family, were convinced of the blessed truth as it is in Christ Jesus." Thence he went into Worcestershire and Herefordshire, and visited the meetings of Friends mostly in those parts; respecting which service he remarks—

"The Word of Life being plenteously in my heart and ministry, enabled me, by his power, largely to preach, to the convincing, strengthening, and comfort of many; although I met with opposition and contention from some Baptists, and others in those parts, as Gloucestershire, Leominster in Herefordshire, and in the city and county of Worcester, where the Lord stood by me, and strengthened me to stand against and over all the opposition and contention which I met with; for which I did, and ever shall bless that Divine Power whereby I was called forth, and greatly assisted in the defence of the gospel of our blessed Lord Jesus Christ."

This diligent labourer continued his travels during the year 1657, until the approach of winter, when he returned to his father's house, after an absence of three years, being then in the 21st year of his age—of this circumstance he makes the following notice, viz.

"Having laboured in the gospel work in the counties and places before mentioned, and had divers large meetings that summer; after a meeting without doors at Leicester on a First-day, I was taken sick of a fever,

through some cold that had seized on me, inasmuch that my recovery was doubted. When the distemper was at the height, or thereabouts, the Lord showed me in the night time, that He would restore me, and raise me up again; my work was not yet done; I must yet live to bear testimony against the covetous priests, &c. This was so clearly and powerfully revealed, and shown to me, that I was immediately revived thereby; and certainly believed, what I had cause before to question, that the Lord would restore me to health for his name and work, and people's sake.

"My health sprung up so speedily, that I increased in strength every day; the time of that sickness being about two weeks. The place where I lay that time, was a town called Whetstone, near Leicester, at one Thomas Pauley's, or Parley's, who, and his wife, were honest loving Friends.

"Quickly after my recovery, I travelled again, in the work and service of the Lord, through part of Warwickshire and Coventry, and northward as winter was approaching; having several good meetings in Yorkshire; and got well to my parents' house Westmoreland, to whom I was very acceptable. I was received with great joy and kindness, having been above three years absent from them; and in that space of time, known to have suffered great hardships under persecution; so that I was to them as one risen from the dead; for they had esteemed me as one lost, in a contrary case to mine: "This my son was dead and is alive again, he was lost and is found." Though I never was a prodigal, yet counted for one lost, until the Lord gave them a better understanding, who had so thought of me.

"And I was, and am persuaded that in the time of my three years' absence, the Lord did secretly by his power remove those prejudicial and hard thoughts, out of the hearts and minds of my parents and relations, which the priests had at first influenced them with, concerning me and my Friends, the people called Quakers. I was, and am still fully satisfied, the Lord did secretly plead my innocent cause, after I was deemed a miserable object, and given over for lost and undone; yet through all, the Lord gave me faith and patience to bear all, and to outlive many oppositions, trials, and exercises, as well as hardships; glory to his excellent name and power for evermore!"

IN CHANCERY.

BEFORE THE VICE-CHANCELLOR OF THE FIRST CIRCUIT.
John R. Wills vs. John Cortice & others.
January 5, 1835.

The subject matter of controversy in this cause is the real estate belonging to the Society of Friends, or people called Quakers, in the city of New York, consisting of two meeting-houses, a school-house, and other buildings, and a cemetery or burying-ground.—The difficulty about this property has grown out of the dissension which occurred in the Society between the two parties usually denominated by way of distinction the "Orthodox" and the "Hickites," and which has led to a separation in several of their meetings within the United States. In the month of May, 1828, a separation from the same cause took place in the New York yearly meeting, which was shortly afterwards followed by separations in the quarterly and monthly meetings subordinate to it.

The Society of Friends, unlike most other religious societies possessing property, has never been incorporated by law. The property in question is not held, therefore, in the capacity of a body corporate, but by individuals as trustees, in whose names the legal title is vested. The trusts under which the property is held are to be finally determined—to permit the meeting-houses to be used for public or private worship under the direction of the *Monthly Meeting* so called—to permit persons appointed by the *Monthly Meeting* to enter upon the real estate, to alter or erect buildings, rent them, and receive the rents and profits thereof; and if the *Monthly Meeting* should at any time nominate other trustees in the place of those holding the title, then to convey the property to such new trustees—and if at any time any one or more of the trustees should be disabled by the monthly meeting to be out of town or church-fellowship, or they should be therefore declared to serve, and they should release or convey all his or her legal estate in the property in such manner as the monthly meeting should direct or require.

The monthly meeting here spoken of, is one of the subordinate judicatories of the Society in its form of the monthly meeting, which is entitled to the equitable and beneficial ownership of all the property or temporalities of the Society situated within its bounds or jurisdiction. The monthly meeting in New York, having this ownership and control over the property, has been in the habit of appointing, from time to time, a *Property Committee* to take charge of its rights and interests in the real estate, to manage the same, and receive the rents and profits thereon for its behalf. When the accession took place in 1828, there were six trustees and a property committee—the trustees, three were of each party. That portion of the Society called Hicksites, which was by far the largest portion, remained in possession of all the property, and have since had the exclusive use and possession to themselves, except of the cemetery, which has been used in common by both as occasion required, without impediment or interruption from either.

The parties have gone on separately since 1828, in regard to all the rules of the Society of Friends in order to discipline, the mode of worship, and the manner of church government—have each, at the regular stated periods, held sittings of the yearly meetings, and of subordinate, quarterly, monthly, and preparative meetings; and upon the ground that, so far as regards the official interest and ownership of the property in question, there can be but one *Monthly Meeting*, both parties claim to be the regularly constituted and only true monthly meeting, entitled to the use and enjoyment of the property. The meetings or constituent bodies of the Hicksite party being left in the actual possession of the property, have made some changes of trustees and in the property committee since 1828, and the defendants, against whom the bill has been filed, are the persons who were acting in these capacities, under the authority and by the appointment of the Hicksite monthly meeting. The other party, consisting of the two trustees and two of the persons who were trustees at the time of the secession, and who happened to be of the Orthodox party, and the property committee, since appointed by the monthly meeting of that party, and who, as before observed, claim to be the trustees and property committee of the true monthly meeting of Friends in the city of New York. They exhibit this bill on behalf of themselves and the other members of such monthly meeting.

The great object of the bill is to establish their right as trustees and property committee, and it prays that the monthly meeting which they represent may be decreed to be the *Monthly Meeting of Friends*, as it existed prior to the separation, and that the regular members thereof, for the time being, in their social and collective meeting capacity, be deemed and declared to be the true and lawful *cestui que trust*; and that the real estate before mentioned is held; that the defendants may be restrained from interfering in the concerns thereof, until they shall submit themselves to the settled order and discipline of the meeting, and be restored to their rights as members. It moreover prays an account of the rents and profits since the secession, and that the rents and profits as trustees may be decreed to convey, &c. and that a receiver may be appointed in the mean time to take

charge of the estate and receive the rents, and preserve the property until an adjustment and decision can be had.

The case is now before me upon the motion for a receiver, on the matters of the bill before answer; but while I am engaged in this part of the defendants. This motion has given rise to an elaborate discussion, by the respective counsel, of some if not all the questions which this case is calculated to present when it shall be brought to a hearing upon the merits, but which I do not deem it necessary to express any opinion concerning, in this part of the case.

I think this motion can very properly be disposed of without going into a particular examination of the grounds of the bill, or of the statement made by the defendants in opposition to it. It is only necessary to observe at present, that the defendants do state and insist, that the monthly meeting of which they are members, and the quarterly meeting to which they are subordinate, and the yearly meeting which they recognise and adhere to, are the legitimate meetings which compose the true Society of Friends—and they insist that the complainants and those with whom they are in unity, as recorders, who have separated themselves from the Society and departed from some of its ancient doctrines, as they believe. With respect to the separation and the attendant circumstances of that transaction during the sitting of the yearly meeting in May, 1828, the explanation and statement of the defendants by way of answer to the allegations of the bill, go to show that the separation was premeditated and voluntary on the side of the complainants, and was contrary to the usages and order of the Society—and they deny that the yearly meeting which it had removed its sittings from the house in which it had commenced; but, on the contrary, say, that the Orthodox party having succeeded, the yearly meeting there convened, regularly proceeded in its business, appointed its clerk, and finally adjourned to meet again at the usual time and place the next year, and that it has ever since continued, from year to year, to hold its sittings at the stated time and place, according to the usages and order of the Society, in the city—and in like manner, after the withdrawal of the Orthodox party from the subordinate quarterly and monthly meetings, those meetings have been regularly continued and held; and the defendants, therefore, deny that the monthly meeting of New York which they represent, is the true monthly meeting of Friends in secession, or that the defendants, as trustees, disclaim to hold the real estate for the use of the monthly meeting, or that they deny the right of such meeting to receive the rents and profits or the possession and enjoyment of the property.

They further say, that the annual net income of rents has not exceeded three hundred dollars, which has been applied towards supporting the schools maintained by the monthly meeting to which they belong.

With respect to the religious belief and fundamental doctrines of the Society—they are set forth in the bill as to be admitted to be true and uncontroverted, by way of answering to the charge of entertaining false views and doctrines as inculcated by Elias Hicks, of whom they are alleged to have been the followers and adherents, also give a summary of their belief and of the doctrines held by the members of the meeting to which they belong, and upon comparison it is found that they do not differ from the complainants in any important particular. Their creeds, though somewhat differently expressed, are substantially and virtually the same, and on this subject, whatever discussion may have been produced by a difference of opinion, here would really appear to be at an end, so far as to this day for dispute or controversy. I am bound to believe that the solemn declarations made by the parties, of their religious belief, are made in sincerity and truth, and I had accordingly hoped after this explanation and disclosure of their sentiments on the subject of such great concern, and in which they are found so nearly to agree as scarcely to leave a shadow of difference perceptible, that, laying aside all party distinction, and acting in a spirit of forgiveness and charity towards each other, they would, after a season, have come together in Christian fellowship, in the united Society of a united Society, or that if not accomplished, at least have adjusted their differences in respect to the property, without further

litigation. Indulging this hope, I have forborne a decision of the motion for an unusual length of time, and I could still wish, and if my recommendation can be of any avail, I would most earnestly recommend an amicable settlement by compromise of this painful, and I had almost said unnatural, controversy respecting property, upon such equitable and just principles as I am sure can be suggested by many sensible and judicious men to be found among both parties. It is the business of the court, however, to do more than to offer its recommendation—when called upon, it must decide—and I therefore proceed to dispose of the present motion.

It cannot but be perceived that the great question in reference to the property is, which is the true monthly meeting? For the present purpose I assume that there cannot be two monthly meetings within the same bounds or jurisdiction, and both entitled to the same property. The trusts upon which the title is held recognise but one, and admit of no partition or apportionment of the property among several, unless by mutual consent—where two are formed, one of them must be spurious. Here, however, there are two; each claiming to be the true monthly meeting, and each claiming to be entitled to the rents and profits, and to assert their claims and make these denials with the same apparent confidence, and the question of right between them remains to be determined. The case is not yet in a situation to enable the court to ascertain and decide which set of trustees is to hold the title, and which property committee shall have the right to manage and control the use of the property. The defendants as trustees and as such committee, have the present possession and assume the exercise of rights in those capacities. Believing themselves to be the rightful trustees and managers, they take care to preserve the property as their own; and there is no proof before me, nor even an allegation, of danger to the property from acts of waste or destruction by the defendants, or of any apprehension of injury to the property in consequence of its being in their possession or under their control pending the litigation—nor do it allege that the defendants are responsible men, or will be unable to make good the loss of rents to the complainants, if they, the defendants, should be decreed to account for the rents which they may receive in the mean time. Under circumstances like these, it appears to me it cannot be necessary to appoint a receiver, and that it would not be consistent with the principles by which this court is governed, to do so. Chancellor Kent has remarked that the exercise of the power of appointing a receiver must depend upon sound discretion, and in a case in which it must appear to be fit and reasonable, that some indifferent person should take charge of the property for the greater safety of all the parties concerned, (1 Johns. ch. R. 55) the court looks to the security and preservation of the property, and ought not to interfere pending the litigation when the plaintiff's right is not perfectly clear and the property itself, or the income arising from it, is not shown to be in danger, and the defendant is not a person whose conduct to be the true principle which should govern the court in the exercise of its discretion upon these motions, (1 Hopk. Rep. 429) and it is acknowledged to be the rule in several of the English cases, that there must be some evil actually existing, or some evidence of danger to the property, or a strong suspicion of fraud in the defendant, before a receiver is to induce the court in this stage of the cause to take the property under its care.—(13 Vesey, 105 and 266.—16 Vesey, 69.)

In another case it has been observed that such an interference is to a certain extent giving relief—it is in fact depriving defendants of the present use and enjoyment of the estate, and so far a decision pro tempore against them—without some strong necessity, therefore, the court ought not to do any act to disturb the existing possession, until from a view of the whole case a receiver's appointment can pass upon the right.—11 Boaty's Rep. 402.

It has been urged in argument upon this motion, that this is a case in which a difficulty has occurred among trustees who were vested with the legal title, and that a portion of them are excluded by their co-trustees, which is a case in which it is proper to mediate interference of the court in respect to the safety of the property. That the defendants who

THE FRIEND.

FIRST MONTH, 17, 1835.

were trustees should have applied to this court for directions, or by bill of interpleader, instead of assuming to act for themselves in making conveyances of the property to others, which they could not lawfully do. But whether this be so or not, depends altogether upon the main question to be decided—which is the monthly meeting that is entitled to stand as *cestus que trust* of the property?

If one of which the defendants represent is the one so entitled, it had the power according to the trust, to declare such of the trustees, as were not in unity with it, incompetent to serve, and to appoint others in their place, and the refusal of such disqualified trustees to convey to others so appointed, would of itself be a breach of trust. Hence to say that there has been an improper exclusion and an abuse of the trust in this respect on the part of the defendants, acting under the authority of a monthly meeting, is to determine the question. After all, therefore, it comes back to the only enquiry which I apprehend can be made in this stage of the cause—is there danger to the property? Is there evidence of fraud in obtaining the possession, or any special circumstances to render it necessary for the preservation of the property *pendens lite*, or proper in the exercise of a sound discretion, that the court should interfere in this summary manner.

There being scarcely a colour or pretence for its application on any of these grounds, I must refuse it with costs.

Enquiry is now making by the Society of Friends throughout England as to the average length of life of persons belonging to their Society, as compared with that of other individuals. The result is generally highly favourable to the superior longevity of Quakers, but in Chesterfield particularly so, as the following plainly shows; the good effects of living with temperance and frugality could not be more plainly demonstrated. United ages of 100 successive burials in Chesterfield churchyard, ending 16th of November, 1834, 2,516 years 6 months, averaging 25 years 2 months, of whom two reached the age of 80 and upwards, and 12 reached the age of 70 and upwards. United ages of 100 successive burials of members of the Society of Quakers in Chesterfield monthly meeting, ending 27th of November, 1834, 4,790 years 7 months, averaging 47 years 10 months, of whom 19 reached the age of 80 years and upwards, and 30 reached the age of 70 years and upwards. —*Derbyshire Courier.*

They who, in a crazy vessel, navigate a sea wherein are shoals and currents innumerable, if they would keep their course or reach their port in safety, must carefully repair the smallest injuries, and often throw out their line and take their observations. In the voyage of life, also, the Christian, who would not make shipwreck of his faith, while he is habitually watchful and provident, must often make it his express business to look into his state and ascertain his progress.

Wilderforce.

DIED, at La Grange, Duchess county, N. Y., on the 31st of eighth month, 1834, ENOCH DORLAND, in the 83d year of his age, an esteemed minister of the Society of Friends; his funeral was attended in accordance to the cause of our holy Redeemer, and for his firm adherence to the doctrines and precepts of the gospel. Through Divine mercy he was qualified to exhibit to the world, by a life of practical piety and virtue, those excellent traits which adorn the Christian character. Possessing a humble and discriminating mind, his religious services were marked by great prudence and propriety.

We take the earliest opportunity of laying before our readers the opinion of Vice-chancellor McCoun, of the city of New York, and offer a few remarks in order to explain the nature of the decision. Since the separation, the whole property of the Society in New York has been in the possession and enjoyment of the Hicksites. Its value, at a moderate computation, may be stated at upwards of one hundred thousand dollars—including two meeting-houses, a large school-house, burial ground, and other lands and buildings. Friends believed that the equitable right to this property was in them, as the true Society of Friends, and that the Hicksites had unjustly assumed the name and taken possession of the property of the Society. They therefore apprehended it would be expedient at some time to bring the subject before the judicial tribunals of the state, that its merits might be calmly and fully investigated, and a decision obtained in a peaceable and orderly manner. Meanwhile, however, as the house they had erected at a great expense had become too small to accommodate their meetings comfortably, and as the Hicksites had two houses, one of which would be sufficient for their accommodation, Friends made an application to the vice-chancellor in the second month, 1834, for an injunction or order granting them the use of one of the meeting-houses, and part of the school-house, and appointing a person to receive and hold the rents and issues of the property until a decision might be obtained from the Court of Chancery, or some other competent tribunal, settling finally the right of possession in one or the other of the claimants. The reasonableness of this request seemed most apparent,—there were two claimants to the property, each respectable as regards numbers and character, and each contending that they had the exclusive right to the estate of the Society. One of these claimants enjoys the exclusive benefit of the estate, and the other respectfully wishes to be put in possession of one meeting house, and that the property not occupied by either party be placed for safe keeping in the hands of a disinterested person. Even if the vice-chancellor is sincere in his recommendation of “an amicable settlement of the differences in respect to the property, without further legislation,” it would seem much more likely to be effected by placing the claimants on a footing somewhat more equal than they now occupy, where one holds entire possession and enjoyment to the exclusion of the other. But it seems, that, for some reasons best known to himself, he has not judged proper to grant the motion for such an arrangement, and we trust the Society of Friends will readily and cheerfully submit to the decision, though they cannot but dissent from the assumptions which he has thought fit to make in behalf of the Hicksites, and from the conclusions attempted to be drawn from those assumptions.

His declining to grant the motion settles no principle, nor does it in any way involve the question as to the ultimate right to the property. He justly observes, “I think this motion can be very properly disposed of, without going into a particular examination of the grounds of the bill, or of the statement made by the defendants in opposition to it.” “The cause is not yet in a situation to enable the Court to ascertain and decide, which set of trustees is to hold the title, and which property committee shall have the right to manage and control the use of the property.”

The great point, therefore, at issue between Friends and the Hicksites, remains untouched, and should Friends hereafter deem it expedient to litigate them before the chancellor, they will present themselves with all the force and authority which they would have had if this motion had never been argued or determined. The whole matter, therefore, is of minor importance, and we should not have thought it necessary to make any comment on it, but to prevent misapprehension.

The account of the Bell Rock Lighthouse, which we have made our leading article for the present number, exhibits a striking instance of the bold and magnificent scale acted upon by the British government, in affording facilities and protection to its commercial and marine concerns; while the incidents connected with, and the adventurous hardihood and perseverance evinced by those employed in the undertaking, give to the narrative an intensity of interest. To the respected London Friend who furnished the article, we desire to express our thanks, together with a hope that he will employ a portion of his leisure in a similar way for the further benefit of this journal.

Agents appointed.—Robert White, Smithfield, Isle of Wight County, Virginia. Seth Hinshaw, Greensboro', Henry County, Indiana.

MARRIED, at Friends' meeting in Queensbury, Warren county, N. Y., on the 5th of eleventh month last, IRA LORD, son of ASA LORD, to ELIZABETH, daughter of GEORGE YANDALL, all of the town of Queensbury.

at Friends' meeting house, Blue River, Indiana, on the 4th of the twelfth month, 1834, DAVID THOMPSON, son of Enoch Thompson, of Orange county, to MOLINDA, daughter of Henry Wilson, of Washington county.

DIED, in this city, on the 23d of last month, ELIZABETH PRICE, in the 75th year of her age.

at his residence near Elizabeth city, North Carolina, on the 21st ult. after three days illness, ISAAC OVERMAN, aged about 72 years, for many years a minister of the gospel, and well esteemed for the simplicity and uprightiness of his character, and although he has left the consoling evidence of having triumphed over death and the grave, yet his loss is an affecting dispensation to society.

on the 18th of eleventh month, 1834, NATHAN WHITE, only son of James White, in the 26th year of his age, a member of Blue River Monthly Meeting, Indiana.

THE FRIEND.

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It has sometimes occurred to us as matter of regret, that our young men and others, who have been induced to visit foreign countries, do not, as many of them unquestionably are qualified to do, furnish us with notes and sketches of places and occurrences with which they become acquainted. Articles of this kind, given in the vivid freshness of first impressions, as we have occasionally met with in familiar letters, require but little effort in the writer, and are sure to be read with avidity by all classes. In the absence of such, we offer to our readers, copied from a late foreign magazine, the following brief account of one of the beautiful isles of the sea.

MADEIRA.

The beautiful and fertile island of Madeira enjoys a situation perhaps the most desirable in the whole globe, which enables it to combine all the luxuries of climate with the comforts of civilization: there is a peculiar clearness in the atmosphere, with a transparency which seems to bring out fresh hues from every object; and the sky, of a deep and stainless blue, is unscathed by a cloud. The air is soft and delicious, and strikes with a peculiar charm the stranger, whom perhaps a few days have transferred from the gloom and chill of an English winter. But the perfection of its climate is its equability of temperature; the observations of eighteen years give for the coldest month (January) an average of 64°, and for the hottest month (August) 75° of Fahrenheit. This, and the softness of the air, has caused it to be much resorted to by invalids from northern climes, more especially those afflicted with pulmonary complaints; yet, from its shores to the summits of its mountains, any degree of temperature may be enjoyed within a moderate range. The myrtle, the geranium, the rose, and the violet, grow around in the wildest profusion; the geraniums in particular are so common that the honey of the bees, which is far more pure and transparent than that of England, becomes almost a jelly of that flower. The island is also singularly free from the annoyances and inconveniences so common in warm

climates, being subject to no epidemic fevers,—free from snakes, or noxious reptiles of any kind; it is, however, sometimes visited by an easterly wind, similar to the Harmattan and Sirocco, which, like them, affects most constitutions with oppression, languor, headache, and dryness of skin.

Its physical character is one mass of mountains, rising to the greatest height in the centre, descending abruptly to its shores, and riven throughout with deep ravines, radiating to the sea in all directions. The cultivation, which occupies altogether only a small portion of its surface, is confined to the coasts and the bottoms of the valleys; vines, of course, forming the principal object; for the corn grown annually on the island scarcely supplies the consumption of two months to its inhabitants, the deficiency being made up by importation from the ports of the Baltic. The only corn grown is bearded wheat and barley: maize, which forms the chief food of the lower orders, is imported mostly from the Mediterranean and the Cape Verde Islands. Among tropical fruits, the guavas, citrons, bananas, and custard-apples, are considered even superior to those of the West Indies, and a very superior coffee is grown in gardens: the vegetables are mostly of the same kind as in England, and of much the same quality.

The towns and villages are invariably situated on the seacoast, generally at the outlet of a ravine; but where the soil is fertile, and the surface sufficiently level to permit it, country-seats and cottages are seen scattered about to a considerable distance up the valleys. Water is abundant, and of excellent quality; springs are found everywhere; and the streams which flow down the ravines, fed by the mountain mists, are never dry, even in summer, while the height from which they descend enables the inhabitants to divert their course at almost any elevation and in any direction; so that wherever the land admits of cultivation, it may be irrigated on all sides by these water-courses. On the coasts fish is abundant, and forms an important article of food to all classes.

The capital of the island is called Funchal; it is situated on the seacoast, and stretches along the margin of a bay about a mile and a half in length, but scarcely one third in breadth, owing to the abrupt rise of the mountains at the back. It is neither a handsome nor convenient town, though by no means so dirty as Portuguese towns usually are. This arises partly from the influence of the English merchants, and partly from the streets being so steep that every thing finds its way down to the beach; their cleanliness

being also greatly assisted by a copious little rivulet running down the centre, the sound and sight of which are particularly grateful in a warm climate. The streets are very narrow, but this gives the advantage of greater shade to passengers (a plan on which many of the large towns of Spain and Portugal are built), and it must be remarked that wheeled carriages are not used on the island.

The houses are generally low, not often exceeding one story in height, and, being all whitewashed, have a neat and clean appearance; those belonging to the richer merchants are large and handsome. They all have turrets elevated above the rest of the building, from which, owing to the rapid descent on which the town is built, a good view of the bay and offing may be obtained. These towers are resorted to in order to look out for vessels:—the first business of the morning is to mount the turret, to see if any ship has made her appearance since the preceding nightfall; and as every merchant has his own private signals, the names of both the vessel and her consignee are known long before she reaches the bay.

The governor resides in the castle, a large irregular mass of half-modernized Gothic building, situated near the beach; but there is no other public building of much importance. The town abounds in churches, whose bells, on the numerous saints' days, are very noisy; and the cathedral, rather a fine edifice, has numerous altars and shrines, rich in gold, silver, and pearls, while the images of the saints are generally adorned with chaplets and festoons of fresh roses. It has, however, no ceiling, the rough unpainted rafters that form the roof being exposed to view; and the floor consists of nothing but loose planks, which are continually being removed for the purpose of depositing the remains of the dead beneath. Before its western door is a large open space, beyond which is the Terreiro da Se, a promenade under four or five parallel rows of trees, enclosed by a wall a few feet high, with some pretty houses on each side, from the balconies of which the ladies gaze on the gentlemen below. Beyond this is the market-place, which is very clean, and regularly laid out in streets and roofed stalls. The church of Nossa Senhora do Monte is the neatest on the island; in approaching the bay it forms a conspicuous object, standing on a terrace about half way up the mountain's side, and commands one of the most enchanting views imaginable. There is an English church on the skirts of the town, an elegant and convenient building, literally embosomed in ever-blooming roses and white daturas. The *quintas*, or country-seats of the English

merchants, are most delightful retreats, scattered about in the most eligible spots among the mountains; and the hospitality of their owners is princely and unbounded.

But the most attractive of the natural beauties in the island is a place called the "Corral," situated a few miles to the north-west of Funchal: it is an enormous chasm, two miles or more in length, about half a mile in breadth, and about 4000 feet in depth; it is enclosed on all sides by a range of stupendous mountain precipices, the sides and summits of which are broken into every variety of buttress and pinnacle, with occasional plots of the richest green turf, and a profusion of ever-green forest trees, indigenous to the island,—while below is a fair region of cultivation and fruitfulness, consisting of a narrow, level plain, with a river running through it,—a nursery, with its church,—and a village, whose white cottages seem half smothered in the luxuriance of their own vines and orchards.

As no wheeled vehicles can be used on the island, all excursions made by visitors must be performed on horses or mules, the owners of which have a singular custom of catching hold of the animal's tail. A party of strangers afford, on their hired hacks, an amusing sight, each dragging a man after him, who, while he twists the tail round his left hand, goads the animal's flanks with a small pick in his right, and further stimulates it by shouting "Cara, cavache, caval." Vain are the endeavours of the riders to rid themselves of this encumbrance by provoking the beast to kick; they are not to be so discarded, but retain their hold at the fullest speed of the animal, and will thus perform with ease a journey of from twenty-five to thirty miles. The roads out of the town are paved causeways; to ascend them is well enough, but to ride down them is really frightful, as the muleteers insist on the rein being left slack, yet so sure-footed are the mules, that a fall is of rare occurrence. The ladies are carried about in palanquins, which here is a sort of neat cot with curtains and pillows, swung from a single pole, and carried on the shoulders of two bearers, one in front and one behind. The ladies of Madeira never wash their faces, and say that the English destroy their fine complexions by too much water; all cleansing is therefore performed by dry rubbing. If you intend to visit a lady, you must send notice over night, and then she dresses herself as if for a ball,—in which costume they are frequently met reclining in their palanquins, generally with one foot hanging outside, especially if it have any claim to symmetry.

A favourite visit of strangers is to the nurseries, where they can purchase artificial flowers, and ingenious wax-work toys, manufactured by the fair recluses. This traffic is carried on by means of a "roundabout," in which the articles for sale are placed with the prices affixed; the box is then turned round, the money for those taken placed in it, and the box again returned, without the exchange of a single word or look between the parties.

In addition to the many beauties which nature has lavished on this beautiful island, art has contributed to spread its fame, for

there is scarcely, in the inhabited regions of the globe, a spot where the delicious juice of its grape is unknown—its Tinta, Serrial, and Malmsee, which one sees carried about in such quantities through the streets of Funchal in the skins of goats, still retaining somewhat the form of the animal, but with the hair inside.

One drawback to the commerce of the island is the insecurity of its bay, which is exposed from west to south-east; and though during summer the land and sea breezes are regular, in winter it frequently blows hard from the southwest, when ships are immediately obliged to put to sea. The water is deep, and the bank, which is steep, does not extend far off the shore; there is generally a surf on the beach, which makes the landing difficult and sometimes impracticable in ships' boats. In the bay is a singular rock, called the Loo, about one hundred and fifty yards from the shore, rising almost perpendicularly to the height of about eighty feet, and crowned by a fort. The citadel is a quadrangular building, with bastions, to the northwest of the town; the beach is fortified in front of the town with curtains and bastions, and there is also another fort to the eastward.

Madiera was discovered in 1419, and has always continued an appanage of the Portuguese crown, with the exception of having been twice temporarily held by the English (in 1801 and 1807) in trust for their allies, when threatened by France. During the late civil war, it was the last of their possessions that held out for Don Miguel, but on his abdication and flight the governor declared for Donna Maria. The population is estimated at from 100,000 to 120,000; it is the see of a bishop, and its commerce consists almost exclusively of wines, of which it exports annually from 15,000 to 17,000 pipes.

From the same magazine we take the annexed account of

THE BOA CONSTRICTOR.

"The immense number of venomous snakes in all parts of India are a vast check to the enjoyment of every person residing there; to the timorous, apprehension and fear attend every step; even within their houses there is danger of meeting them; and the most courageous and strong-minded cannot help often feeling uneasy at the presence of these reptiles.*" The largest of these terrible creatures is the boa constrictor; but it is not considered by the natives the most formidable, because its bite is not venomous, and its great size somewhat diminishes the danger of surprise.

The name *boa* is not of recent introduction. It occurs in Pliny, who doubtless intended by it some one of the larger species of European snakes; the name being probably derived from the notion, which is still very common among the peasantry of Europe, that these reptiles introduce themselves among the herds to suck the cows. The place which

the boa should occupy in a regular system is not well determined, and this arises from the circumstance that travellers have entered much into the history and habits of the larger species of serpents, without carefully describing the animals themselves. We cannot enter minutely into the question, but shall be content to follow Blumenbach, in stating that the enormous reptile, usually called the boa constrictor, is found in the East Indies and in Africa, and does not appear to differ much from the amaru of South America, which was worshipped by the Antis of Peru. It is the largest of serpents. Its average length appears to be about thirty feet, but it sometimes attains to forty, fifty, or even sixty feet; it therefore occupies the relative position among reptiles which the elephant does among quadrupeds, and the whale among the inhabitants of the sea. In the venomous species, the poison fangs are in the upper jaw,—somewhat larger than the other teeth, projected forward in the act of biting, but at other times disposed along the roof of the mouth. These are wanting in the boa, but otherwise the teeth are disposed much in the same manner as in other serpents,—being long, sharply pointed, and inclined backward;—of no use for mastication, but evidently intended only for the purpose of holding the prey. The genus is distinguished by having a hook on each side the vent; the body is compressed, inflated towards the middle; the tail is prehensile; the scales small, particularly upon the back of the head. The ground colour of the boa constrictor is yellowish-grey, with a large chestnut-coloured interrupted chain, extending down the back from the head to the tip of the tail, and sub-trigonal spots down the sides. The name "constrictor" is derived from the terrible muscular power by which it crushes to death the unfortunate animals enclosed in its folds. It is true that most serpents possess, in some degree, this constrictive power, but it is not commonly used by the smaller species in seizing their prey, the mouth and teeth alone sufficing for the purpose.

Requiring food only at long intervals, the boa constrictor, like most other serpents, spends the greater part of its life coiled up asleep, or in a state of stupor, in which, if it has recently been gorged with food, it may overcome with little danger or difficulty, although to attack it in an active state would be madness. But when it becomes hungry, the gigantic reptile assumes an activity strikingly in contrast with the sluggish inertness it before exhibited. When properly in wait for prey, it usually attaches itself to the trunk or branches of a tree, in a situation likely to be visited by quadrupeds for the sake of pasture or water. In this posture it swings about, as if a branch or pendent of the tree, until some unhappy animal approaches, and then, suddenly relinquishing its position, it seizes the unsuspecting victim, and coils its body spirally round the throat and chest. After a few ineffectual cries and struggles, the poor entangled animal is suffocated and expires. It is to be remarked, that, in producing this effect, the serpent does not merely wreath

* Johnson's "Indian Field Sports," page 177.

itself around the prey, but places fold over fold, as if desirous of adding as much weight as possible to the muscular effort; these folds are then gradually tightened with such immense force as to crush the principal bones, and thus not only to destroy the animal, but to bring its carcass into a state the most easy for its being swallowed. This having been effected, the boa addresses himself to the task of swallowing the carcass. Having pushed the limbs into the most convenient position, and covered the surface with its glutinous saliva, the serpent takes the muzzle of the prey into its mouth, which is capable of vast expansion; and, by a succession of wonderful muscular contractions, the rest of the body is gradually drawn in, with a steady and regular motion. As the mass advances in the gullet, the parts through which it has passed, resume their former dimensions, though its immediate position is always indicated by an external protuberance. Their prey generally consists of dogs, goats, deer, and the smaller sorts of game. Bishop Heber considers as quite untrue the stories of their attacking such large animals as the buffalo or the chetah; but men are by no means exempt from their attacks. This is shown by the following anecdote, which is copied from the new volume of the "Oriental Annual."

"A few years before our visit to Calcutta, the captain of a country ship, while passing the Sunderbunds, sent a boat into one of the creeks to obtain some fresh fruits, which are cultivated by the few miserable inhabitants of this inhospitable region. Having reached the shore, the crew moored the boat under a bank, and left one of their party to take care of her. During their absence, the lascar, who remained in charge of the boat, overcome by heat, lay down under the seats and fell asleep. Whilst he was in this happy state of unconsciousness, an enormous boa constrictor emerged from the jungle, reached the boat, had already coiled its huge body round the sleeper, and was in the very act of crushing him to death, when his companions fortunately returned at this auspicious moment; and, attacking the monster, severed a portion of its tail, which so disabled it that it no longer retained the power of doing mischief. The snake was then easily despatched, and found to measure sixty-two feet and some inches in length."

In Brazil, according to Koster, an opinion prevails that whoever has been bit by the boa constrictor, has nothing to fear from any other snake. The notion is probably a prejudice.

From London's Magazine of Natural History.

Some Account of the Salt of the Mountain of Gern, at Cardona, in Catalonia, Spain; with some Facts indicative of the little Estem entertained by Spaniards for Naturalists. By W. Perceval Hunter, Esq.

As no description of that curious production of nature, the mountain of Gern salt, at Cardona, in Catalonia, has ever appeared in any English work, to the best of my knowledge; and as, too, the place will not, probably, be

visited again for years, owing to the bloody civil war raging in its environs; the following notes, taken down on the spot, however imperfect and faulty, may not, perhaps, be altogether devoid of interest.

This hill, or mountain as it is generally called, is situated near the foot of the Pyrenees, about sixty miles from Barcelona; and is, according to the measurement of Bowles (*Introduccion a la Historia Natural de España*, p. 249.), from 400 feet to 500 feet in height, and one Spanish league, or nearly four English miles, in circumference. The depth is unknown, as well as the nature of the rocks on which it rests, but the formation of the surrounding country is red sandstone and red marl. The whole hill is of the purest solid salt, with the exception of a few mounds of earth scattered about the base and sides, on which I collected from twenty to thirty species of plants; but, from my utter ignorance of botany, I could not write down their names, and as I was unable to procure any thing to dry them with, in the wretched dirty little town of Cardona, they withered up, and I threw them away as useless, the next day, on my road to Cervera. The prevailing colour of the salt, from the foot to the summit of the hill, is of an icy-coloured white; in some places, however, is seen a variety of snowy white, as well as patches of red, green, black, and blue, which, decked out, as they appear to be, in all the colours of the rainbow, fluted at the sides, and ending in peaks, present, when the sun shines, one of the most beautiful sights imaginable.

All these varieties, when broken with a hammer, and ground down into powder, become of the same colour, and have the same delicious flavour as the white; next to which the red or rose-coloured is the most common: it is cut up into slabs and used as a most efficacious remedy against rheumatism, cramps, and other pains in the body and limbs. When I visited these saltworks last November, the workmen were busily employed in cutting these slabs (*ladriles*, as they call them; one foot long, four inches wide, and three fourths of an inch thick), of which 60,000 had already been sent to Seville as a remedy against the cholera morbus. They are well soaked in brandy, the *administrador* of the *Salinas* informed me, heated as hot as the patient can bear them, and then applied to the feet. The red variety also is chiefly employed in the various ornaments, crosses, rosaries, candlesticks, &c., &c., which are manufactured by hand, in the most elegant manner, by a carpenter of Cardona. Some of these ornaments I sent to England from Tarragona, and am happy in having it in my power to contradict the prevalent notion, that, though in Spain they are as hard and durable as the vases, &c., made of Derbyshire spar in England, on arriving in this country they immediately melt, owing to the humidity of the climate. A temple, and a pair of candlesticks, have been in England since January; and, on my opening the case containing them, last week, I found that, though they had rather a moist feel, they exhibited no signs of decay, and I hope and trust they will long remain in a sound and perfect

state among the other curiosities of my collection.

A river, or what, like most Spanish rivers, would be termed in England a trout stream, flows along about a stone's throw from the salt hill, into which trickles a small streamlet, whether produced by the dissolving of the salt, or originating in some spring near, I could not discover. I tasted the water near its entrance into, and at several places lower down, the river, but could not discover any thing brackish or unpleasant in it. During the heavy rains, however, which occasionally fall in Catalonia, rendering the high roads, which, as in most parts of Spain, are at other times excellent, more like ploughed fields than thoroughfares, an immense quantity of salt is, the *administrador* informed me, washed down into the Cardonero, and the fish are destroyed for leagues. The salt, however, must afterwards evaporate [?], as no deposit can be made of it in the bed of the river, judging from, as I have before observed, the perfectly fresh taste of the water.

Bowles, according to Patrin (*Histoire Naturelle des Mines*, v. 370.), states that the sal-gemma of Cardona has the property of decomposing nitre: a kind of aquafortis is made out of it, and the jewellers of Madrid, who commonly make use of it, assert that it does not attack gold; "one observation," remarks Patrin, "qui seroit fort singulière si elle seroit confirmée. Il seroit à désirer qu'un chimiste voulût bien vérifier ce fait." In order, therefore, that this fact may be verified by experiment, I enclose a specimen of the rose-coloured variety, and also one of the salt in its purest, or rather, I should say (for it is all pure), its most powerful state, which, as you will observe, is transparent, and in many respects closely resembles ice, in order that it may be analysed by some competent chemist.

Notwithstanding the immense quantity of salt which might be drawn from these works, sufficient for the supply, not only of all Spain, but, I might perhaps say, the whole of Europe, such are the absurd regulations prevailing in every branch of industry in that lovely but unfortunate country, that the sale of it is confined to a circle of about seven leagues, including the large manufacturing town of Manresa: beyond which it is contraband. The surrounding country, though patches of the most beautiful woodland occasionally occur, has, for the most part, a sad, dreary, desolate look: for miles and miles, with the exception of here and there a train of asses or mules laden with sacks containing salt, and the whirr of a covey of red-legged partridges started up from their heathy roost, not a sound is heard, not a living creature is seen. The rugged barren nature of the country, indeed, joined to the fierce vindictive character of its inhabitants, had the effect of scaring the French off during the Peninsular war; and the castle of Cardona, which, though situated on an eminence, and strongly fortified, is by no means impregnable, was one of the very few fortresses which never, during that six years' bloody warfare, received a French garrison within its walls. It was also the only fortress never taken during the war of succession, but was delivered up in 1715,

after the glorious but fruitless defence of Barcelona by the Catalans, against the united forces of France and Spain: a defence unparalleled in the annals of history, save by those of Gerona and Saragossa in later times.

There are thirty-five labourers employed on these saltworks, who receive five rials, about 13d., a day; and twenty guards keep watch night and day in order to prevent any of the salt being stolen: such is the wretched character for robbery and murder borne by the surrounding inhabitants; a character, indeed, which seems vindictive in the extreme. No where, in any of my rides in Spain, did I meet with crosses, those Spanish signs of blood and vengeance, in such numbers as on the by-ride-road from Cardona to Cervera.

The salt mountain formerly belonged to the Duke of Medina-Celi, and the manner by which it fell into royal hands is rather amusing, and was told me with great glee by my host at Cardom. Charles III., the only wise man in his family, as the Spaniards call him, hearing of the great value of the mountain, determined to get it into his own clutches; and for that purpose observed carelessly one day to the Duke of Medina-Celi, that he understood his salt possessions brought him in a large annual rent. "A mere trifle," replied the duke, who, like all Spaniards, wished to conceal his wealth, naming about one third of the actual amount. "If that is the case," rejoined the king, "I will give you double, and make as much more out of them as I can." To hear, in those despotic times, was to obey; and thus the Duke of Medina-Celi lost one of the fairest possessions of his powerful house: for, as may easily be imagined, from the proverbial good faith of a Bourbon, after the death of that king, the promised tribute was never paid, and they now belong entirely to the queen regent, who farms them out to a merchant at Barcelona.

"Spain," said Bowles (an Englishman by birth, but a Spaniard by adoption, who was employed by Charles III. to inspect and report on the then state of the mines), sixty or seventy years ago, "is, to the naturalist, a virgin land" (*una tierra virgen*); and such—in spite of her beautiful marbles, unrivalled by those of any country upon earth; her noble forests; her numerous mines; and splendidly plumaged-birds (among them the roller, the bee-eater, which I met with in May last, as common as swallows, along the banks of the Tagus, between Toledo and Aranjuez; the azure-winged jay, &c.); vying with the most magnificent species of the torrid zone, in brilliancy and variety of colouring—she has since continued, and appears still destined to remain. No one, indeed, in their senses, would naturalise in a country, where, in addition to the chance of being stripped naked, soundly bastinadoed, and left tied to a tree all night (for such is the mode of punishment inflicted by those worthless, Spanish robbers, on any person who has the misfortune to fall into their clutches, and whose purse does not appear to them sufficiently well lined with dollars), a naturalist is subject to such barbarous treatment as I received, though my passport was perfectly regular; in January last, in the

Catalonian Pyrenees. For four nights I slept in dungeons on straw; for one of these nights with irons of the most barbarous description on my feet; for two days and a half I was marched through the country bound, like a robber or a cut-throat, hand and foot to my horse with cords, in company with my guide, who was treated in a similar manner, under a guard of twelve armed men, to Talarn, the capital of the district, and the residence of the governor. All this was owing to a hot-headed captain of volunteers taking it into his mind that I must needs be one of the two foreigners he had shortly before (such at least was the excuse made for him by the authorities, when called to account for such extraordinary conduct by the British ambassador at Madrid) received orders to search for, arrest, and send under a strong escort to Talarn, to be shot! The governor, after examining my passport, and asking me a great many questions, of course set me at liberty; but on my expressing my indignation at the brutal treatment to which I had been subjected, he had the audacity to tell me that I had no right to complain, for Spaniards were every bit as free as Englishmen, and the same thing might have happened to himself; had he been travelling in England; and that, as I had stated my chief object, in wandering about the mountains, to be, to collect *pieles* and *piedras* (*skins* and *stones*), he really did not feel very much surprised at what had happened! Such an unknown species of biped is a naturalist in Spain.

Sept. 27, 1834.

Pittsburg, Jan. 6, 1835.

At length, thanks to the inventors of rail roads and stage coaches, I am safely landed in the West, with engines, and coal smoke. At this season of the year, when nature is wrapped in her wintry garb, when instead of fields smiling with verdure, they are enveloped in snow, the observations of a traveller can be of little interest; but little as mine may be, I shall take the liberty of communicating them to you. The time occupied now in travelling from Philadelphia to this city is about sixty hours; a period, which, if mentioned to emigrants some thirty or forty years ago, as ever practicable, would have been thought about as likely as the construction of a bridge across the Atlantic. On my route I had an opportunity seeing a portion of the vast internal improvements of Pennsylvania. From Philadelphia I travelled upon the rail road to Columbia, a distance of about eighty miles. This, if you recollect, is a link in the great chain which now connects Philadelphia and the West, and is the most important internal improvement of our country—the viaducts and inclined planes of this road, and the road itself, certainly are the very perfection of rail road building. The advantages of this great work are now developing themselves in the immense amount of merchandise transported from Philadelphia to every point from Pittsburg to the lead mines at Galena.

No state in the Union has embarked so largely in internal improvements, and though a state debt of great magnitude has been created, yet the people have no cause to regret it, for, after they are all opened, a revenue will be derived which will soon relieve the state from embarrassment. Would that our little state possessed some of the enterprises of its sisters, and not leave the little which is accomplished to be done by the individual enterprise of other states! The lands from Philadelphia to Chambersburg are in a higher state of cultivation than the same extent in any other part of our country in which I have travelled, but I could see nothing to induce me to believe that the soil originally is better than a large portion of New Jersey, and I can only ascribe the increased product to superior skill and industry.

At Chambersburg you get a first view of the Alleghanies, the great barrier which separates the Atlantic states from the vast Mississippi valley, and seen at this season of the year, present a sublime and imposing appearance. Their tops capped with snow, can hardly be distinguished from the white clouds which seem to rest upon them, and when you ascend to their summits, the grandeur of the view is not lessened. The ascent to the summit of some of the peaks is not less than four miles; at this point you find yourself amid the wildest of nature's productions, but casting your eyes below, the scene is changed to a little pastoral valley, apparently not larger than an ordinary garden spot, with houses, fences, roads, &c. all in miniature, and together forming a beautiful landscape.

Passing much such scenery as this, you at length arrive at this city, which is well denominated the Birmingham of America, and it has all the local advantages for entailing it to this cognomen. Iron ore and bituminous coal are produced in the immediate neighbourhood, and the steam engine is made and applied to propelling various machinery at almost as cheap a rate as the most advantageous water power. The following will give you some idea of the present extent of its manufactures, viz. sixteen foundries, and engine factories of the largest class, and numerous smaller ones; nine rolling mills, cutting two tons of nails and rolling eight tons of iron a day; six cotton factories, with an aggregate of 20,000 spindles; 116 power looms, employing 770 hands; six extensive white lead factories; five extensive breweries; six steam saw mills; four steam grist mills, ten extensive glass factories; upwards of fifty steam engines in full operation; besides a great variety of manufactures in which the steam engine is not used.

The manufacturers readily find a market at, and are conveyed by steam boats to, every point on the almost intrinsically extensive of a great water basin. The city is increasing rapidly in population, which is now estimated at over 30,000. In consequence of its being constantly enveloped in coal smoke, the city wears rather a sombre appearance, but its location is in the midst of the wildest and most romantic scenery our country produces; and its early settlement fills one of the most interesting pages in its history.—*Correspondence of the Newark Daily Advertiser.*

Selected for "The Friend."

Prayer is the application of want to Him who only can relieve it. It is the urgency of poverty, the prostration of humility, the fervency of penitence, the confidence of trust; it is not eloquence, but earnestness; not the definition of helplessness, but the feeling of it; not figures of speech, but compunction of soul. It is the "Lord save us, or perish," of the drowning Peter; the cry of Faith to the ear of Mercy.

Adoration is the noblest employment of created beings; *confession*, the natural language of guilty creatures; *gratitude*, the spontaneous expression of pardoned sinners.

Prayer is desire; it is not a mere conception of the mind, nor a mere effort of the intellect, nor an act of the memory,—but an elevation of the soul towards its Maker; a pressing sense of our own ignorance and infirmity; a consciousness of the perfections of God, of his readiness to hear, of his power to help, of his willingness to save.

It is not an emotion produced in the senses, nor an effect wrought by the imagination, but a determination of the will, an effusion of the heart. It must be spiritual worship, or it would want the distinctive quality to make it acceptable to Him, who is a Spirit, and who has declared that He will be worshipped "in spirit and in truth."—*Hannah More.*

For "The Friend."
LEWIS'S REPLY.

(Continued from page 111.)

The soundness of Friends' faith in the divine character and offices of the Lord Jesus, has been fully evinced at various periods from their first rise, and confirmed by the recent reply to the Princeton reviewer, and advocate of Cox's abusive work on Quakerism. Our testimony to a free gospel ministry, and to the spirituality of baptism and the communion of the body and blood of Christ, are the cardinal objections which some professors make to giving us the title of a Christian church. On this point, however, we feel no uneasiness. It is a light thing to be judged of man's judgment. He that judgeth us, and whose decision alone can be of ultimate consequence, is the Lord. While we have the concurrent testimony of the Holy Spirit in the heart, and of the Scriptures of truth without, we need entertain no doubt of the foundation upon which our faith rests. A strong tendency in the human mind to amuse itself with objects of sense—to substitute carnal observations for the baptism which cleanses, and the communion which nourishes the soul up unto everlasting life, presents grounds for much more fearful apprehension than what others may say or think of us. To make himself thoroughly acquainted with the sacred writings will prove highly useful to the regenerated Christian, as his dependence is placed upon Him who has the key of David, and who only can give the spiritual interpretation of them. But even a belief of the history and doctrines of the Saviour, unaccompanied with the faith which works by love, and renders us victorious over the enemies of our own hearts, would avail but little. We may adopt that belief, and yet be in our sins. There is, indeed, danger in relying upon the conclusion that salvation is secured to us, simply because we believe the facts and truths recorded in the Bible. When these truths are realised in measure in our own experience, they become exceedingly precious, tending to perfect and furnish the man of God for every good work. But unless the axe is laid to the root of the trees, and every thing which produces evil fruits is hewn down, and cast into the fire; and the way of the Lord, which is a way of holiness, is prepared in the heart, and we walking daily in it, we may deem ourselves rich and increased with goods, and having need of nothing, and yet, when we pass in review before the all-scrutinizing Judge, we may be found wretched, and miserable, and poor, and blind, and naked. The impressive call upon the lethargic church of Laodicea clearly shows that neither a historical faith, nor any ceremonial performance, can be substituted for the works of the Spirit in the soul:—"I counsel thee to buy of me gold tried in the fire, that thou mayst be rich; and white raiment, that thou mayst be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye salve, that thou mayst 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

came in to him, and sup with him, and he with me. To him that overcometh, will I grant to sit with me in my throne, even as I also overcome, and am set down with my Father in his throne." S.

The following is extracted from a declaration of faith presented to the British parliament in 1693, signed by a number of Friends. It is in the form of question and answer.

"Question. Do you believe the divinity and humanity of Jesus Christ the eternal son of God, or that Jesus Christ is truly God and man?"

"Answer. Yes, we verily believe that Jesus Christ is truly God and man, according as the Holy Scriptures testify of him; God over all blessed for ever; the true God and eternal life; the one Mediator between God and man, even the man Christ Jesus.

"Question. Do you believe and expect salvation and justification, by the righteousness and merits of Jesus Christ, or by your own righteousness or works?"

"Answer. By Jesus Christ, his righteousness, merits and works, and not by our own: God is not indebted to us for our deservings, but we to him for his free grace in Christ Jesus, whereby we are saved through faith in him, not of ourselves, and by his grace enabled truly and acceptably to serve and follow him as he requires. He is our all in all, who worketh all in us that is well pleasing to God.

"Question. Do you believe remission of sins and redemption through the sufferings, death and blood of Christ?"

"Answer. Yes, through faith in him, as he suffered and died for all men, gave himself a ransom for all, and his blood being shed for the remission of sins, so all they who sincerely believe and obey him, receive the benefits and blessed effects of his suffering and dying for them; they, by faith in his name, receive and partake of that eternal redemption which he hath obtained for us, who gave himself for us, that he might redeem us from all iniquity; he died for our sins, and rose again for our justification; and 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."

As a conclusion to this account of the doctrines of Friends, it may be observed, that the apprehension which the reviewer seems to entertain relative to the effect of a belief in the present existence of divine revelation, appears to me entirely groundless. He seems to suppose that this belief must lead to a disregard for the Holy Scriptures. As if a conviction that the humble followers of Christ, in the present day, are endued with a measure of the same spirit that dictated those invaluable writings, could diminish our esteem for them. The apprehension, indeed, depends for all its plausibility, upon his own gratuitous assumption, that "the days of inspiration are past;" and consequently that the belief in it is nothing but fanaticism. But, for any thing he has proved, the doctrine of Friends upon this subject may be true; and, unless the Scriptures are no less mystical than he represents the writings of Friends to be, it *must* be true. If

it is true, a result diametrically opposite to that supposed by him, appears inevitable. In whatever direction we turn our attention, we find men always pleased with the productions of congenial minds. The mind in which piety predominates, loves to dwell upon the experience and reflections of those who have trod the path before them. The mathematician pores with delight over the volumes of Newton and La Place; the man of poetic fancy gives his days and nights to the works of Homer and Milton; the chemist traces with eagerness the steps of Lavoisier and Davy; the lover of fictitious adventure ingulphs with voracity the productions of Scott and Voltaire; and even the writings of Dr. Cox may be read and admired.

The arguments in support of the truth and divine authority of the Holy Scriptures, which are addressed to the understanding, and by which the cavils of the infidel are successfully exposed, are as accessible to those who admit the doctrine of an inward light, as to those that oppose it. There is nothing in this doctrine, which indisposes the mind to yield a rational assent to the force of historical evidence, or prevents the understanding from being properly impressed with the numerous conclusive arguments, which learning and ingenuity have advanced, in favour of the Christian religion. On the other hand, a sincere belief in the actual fulfilment of the gracious promises with which the sacred writings abound, and a practical experience of the operation of divine grace, agreeably to Scripture testimony, must unavoidably render the Scriptures both more instructive and more delightful. We accordingly find that those who pay the most scrupulous regard to the unfoldings of the Spirit of Truth upon their own minds, are among the most diligent readers of the Holy Scriptures. And the fact, that the admission of this doctrine, and a practical conformity to it, always lead to this result, is no inconsiderable evidence of the correctness of the doctrine itself.

The reviewer avows that the doctrine of an inward light is unfavourable to missionary effort; and broadly insinuates that Friends are disposed to leave the conversion of the heathen entirely to the silent operations of this principle. Holding the opinions they do in regard to gospel ministry, it is not to be expected that they should unite with others, or be active themselves, in *hiring* persons to go and preach to the heathen nations. It is, however, well known, that Friends both in Europe and America, have taken a very active part in the distribution of the Holy Scriptures. Where have the poor benighted Africans found so many, and such zealous friends, as among the members of this Society? And we must observe, that the promotion of their physical comfort has always constituted but a part of the object which Friends have laboured to attain. From the time of George Fox, who, in the year 1671, when he visited Barbadoes, made them the object of his paternal solitude, to the present day, their improvement in morals and religion has engaged the attention of this Society. While even Connecticut, in imitation of her sisters of the south, prohibits by legal penalties the establishment of schools for their

instructing. Friends have been long employed in diffusing the benefits of education among them. It was Pennsylvania, whose system of government was originally modelled by the benevolent Penn, and where the principles of this society have made a stronger impression on public opinion than in any other state of the Union, that first broke the shackles of the slave.*

If we look to the treatment which the Indians have received from the settlers of the different colonies, we shall readily perceive, that the course pursued by William Penn, and his successors in religious profession, was incomparably superior to that of most other colonists. Contrast the peaceful intercourse which existed between those people and the early settlers of Pennsylvania, with the barbarous wars of New England, and then say, which were most likely, the Pennsylvania Quakers, or the New England Calvinists, to evangelize those heathen nations. Had the people of these United States generally adopted the policy, or rather the religious integrity, of William Penn and his brethren, in relation to these people, it is hardly probable there would, at this day, have been a heathen Indian in the vicinity of the white settlers. If William Penn was able, in the few busy years which he spent in America, to make so deep an impression on the minds of these untutored sons of the forest, what might not the same treatment have effected, if uniformly continued for a century and a half? Their love for their benefactors would naturally have been transferred to the religion which they saw productive of such excellent fruit. But when they discovered that the superior intelligence of many professors of Christianity, was employed to overreach and defraud them; and that their religion permitted them to engage in wars no less savage and exterminating than those to which they were themselves accustomed; what was more natural than a belief that the Christian religion was even more odious than their own barbarous theology? If, again, these un instructed heathens could be brought to adopt the opinion of the reviewer, that the religion of Friends, from whom they have experienced such uniform kindness,† is only an adulterated kind of

Christianity, or the more sweeping dogma of his author, that it is no Christianity at all, while the first settlers in New England, who related upon their Indian opponents all the barbarities of American war, who hanged the Quakers merely for being Quakers, and each other for imaginary crimes, are to be esteemed genuine, if not perfectly orthodox Christians, they could scarcely fail to view the profession of the Christian religion with the utmost abhorrence. Surely the writer who propagates such opinions as these, ought to be cautious of reproaching others with indifference in regard to the conversion of the heathen.

RETIREMENT.

For "The Friend."

Frequent abstraction from the noise and hurry attendant on the pursuits of life has been found conducive to spiritual strength by pious persons in all ages. The patriarchs practised it. Some of the greatest characters in sacred history were prepared for the exalted stations to which they were called, in the solitude that their employments or mode of life necessarily required. In their descriptions of spiritual enjoyment, they connect retirement and stillness with it. David says, "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. He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake." Under the influence of divine vision the goodness of Jacob's dwelling resembled the valleys spread forth, and gardens by the river side—emblematical of humble retirement before the Lord, where the dew of heaven, the refreshing virtue of divine life, is known to rest upon and nourish the soul. "Though we may refuse or neglect, while in health, to devote a portion of every day to serious meditation, sickness often accomplishes the Divine purposes in bringing us to a sense of the obligation. What a blessing has the unavoidable separation from society, and from the busy scenes of life, proved at such times to thousands. When they have been compelled to seclusion, and to become intimate and familiar with themselves, almost alone, what

though your ancestors came over this water, and ours were born here, this ought to be no impediment to our considering each other as brethren. Brothers, you all know the proposals that have been made by Consistency, (the commissioner, T. Pickering,) as well as the offers made by us to him. We are all now in the presence of the Great Spirit, and we place more confidence in you than in any other people. As you expressed your desire for peace, we now desire your help and assistance; we hope you will not deceive us; if you should do so, we shall no more place any confidence in mankind." Friends, after deliberation, returned them an answer, and Red Jacket, in recapitulating the subject, thanked them for their advice, and said, although Friends might account it of small value, they did not consider it so, but thought it would afford them considerable strength. (Relation of William Savery, who was present.) In numerous other instances, as well as in this, they have evinced their reliance in the integrity of Friends, frequently declaring, that of all people, our Society only have sought to promote their real comfort and welfare. And I would put it to the most virulent opponents of the Society, to produce an instance in which that confidence has been betrayed.

different views have they taken of the world and of their own hearts. Then we must find time to look into ourselves, and in proportion as we see our real condition, and feel the awful nature of our existence and final destination, prayers arise for a change of heart. We long to be delivered from the corruptions which lurk there—to be washed and sanctified, that we may be prepared for communion with him who is of purer eyes than to look on iniquity or transgression. If such essential benefits flow from abstraction from the world in sickness, it must surely be the highest wisdom to accustom ourselves to it in health. Regeneration can not be too early begun. We shall never find that we have too much time for this momentous work. How much more ennobling to the human mind early to become acquainted with a God of all purity, wisdom, and power, instead of degrading itself by passion, sensuality, or the grovelling spirit of covetousness after earthly possessions. A humble trust in the providence and unflinching protection of our heavenly Father, is worth more to us than all the world, its riches and its smiles. But when we regard the recompense of an eternal reward, how does every thing here sink into insignificance compared with the importance of perfect redemption from every defilement, through the renewings of the Holy Spirit, so that we may be fitted for fellowship with the Father and with the Son; not only in this life, but for the full fruition of it in that holy glorious habitation which is reserved in the heavens for those that obey the gospel of Christ. It is, therefore, good for a man that he bear the yoke in his youth. He sitteth alone and keepeth silence, because he hath borne it upon him. He putteth his mouth in the dust, if so be there may be hope."

One, who had faithfully renounced the pomps and vanities of this wicked world, and made choice of suffering affliction with the people of God, esteeming the reproaches of Christ greater riches than all earthly treasures, addresses his junior friends, who had entered the same path, in this manner—

"You young convinced ones, be you entertained and exhorted to a diligent and chaste waiting upon God, in the way of his blessed manifestation and appearance of himself to you. Look not out, but within. Let not another's liberty be your snare. Neither act by imitation, but sense and feeling of God's power in yourselves. Crush not the tender budgings of it in your souls; nor overrun in your desires, and your warmth of affections, the holy and gentle motions of it. Remember, it is a still voice that speaks to us in this day, and that it is not to be heard in the noises and hurries of the mind, but is distinctly understood in a retired frame. Jesus loved and chose out solitudes, often going to mountains, to gardens, and seashores, to avoid crowds and hurries; to show his disciples it was good to be solitary and sit loose to the world. Two enemies lie near your state; imagination and liberty. But the plain, practical, living, holy truth that has convinced you will preserve you, if you mind it in yourselves, and bring all your thoughts, imaginations and affections to

* In justice to Massachusetts, it may be observed, that the convention which formed the constitution of the state, closed its session but one day after the Pennsylvania law for the abolition of slavery was ratified; and that a clause similar to the first part of the Declaration of Independence, being introduced into the constitution, it was afterwards judicially determined that slavery was unconstitutional in that state. In Pennsylvania, however, its abolition was a direct legislative act.

† At the time when a treaty was on hand at Canandaigua, in 1794, between the United States and the Six Nations, four chiefs, deputed by the grand council, waited upon some Friends, who, at their request, had attended there to afford any assistance, which might be in their power, to prevent the effusion of blood, and if possible to calm and settle the minds of the Indians. Red Jacket, on behalf of the deputation, after some introductory observations, said— "We, who are now here, are but children, the ancients being deceased. We know that your fathers and ours transacted business together, and that you look up to the Great Spirit for his direction and assistance, and take no part in war. We suppose you were all born on this island, and we consider you as brethren; for,

the test of it, to see if they are wrought in God, or of the enemy, or your own selves. So will a true taste, discerning, and judgment be preserved to you, of what you should do or leave undone. And in your diligence and faithfulness in this way, you will come to inherit substance, and Christ, the eternal wisdom, will fill your treasury. And when you are converted, as well as convinced, then confirm your brethren, and be ready to every good word and work that the Lord shall call you to; that you may be to his praise who has chosen you to be partakers with the saints in light, of a kingdom that cannot be shaken, an inheritance incorruptible, in eternal habitations."

F. G.

From the "Young Lady's Book of Piety."

On the comparatively small Faults and Virtues.

The "Fishers of men," as if exclusively bent on catching the greater sinners, often make the interstices of the moral net so wide, that it cannot retain those of more ordinary size, which every where abound. Their draught might be more abundant, were not the meshes so large that the smaller sort, aided by their own lubricity, escape the toils and slip through. Happy to find themselves not bulky enough to be entangled, they plunge back again into their native element, enjoy their escape, and hope they may safely wait to grow bigger before they are in danger of being caught.

It is of more importance than we are aware, or are willing to allow, that we take care diligently to practise the smaller virtues, avoid scrupulously the lesser sins, and bear patiently inferior trials; for the sin of habitually yielding, or the grace of habitually resisting, in comparatively small points, tends in no inconsiderable degree to produce that vigour or that debility of mind on which hangs victory or defeat.

Conscience is moral sensation. It is the hasty perception of good and evil, the peremptory decision of the mind to adopt the one or avoid the other. Providence has furnished the body with senses, and the soul with conscience, as a *tact* by which to shrink from the approach of danger; as a prompt feeling to supply the deductions of reasoning; as a spontaneous impulse to precede a train of reflections for which the suddenness and surprise of the attack allow no time. An enlightened conscience, if kept tenderly alive by a continual attention to its admonitions, would especially preserve us from those smaller sins, and stimulate us to those lesser duties, which we are falsely apt to think are too insignificant to be brought to the bar of religion, too trivial to be weighed by the standard of Scripture.

By cherishing this quick feeling of rectitude, light and sudden as the flash from heaven, and which is in fact the motion of the spirit, we intuitively reject what is wrong before we have time to examine why it is wrong, and seize on what is right, before we have time to examine why it is right. Should

we not then be careful how we extinguish this sacred spark? Will any thing be more likely to extinguish it than to neglect its hourly mementos to perform the smaller duties, and to avoid the lesser faults, which, as they in a good measure make up the sum of human life, will naturally fix and determine our character, that creature of habits? Will not our neglect or observance of it, incline or indispose us for those more important duties of which these smaller ones are connecting links?

The vices derive their existence from wildness, confusion, and disorganization. The discord of the passions is owing to their having different views, conflicting aims, and opposite ends. The rebellious vices have no common head; each is all to itself. They promote their own operations by disturbing those of others, but in disturbing they do not destroy them. Though they are all of one family, they live on no friendly terms. Profligacy hates covetousness as much as if it were a virtue. The life of every sin is a life of conflict, which occasions the torment, but not the death of its opposite. Like the fabled brood of the serpent, the passions spring up armed against each other, but they fail to complete the resemblance, for they do not effect their mutual destruction.

But without union the Christian graces could not be perfected, and the smaller virtues are the threads and filaments which gently but firmly tie them together. There is an attractive power in goodness which draws each part to the other. This concord to the virtues is derived from their having one common centre in which all meet. In vice there is a strong repulsion. Though bad men seek each other, they do not love each other. Each seeks the other in order to promote his own purposes, while he hates him by whom his purposes are promoted.

The lesser qualities of the human character are like the lower people in a country; they are numerically, if not individually, important. If well regulated, they become valuable from that very circumstance of numbers, which, under a negligent administration, renders them formidable. The peace of the individual mind and of the nation, is materially affected by the discipline in which these inferior orders are maintained. Laxity and neglect in both cases are subversive of all good government.

But if we may be allowed to glance from earth to heaven, perhaps the beauty of the lesser virtues may be still better illustrated by that long and luminous track made up of minute and almost imperceptible stars, which, though separately too inconsiderable to attract attention, yet from their number and confluence, form that soft and shining stream of light every where discernible, and which always corresponds to the same fixed stars, as the smaller virtues do to their concomitant great ones.—Without pursuing the metaphor to the classic fiction, that the Galaxy was the road through which the ancient heroes went to heaven, may we not venture to say that Christians will make their way thither more

pleasant by the consistent practice of the minutest virtues?

Every Christian should consider religion as a fort which he is called to defend. The meanest soldier in the army, if he add patriotism to valour, will fight as earnestly as if the glory of the contest depended on his single arm. But he brings his watchfulness as well as his courage into action. He strenuously defends every pass he is appointed to guard, without enquiring whether it be great or small. There is not any defect in religion or morals so little as to be of no consequence. Worldly things may be little, because their aim and end may be little. Things are great or small, not according to their ostensible importance, but according to the magnitude of their object, and the importance of their consequences.

The acquisition of even the smallest virtue being, as has been before observed, an actual conquest over the opposite vice, doubles our moral strength. The spiritual enemy has one object less, and the conqueror one virtue more.

By allowed negligence in small things, we are not aware how much we injure religion in the eye of the world. How can we expect people to believe that we are in earnest in great points, when they see that we cannot withstand a trivial temptation, against which resistance would have been comparatively easy? At a distance they hear with respect our general characters. They become domesticated with us, and discover the same failings, littleness, and bad tempers, as they have been accustomed to meet with in the most ordinary persons.

Our neglect of inferior duties is particularly injurious to the minds of our dependents and servants. If they see us "weak and infirm of purpose," peevish, irresolute, capricious, passionate, or inconsistent, in our daily conduct, which comes under their immediate observation, and which comes also within their power of judging, they will not give us credit for those higher qualities which we may possess, and those superior duties which we may be most careful to fulfil. Neither their capacity nor their opportunities may enable them to judge of the orthodoxy of the head; but there will be obvious and decisive proofs to the meanest capacity of the state and temper of the heart. Our greater qualities will do them little good, while our lesser but incessant faults do them much injury. Seeing us so defective in the daily course of domestic conduct, though they will obey us because they are obliged to it, they will neither love nor esteem us enough to be influenced by our advice, nor to be governed by our instructions, on those great points which every conscientious head of a family will be careful to inculcate on all about him.

In all that relates to God and to himself the Christian knows of no small faults. He considers all allowed and wifful sins, whatever be their magnitude, as an offence against his Maker. Nothing that offends Him can be insignificant. Nothing that contributes to fasten on ourselves a wrong habit can be trifling. Faults which we are accustomed to

consider as small are repeated without compunction. The habit of committing them is confirmed by the repetition. Frequency renders us first indifferent, then insensible. The hopelessness attending a long indulged custom generates carelessness, till, for want of exercise, the power of resistance is first weakened, then destroyed.

But there is a still more serious point of view in which the subject may be considered. Do small faults, continually repeated, always retain their original diminitiveness? Is any axiom more established than that all evil is of a progressive nature? Is a bad temper, which is never repressed, no worse after years of indulgence, than when we at first gave the rein to it? Does that which we first allowed ourselves, under the name of harmless levity on serious subjects, never proceed to profaneeness? Does what was once admired as proper spirit, never grow into pride, never swell into insolence? Does the habit of incorrect narrative, or loose talking, or allowed hyperbole, never lead to falsehood, never settle in deceit? Before we positively determine that small faults are innocent, we must undertake to prove that they shall never outgrow their primitive dimensions, we must ascertain that the infant shall never become a giant.

Great Britain and her Colonies.

The annexed table furnishes a complete view of the extent of the British empire, and the number of British subjects.

U. King- dom	Divisions.	Area in square miles.	Br. subjects.
U. King- dom	England,	59,230	13,068,575
	Wales,	7,409	803,000
	Scotland,	29,605	2,265,930
	Ireland,	26,798	7,839,469
	Bengal,	306,012	72,000,000
	Madras,	141,233	14,700,000
	Bombay,	64,836	7,000,000
	Ceylon,	27,000	1,200,000
	Penang, &c.	1,217	136,000
	New Holland,	1,000,000	100,000
	Van Dieman's Land,	29,000	48,000
	Mauritius,	1,000	104,479
	Cape of Good Hope,	130,000	136,375
	Western Africa,	1,080	34,923
	Lower Canada,	205,863	562,080
	Upper Canada,	95,125	250,000
	New Brunswick,	26,704	94,392
	Nova Scotia,	14,031	139,000
	Cape Breton,	3,125	30,000
	Prince Edward's Isle,	2,159	32,000
	Newfoundland,	35,293	80,000
	Hudson Bay Settlement,	525,000	2,000
	Jamaica,	6,400	359,000
	Trinidad,	2,409	44,163
	Barbadoes,	166	102,277
	Grenada,	109	28,732
	Antigua,	94	35,678
	Montserrat,	47	7,406
	Dominion,	275	30,038
	St. Vincent's,	131	27,734
	Nevis,	30	12,150
	St. Kitts,	69	32,922
	St. Lucia,	225	18,351
	Tobago,	44	13,952
	Tortola,	130	10,642
	Bahama,	312	16,580
	Bermudas,	36	8,920
	Demarara, &c.	700,000	80,124
	Berbice,	25,000	32,985
	Gondaras,	10,000	4,839
	Malta, &c.	3	128,950
	Hindurra,	3	17,024
	Jersey, &c.	—	65,836
	Man,	290	36,000
Total,		2,824,040	121,829,501

THE FLY.

Nay—do not wantonly destroy
That harmless fly, my thoughtless boy!
His buzzing hum, that vexes thee,
Is but an idler's minstrelsy.
Unconscious of his threatened doom,
He gaily courses round the room;
Fearless alights upon thy book,
Nor dreads that irritated look;
A gay voluptuary, he
Devotes his life to revelry;
Anticipates no future ill;
But sips and gambols where he will;
Yet the same Power, who bade the sun
His daily course of glory run;
Who sustains each rolling sphere,
And guides them in their vast career;
Even to the lowly fly has given
To share with man the light of heaven.
Go, busy trifer! sport thine hour,
Brief though it be, as summer flower!
The wintry blast, that strips the tree,
Shall bring the closing hour to thee!
But, mark me, boy! the heedless fly—
A useful lesson may supply:
Like him, the youth, who gives his day
To pleasure's soft, insidious sway—
Voluptuous joys, his only care—
Will find a lurking poison there;
And late shall mourn his wasted bloom,
To shed his blossoms in the tomb!

JONES.

THE FRIEND.

FIRST MONTH, 24, 1835.

Circumstances having prevented our being present at the late annual examination of the infant school for coloured children, we gladly accepted an invitation to attend with some others, a few days ago, the school in Gaskill street. The exercises were less satisfactory than they would have been, owing to repeated recent changes of the teachers; nevertheless the gratification of the visitors was very great; and, indeed, how could it be otherwise to a mind of any benevolence of feeling, on beholding from 120 to 140 happy looking little beings of African descent, brought together from the obscure parts of the city and suburbs, and training under the kindly attentions of amiable teachers to habits of order—to knowledge, and to virtue. It is with regret we have to state that the funds for the support of this truly charitable institution are at a low ebb; their amount, as mentioned by us on a former occasion, chiefly depends upon voluntary contributions; and as we learn that the school for the past year has in a great measure been sustained by the sums received in consequence of our former editorial remarks on the subject, we flatter ourselves that this brief notice will also have the effect to incite attention towards an object having such strong and peculiar claims on Christian benevolence.

We insert below several paragraphs relative to the interesting subject of West India emancipation. The first in order, and the most recent, is from the National Gazette of 17th inst.

Our files of Jamaica papers reach the 20th ultimo. The Commercial Advertiser, of the 19th, says—
"The Northside papers, as well as our letters by yesterday's post, do not contain any intelligence of an unpleasant description, so far as our peasantry are concerned. From this circumstance, we augur all is

not so bad as agitators have endeavoured to persuade the community to believe. We are, however, not to relax in those measures which have been adopted to secure public tranquillity; and in cases where the peace of society is infringed, summary punishment should be inflicted, to prevent, if possible, so unpleasant a recurrence.

Our letters from St. Thomas, in the east, are silent concerning the reported occurrences on Golden Grove estate. We have reason to believe, were any truth in the report, we should have been furnished with the particulars. The affair alluded to may, however, have occurred, but from the cause above stated, we think it rather improbable.

BARNUM WEST ILLINOIS.—The editors of the Baltimore American are indebted to the politeness of Mr. B. H. Cooke, passenger in the schooner Sarah and Priscilla, for a file of Barbadoes papers to the 23d ult., inclusive.

The engaging topic in all the islands, is the new order of things connected with the abolition act of August last. Complaints are made in the paper of the latest date, that the negroes frequently manifest a disorderly disposition in Bridgetown, but we do not perceive that it has extended beyond wordly demonstrations.

In the island of St. Christopher's the emancipation system is declared to have worked "most prosperously." The Gazette of that island makes a declaration to this effect, after an experiment of three months had been made, and congratulates the island on its present state.

In the island of Grenada, on the other hand, there appear to have been serious disturbances.

FROM BARBADOES.—By the brig Cornelia we have received Barbadoes papers to the 8th Nov. The island continued perfectly quiet. The weather was unusually dry; the season, however, had been one of unusual prosperity. 30,000 hhds of sugar, and 5,000 hhds of molasses, the produce of the year, had been shipped; besides rum, &c. The Barbadoes says—"The bold experiment of the Antigua legislature in giving immediate and unconditional emancipation to their 3000 slaves, has now been three months under trial. In all the other colonies there exists great anxiety to know in what way this sudden transition from slavery to freedom has operated—whether the negroes have regularly gone to their accustomed work of husbandry, or have realised the gloomy predictions of many writers who anticipated nothing but idleness and vagrancy.

"It is marvellous, however, and great reason have they to be thankful, that there has been no alarming ebullition of feeling. However annoying and perplexing our apprenticeship system is, we trust it will eventually prove a salutary measure—a good preparation for the enjoyment of unrestricted freedom. We bear pleasing accounts of the industry of our people in their leisure hours, and every Saturday testifies to their meritorious labours in the abundant supplies they bring to market of food for our tables. Kind forbearance, reasonable indulgence, and religious instruction, will, we firmly trust, effect a nighty change for good to all."

THE BARBAMAS.—The House of Assembly met on the 27th ult. "The apprentice" system appears to work better in this than any of the British West India islands. The governor in his address to the assembly, says: "The accounts which I continue to receive from the out islands, are not unsatisfactory, and I have a daily increasing confidence, that, with the blessing of Divine Providence, the abolition of slavery will be attended with the highest political prosperity." Governor Balfour was about to retire from the office, and would be succeeded by Lieut. Col. Colebrooke.

A stated meeting of the Female Branch of the Auxiliary Bible Association of Friends in Philadelphia Quarterly Meeting, will be held on the 29th inst. at 3 o'clock, P. M., at the Depository, No. 50, North Fourth street.

Agent appointed.—Moses A. Cartland, Weyre, New Hampshire.

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PHILADELPHIA.

From Brown's Anecdotes of Animals.

THE RAVEN.

The class of birds, the pie kind, to which the raven belongs, is perhaps less in favour with man than any other that could be mentioned,—but as some recompense, at least as respects the present work, its members furnish us with more varied instances of sagacity, than are to be found among the rest of the winged tribes.

The raven is the largest bird of its genus; the male and female are alike in their plumage. The male weighs about two pounds seven ounces, and the female from four to five ounces more; the length is nearly two feet, the bill is black, strong and thick, two inches and three quarters in length; the nostrils are covered with bristles, which reach more than half way down the bill; the irides are dusky; and the whole plumage black, the upper parts reflecting a strong blue iridescence; the under parts dull and dusky: the tail consists of twelve feathers, somewhat rounded; about the throat the feathers are long, loose, and sharp pointed.

When brought up young, the raven becomes very familiar, and, in a domestic state, he possesses many qualities that render him highly amusing. Busy, inquisitive, and impudent, he goes every where, affronts and drives off the dogs, plays his tricks on the poultry, and is particularly assiduous in cultivating the friendship of the cook-maid, who is generally his favourite in the family. But with the amusing qualities, he has too frequently the vices and defects of a favourite. He is by nature a glutton, and a thief by habit. He does not confine himself to petty plunder on the pantry or the larder; he aims at more magnificent depredations—at spoils that he can neither exhibit nor enjoy, but which, like a miser, he rests satisfied with having the satisfaction of sometimes visiting and contemplating. To all kinds of metals he is particularly attached.

This bird is very hardy, crafty, and wary. He is easily domesticated, and is very mischievous, readily catching up any thing glittering and hiding it. There is a well authenticated fact of a gentleman's butler having

missed a great many silver spoons and other articles, without being able to detect the thief for some time; at last he observed a tame raven with one in his mouth, and watched him to his hiding place, where he found more than a dozen.

The raven generally makes choice of the largest trees to build in, or of precipitous and inaccessible rocks. The nest is formed of sticks and lined with wool, hair, and various other substances; it is commonly placed in the fork of the large branches of trees, or in a deep crevice of a rock: and if ivy is abundant on a cliff—there it is most likely to fix its abode. The female lays five or six eggs of a bluish-green colour, blotched and spotted with brown and ash-colour, somewhat larger than that of a crow; they weigh from six to seven drachms. It is no unusual circumstance for these birds to build their nests contiguous to a rookery, and by their continual depredations on the nests of that republic, completely to drive the members away. The raven is one of the earliest breeders of all British birds; commencing its nest frequently in the midst of February.

On some of our most precipitous and rocky coasts, the raven sometimes chooses a place for its nidification. During this period they are extremely bold, and will not permit even the falcon to approach their nests. The male and female pair for life, and drive their young from their haunts as soon as they are able to provide for themselves. Instances have occurred where the raven has been found quite white, and sometimes pied.

The sable plumage and harsh croaking voice of these birds, added to their habits and supposed longevity, have furnished the poets of all ages with numerous similitudes. Thus says one of them:—

"It comes o'er my memory,
As does the raven o'er the infested house,
Boding to all!"

And again:—

"As wicked dew, as e'er my mother brush'd,
With raven's feather, from unwholesome fen,
Drop on you both."

Scely says, "Ravens fly at a considerable height in fine weather, and perform various rapid evolutions. While thus engaged they utter a peculiar and quickly-repeated note, unlike their usual coarse and disagreeable croak."

Although ravens are very destructive to poultry and even young lambs, yet in many parts of the country a popular respect is paid to them as having been the birds which fed the Prophet Elijah in the wilderness. This superstition is of very ancient date, for so far back as the Roman empire, it was thought

an ominous bird, and the most profound veneration was paid to it by that people.

We extract the following Sonnet to a Raven, from the Edinburgh Literary Journal:

With short deep cry, and quickly moving wing,
There passeth thou—impatient to forsake
This peopled plain, for the wild heights which make
An upper world of solitude, and bring
The clouds of heav'n between thee and the vale.
Where hast thou been, old haunter of the dead?
Perhaps some scene of coming doom was spread
To thy scer-gilted eye.—Or on the gale
The breath of dissolution floated by
Whispering of ghastly form laid far away
From the domains of human mansionery,
In grim repose, where the snow whirl'd like spray
Among its rocks. Oh! horrid sight to see,
The features of the dead glare up at thee.

We are informed by Pliny, that a tame raven which had been kept in the Temple of Castor, paid frequent visits to a tailor in the neighbourhood. This man was much pleased with its visits, and taught the bird various tricks; and to pronounce the names of the Emperor Tiberius, and those of the whole members of the royal family. Its fame reached the remotest corners of Rome, and from the number who came to see this prodigy, the tailor became rich. An envious neighbour killed the raven, and blasted the tailor's future hopes of fortune. The Romans were incensed at this wanton cruelty, punished the offender, and gave to the bird all the honours of a magnificent interment.

Of the perseverance of the raven in the act of incubation, the following illustration is given in White's Natural History of Selborne.

"In the centre of a grove near Selborne, there stood an oak, which, though shapely and tall on the whole, bulged out into a large excrescence near the middle of the stem. On the tree a pair of ravens had fixed their residence for such a series of years, that the oak was distinguished by the name of the 'raven tree.' Many were the attempts of the neighbouring youths to get at this egg; the difficulty whetted their inclinations, and each was ambitious of surmounting the arduous task; but, when they arrived at the swelling, it juttred out so much in their way, and was so far beyond their grasp, that the boldest lads were deterred, and acknowledged the undertaking to be too hazardous. Thus the ravens continued to build nest after nest, in perfect security, till the fatal day arrived on which the wood was to be levelled. This was the month of February, when these birds usually set. The saw was applied to the trunk, the wedges were inserted in the opening, the woods echoed to the heavy blows of the beetle or mallet, the tree nodded to its fall; but the dam persisted to sit. At last,

when it gave way, the bird was flung from her nest; and though her maternal affection deserved a better fate, was whipped down by the twigs, which brought her dead to the ground."

In October, 1822, there was in the possession of James Weymess, the gamkeeper at Reddcliam Hope, the seat of Charles John Clavering, Esq., a young raven, fifteen months old, which was taken from the nest when very young, and brought up by the keeper with the dogs. It was so completely domesticated that it would go out with the keeper and the dogs, and when it took its flight further than usual, at the sound of the whistle it would return and perch upon a tree or a wall, and watch all their movements. It was no uncommon thing for it to go to the moors with him, and to return a distance of ten or twelve miles. It would even enter a village with the keeper, partake of the same refreshment, and never leave him until he returned home—a circumstance perhaps never yet recorded in the annals of natural history.

In the year 1766, the especial interposition of Divine Providence was manifested, in a most extraordinary manner, to a poor labourer, at Sunderland. This man being employed in hedging, near to an old stone quarry, went to eat his dinner, in a deep excavation, in order to be sheltered from the weather, which was stormy; and as he went along, pulled off his hedging gloves, and threw them down at some distance from each other. While at his repast, he observed a raven pick up one of them, with which he flew away; and very soon afterwards, returned, and carried off the other. The man being greatly surprised, rose to see if he could trace where the bird had gone with his gloves. He scarcely had cleared the quarry, before he saw large fragments fall down into the very place where he had been seated; and where, if he had continued a minute longer, he must inevitably have been crushed to pieces.

A gentleman who resided near the New Forest, Hampshire, had a tame raven, which used frequently to hop about the verge of the forest, and chatter to every one it met. One day, a person travelling through the forest to Winchester, was much surprised at hearing the following exclamation: "Fair play, gentlemen! fair play!" The traveller looking round, to discover from whence the voice came, to his great astonishment, beheld no human being near. But hearing the cry of fair play again repeated, he thought it must proceed from some fellow creature in distress. He immediately rushed into that part of the forest from whence the cries came, where, to his unspeakable astonishment, the first object he beheld, were two ravens combating a third with great fury, while the sufferer, which proved to be the tame one aforesaid, kept loudly vociferating "fair play!" which so diverted the traveller, that he instantly rescued the oppressed bird, by driving away his adversaries; and was highly pleased with his morning's adventure.

A gentleman in Perthshire brought up, and kept a tame raven in his stables, which proved of great use in destroying rats; and this he performed with a degree of cunning and

adroitness which could scarcely be exceeded by human intelligence. The time he fixed on for his work of destruction, was generally in the forenoon, when the servants were out airing the horses. On such occasions Jacob (this was the raven's name) took care to provide himself with a bone, on which there was some meat; and this he placed opposite the rats' holes, in front of the crib; and then perched himself above, watching with a steady and keen look the spot where the bone was laid. This bait seldom failed to attract the scent of the rats when all was quiet, and no sooner did they make their appearance, than he darted down on them, and seldom missed his aim; and having seized them, they were despatched in an instant. And what was singular, he did not eat them when at first secured, but he generally carried them to the sole of a window, returning to the sport, in which he seemed to take great interest. And he has been known to kidnap half a dozen in a forenoon. When his sport was interrupted by the return of the horses, he carried off his booty, one by one to a neighbouring tree, where there was an old crow's nest, in which he deposited the spoil, and fed on them at leisure. It was curious, that he never attempted to meddle with the young poultry, for, on the contrary, the poultry yard was a favourite resort of his, although he was frequently roughly handled by a cock.

In the Highlands, and especially the Hebrides, the raven is of very common occurrence. It there builds its nest in inaccessible rocks early in March, and protects it against all intruders with great courage. If an eagle happens to come in sight, the raven is sure to be after him; and, although it does not actually pounce upon its formidable antagonist, it so harasses him by attempts to peck at him, that the latter, less agile and courageous, is glad to get out of the way as fast as possible. For this reason, ravens are never destroyed on sheep farms, as they are sure to keep off all the eagles from the neighbourhood. At the same time, they never molest the rock pigeons and cormorants that nestle in the same rocks. The food of the raven is carrion of all kinds, shell-fish, insects, grubs, and grain. In autumn they sometimes do considerable damage to the barley. It is truly surprising to see with what rapidity ravens congregate from all parts of a district when a carcass occurs. In a district there may perhaps be a family half a mile from the spot, another half a mile further off, and so on. A few minutes, perhaps, after the sheep has fallen, or the fish has been cast ashore, a solitary raven makes his appearance. In a few minutes more another comes, another and another; and if the carcass be that of a large animal, scores of them may be seen about it. When a whale or grampus is cast ashore, hundreds of ravens collect from all quarters, and on such occasions visitants arrive that have probably travelled a hundred miles. When a raven falls upon a dead animal, the first thing he does is to light near it, and inspect it curiously, first turning one side of his head to it and then the other. He then hops a little nearer, stops and looks at it; then a little

nearer; and at length mounts upon it. He then picks out the eyes. The next part that he falls to, if it be a quadruped, is what anatomists call the perineum. He then bores into the abdomen, and drags out the intestines. In the mean time he has got helpers in plenty, and the flesh quickly disappears. About a whale they remain for many weeks, and the last putrid morsel seems as savoury as the first, for all is picked to the bare bones.

M. Montbellard states that ravens are much attached to the place of their nativity; and that when a pair choose a spot for their nest, they make it their ordinary residence, and do not easily forsake it. Unlike the carrion crow, they do not retire at night to the woods, but find beneath the shelving projections of their own mountains, a screen from the wintry winds. Thither they retire in parties, and sleep on the bushes of the rocks, making their nests in the adjoining crevices, or in the holes of walls, on the tops of deserted towers, or high in large straggling trees.

For "The Friend."

THE APOSTLE THOMAS.

On the separation of the apostles to their several fields of labour in spreading the truths of the gospel, it seems to have been generally admitted that the destination of the Apostle Thomas was to the Indies, and the narratives of travellers at different periods furnish many corroborative circumstances, evincing strong probability at least, that his travels extended far into those remote countries. The introductory chapter of an interesting work recently published in England,—Memoirs of the Life and Correspondence of the pious and devoted Missionary, Christian Frederick Swartz, contains the suljoined account of a community of native Christians on the coast of Malabar, and existing there at the period of the first landing of European commercial adventurers on that coast. S. R.

When the Portuguese, at the commencement of the sixteenth century, first established themselves on the coast of Malabar, they found a community of native Christians, who welcomed their approach, and were prepared to receive them as friends and brethren. These were the Syrian, or, as they have been generally called, after the Portuguese designation, the St. Thomé Christians; whose uniform tradition respecting their origin represents them as descended from the converts of the apostle St. Thomas in India, during the first century. The correctness of this tradition, notwithstanding some remarkable corroborations of its truth, has been generally doubted.* Certain, however, it is, from authentic ecclesiastical records, that a Christian church, episcopal in its constitution, and deriving a succession of bishops from the Patriarchs of Babylon and Antioch, has existed on the coast, from Cape Comorin to Cranganore, and in the interior of Malabar more than fifteen hun-

* Bishop Heber and Archdeacon Robinson incline to favour the claim of the Syro-Malabar church to this apostolic origin.

dred years. Every circumstance relative to the history of the Syrian Christians indicates their remote origin; while their situation, surrounded by the darkness of Hindoo superstition and idolatry, in the midst of which they have, during so many ages, faithfully, though feebly, preserved the light of heavenly truth, renders them in a high degree interesting.

Such was the estimation in which they were held, and such the influence which they had obtained so early as the ninth century, doubtless from the general superiority of their moral character, that the native princes of Cochin and Travancore, in whose territory they were principally established, granted them various civil privileges, and their clergy ranked next to the nairs or nobles of the country. For a long period they enjoyed an independent government under their own native princes; and even when, in process of time, they became again subject to a heathen sovereign, they continued to be governed in civil as well as ecclesiastical concerns by the Bishop of Angamala.

It cannot be a subject of surprise that corruption, both in faith and practice, should in the course of ages have crept into this ancient church. We accordingly find that the opposite errors of Nestorius and Eutyches concerning the person and nature of our Lord, together with various superstitious ceremonies and irregular observances, have prevailed among them. At the period, however, when the fleets of Portugal first visited the shore of India, the St. Thome Christians, though tainted with the Nestorian heresy, were entirely ignorant of the great western apostasy—knew nothing of the usurped supremacy of the pope, and had never heard of the worship of the Virgin Mary, of transubstantiation, purgatory, or any of the peculiar errors and corruptions of the church of Rome. A circumstance so fatal to the proud and exclusive pretensions of that see could not but excite the jealousy and alarm of its bigoted adherents. Hence it was, that no sooner had the Portuguese established themselves on the coast of Malabar, than the Romish clergy, especially the Jesuits, who, with a zeal worthy of a purer faith, had flocked to make converts in this newly discovered territory, instead of embracing the Syrian Christians as brethren, and endeavouring by mild and benevolent methods to correct what might have been really erroneous in their creed, to improve their general character, and to protect them from the oppression of the neighbouring heathen princes, under which they found them suffering, determined on compelling them to submit to papal jurisdiction, and to conform to the tenets and ritual of the church of Rome. After a long series of intrigues, artifices, and persecutions, Meneres, Archbishop of Goa, who presided at a synod convened in the year 1599 at Diamper, near Cochin, succeeded in persuading the Syro-Malabar churches to acknowledge the supremacy of the pope, and to submit to the Romish jurisdiction. The archbishop, at the same time, expunged the alleged Nestorian errors from the liturgy, and with the bigotry and intolerance which characterised all his proceedings, committed to the flames the

ecclesiastical books and ancient records of the Syrian church.

The triumph, however, of Meneres was partial and temporary. The churches in the interior yielded only a forced and apparent compliance with his decrees; and about sixty years after the synod of Diamper, the conquest of Cochin by the Dutch, and the expulsion of the Portuguese from the greater part of the coast of Malabar, afforded them the opportunity of shaking off the Romish yoke, and of regaining their ancient ecclesiastical independence. This they have ever since maintained under a metropolitan bishop of their own nation, while the more numerous churches, chiefly on the coast, have continued their connection with the papal see; and except that they have been permitted to retain the Syriac language in their liturgy, are in strict conformity with the Romish church. The numbers of these native Christians, comprising both the purer Syrian and the Syro-Roman churches, have been estimated at about two hundred thousand.

The independent part of the Syrian Christians, who possess about fifty churches among the hills of Malayala, having, upon their emancipation from the Portuguese dominion, acknowledged the jurisdiction of the Jacobite patriarch of Antioch, very naturally admitted the doctrine of that church, in direct opposition to their former Nestorian error. In either case, however, the tenet seems to have been little more than verbal. The apostle's creed was the one recited in their service; nor did they, in fact, essentially differ from the catholic doctrine respecting the divinity of the Son of God.

Considering their long seclusion from any more enlightened Christian community, the secession of the larger portion of their brethren to the Romish church, and the incessant persecutions to which they were exposed, the destruction of their books, and their consequent want of education, it is only wonderful that they have retained so much Scriptural knowledge, and present so striking and favourable a contrast, not only to the heathens around them, but to the Roman catholics, from whose power they have been so happily extricated.

Next in antiquity to the Syrian Christians are the members of the Armenian church, who, dispersed as they are throughout Asia, and engaged in commercial pursuits, are to be found in every part of India. They differ in various respects both from the Greek and Latin church, and may in general be said to be free from essential error and corruption. They have places of worship at the three presidencies of Calcutta, Madras, and Bombay, as well as in the interior of the country, and are supplied with ministers from Persia, and occasionally visited by bishops and archdeacons, under the superintendance of the patriarch of Echiमतzin. The numbers of the Armenian Christians in India do not exceed a few thousands, nor have they ever appeared anxious to extend the pale of their communion.

Virtue is made for difficulties, and grows stronger and brighter for such trials.

MISCELLANEA.

Cotton Seed Oil.—The editor of the *Motiv Advertiser* writes his paragraphs by the light of a lamp filled with cotton seed oil, and he has no hesitation in pronouncing it every way equal to sperm oil. Besides the flame being whiter and clearer than that produced by the best winter strained sperm oil, it is less apt to smoke, and when it does smoke, gives not forth an offensive odour. He forgot to tell us the amount of oil which can be obtained from a given quantity of seed.

Interesting scientific Fact.—It is well known that at the period of the great earthquake at Lisbon, the waters of Lochness in this neighbourhood were agitated considerably, as if by a violent storm, and rose about a foot above their ordinary level. The extreme depth of the lake, which in some places is as much as 130 fathoms, was considered the cause of this remarkable phenomenon; but we observe an equally extraordinary fact recorded by an English paper, the *Brighton Gazette*. On the day of the late eruption of Mount Vesuvius, which was the most violent that has occurred in the memory of the present generation, an earthquake took place at Chichester. Could any subterranean communication have caused this coincidence? We can hardly believe that it was accidental.—*Inverness Courier.*

The way to catch ducks.—A gentleman lately brought up from Old Point a shell-drake with its bill enclosed between the shells of an oyster, which had been picked up as it was drifting to the shore, by the toll keeper of the drawbridge at the mouth of Mill Creek. The shell-drake being a great diver, is supposed, in one of his submarine visits, to have found the oyster resting on the sandy bottom, with its valves distended, and presenting too great a temptation for any hungry duck to withstand, he without ceremony thrust in his long narrow bill to extract the delicious morsel; when the oyster, not approving of such familiarities, suddenly collapsed the portals of its little citadel, and held the intruder's head under water until it suffocated him; while, unable or unwilling to let go his hold, both oyster and duck were born to the shore by the reflux tide.

Raccoons have frequently been caught in the same slay way; being exceedingly fond of oysters, they take advantage of a very low tide and a moonlight night, to prowl along the shore in search of their favourite prey, which they are sure to find with mouths agape. The knowing ones, it is said, drop a pebble into the opening before they venture to put a paw in; but the uninitiated of the tribe, forgetting this precaution, are taken prisoners.—*Norfolk (Va.) Paper.*

Meteorological Stone.—A Finland journal gives an account of a singular stone in the north of Finland, which answers the purpose of a public barometer. On the approach of rain, this stone assumes a black or dark gray colour, and when the weather is inclined to be fair, it is covered all over with white specks. This stone is, in all probability, an argilla-

aceous rock, containing a portion of rock salt, ammonia or salt-petre, and absorbing more or less humidity, in proportion as the atmosphere is more or less charged with it. In the latter case, the saline particles, becoming crystallised, are visible to the eye as white specks.

Hydrographic Paper.—M. Chevalier has examined a paper lately invented, which may be written on with a pen dipped in pure water. He found that it was prepared by soaking the sheets of paper in a solution of sulphate of iron, drying them, and then covering them with finely powdered galls. He states that similar papers may be prepared by using other solutions and powders; thus blue is probably prepared by powdering the paper, soaked in sulphate of iron, with ferrocyanate of potash.—*Journ. de Chim. Med. & Journ. Pharm.*

Improvindence of the Esquimaux.—As we trace the gradations of man, one of the most prominent characteristics will be found in an inopportune disposition, which increases in extent the further he is removed from intelligence, and the means of acquiring it. Thus the Esquimaux, who are among the lowest of our race, exhibit no more prudence in the management of their supplies, than many animals which have not mind to direct their actions. According to Capt. Parry, the moment that tidings transpire of the capture of a walrus or sea cow, (*TACHYROTUS MANATUS*, Lin.) shouts of exultation are raised throughout the village; as its inhabitants share the prize in common. When it arrives, slices are instantly cut out, every lamp is supplied with oil, the houses are lighted, and all the pots filled with flesh; the women, while attending to the culinary operations, pick out and devour the most dainty morsels. When the feast is prepared, one man takes up a large piece of meat, applies it to his mouth, and severs with his teeth as much as that cavity can possibly admit; this done, he hands the remnant to his neighbour, and his neighbour to the next, and so on till all is consumed. A new piece is then supplied, and thus the process is continued, almost without intermission, till the animal is entirely consumed. There seems scarcely any limit to the capacity of an Esquimaux stomach. Some experiments on the subject were made on board the *Fury*, and the results carefully noted, which proved to be most surprising. A youth named Toolook stands recorded as having, in twenty-one hours, received into his stomach ten pounds four ounces of solid food, a gallon and a pint of water, together with more than a pint of soup. Capt. Lyon pitched against him Hangara, who in nineteen hours consumed nine pounds fifteen ounces of solid and a gallon and a half of fluid. Hence we may perceive that the most ample store very speedily disappears; one day they are labouring under fever, haggardness, and all the evils incident to repletion; a few days after, they are without a morsel to eat.

The constant habit of perusing devout books is so indispensable, that it has been termed the Oil of the Lamp of prayer. Too

much reading, however, may produce the effect of a lamp inverted, which is extinguished by the excess of that aliment, whose property it is to feed it.—*Hannah More.*

Happy is that meekness and poverty of spirit, which industriously declines the rugged thorny paths of controversy and captious disputes; and walks in the plain, smooth way of duty and practical religion; which studies God's commands, and labours to understand things of a size with its capacity, without troubling itself about his doings and decrees.—*Thomas a Kempis.*

From Talbot's Edinburgh Magazine.

The Past—The Present—The Future.

Respect! Aspire! Prosport!
The Past—The Present—and the Future:—these are Time's three portions; and Eternity's Can be no greater. Strange is their division: Each with each making union and collision. They were, or are, or will be, each the same; And each the other, in their order, name and being.—Yet two of these are infinite!—
The Past, still reliant on the deepening night Of pre-ernity, whose unborn source Receives, absorbs, accelerates, its course:
The Future, from its post-external store
Forth issuing, and extending more and more:
The Present—how shall we its state define?
And that shall meet its nice and narrow line?
Gone, even in its coming,—subtle shade,
Whose advent by no art of man is stayed,
Nor its departure speeded; that small space,
Whose point the Future and the Past efface
In the same instant. It will be the Past
And it hath been the Future; yet both last,
The unchanged, always changing Present; still
Blending the boundaries of *was* and *will*.
The Isthmian's now of each Eternity,
Trining the has-been, being, and to-be;
The bridge of either *ever*, single-arched,
Which those stern span the ceaseless Past hath marched
From the quick Future, which its track pursues,
O'erleaks, impels, effaces, and renews.
The far Past glides behind Oblivion's veil;
The nearer gleams through Memory's reflex pale;—
Dark as the distant Future; while the near
Takes the prismatic tints of hope and fear.
Our sites possessed the Past—its state was theirs;
Our children are the Future's destined heirs:
While between either range ourselves are thrown,
The waste forgotten, and the waste unknown:—
So are the twin a lifeless void to be.—
The ante-natal, and the posthumous,
Oblivious alike their deep, imperious gloom,
Before the cradle and behind the tomb.
But immediate Present—which doth dwell
On its own instant indivisible—
The specter of time, incapable of pause—
It was what *was*, and it will be what *was*,
Yet ever is—filling, emptying, sea;
Through which the river of Futurity
Exhaustless rolls into the broad and deep
Gulf of the Past, with never-living sweep.
How strange, that what is nothing should be all—
Continual time, a timeless interval—
A witness and a stepping from the sense,
An orb of undescribed circumference.
Forbear the enlarging thought,—nor urge a theme
Which He alone can reach—the Power Supreme.—
Within the glance of whose all-seeing eye,
The Past, the Present, and the Future lie,
A triune point in one eternity.
Yet hence a seasonable lesson may
Well be extended—*ὄλεθ' γὰρ ἕρξεται*.
Be then our net with present wisdom cast,
To catch the Future, ere it be the Past!

E. L. L. S.

MARRIED, at Friends' meeting, Twelfth street, on fourth day, the 29th instant, ISAAC COLLINS, to REBECCA SINGER, both of this city.

— at Friends' meeting house, at Laurens, Olszew county, N. Y., JOSEPH CHASE, to LYDIA P., daughter of James Brown, of that place.

Departed this life, on the morning of the 13th inst. JANE, wife of Samuel Ashton, of Drumore, Lancaster county, Pennsylvania, a worthy member of the Society of Friends, in the 70th year of her age.

— on the evening of the same day, JOHN KINSEY, of Little Britain, Lancaster county, Pennsylvania, a member and elder of the Society of Friends, in his 83th year.

— at her residence, in Lockport, Niagara county, N. Y., on the 4th of the eighth month, 1834, MARY J. SNELL, the wife of Richard Snell, in the 32d year of her age. She was the only member of a pretty large family of considerable influence, who remained attached to the doctrines of Friends, and much concerned and anxious to promote the daily reading of the Holy Scriptures, and the religious instruction of the youth in general. Her close was in peace, and a comfortable evidence has been afforded, that, through the tender mercies of God, she witnessed the sting of death (which is sin) to be taken away, and has found admittance into that kingdom which is accessible to those only whose robes have been washed and made white in the blood of the Lamb.

— on the morning of the 28th instant, ELIZABETH ANN VALENTINE, in the 59th year of her age, widow of the late Jacob Valentine, of New York City, on the 24th of ninth month last, in the 76th year of his age, JAMES CONDON, an esteemed member and elder of Oswego Monthly Meeting; after a lingering illness, which he bore with patience and resignation. Until a little before his close, he exerted himself to attend meeting, which was held in his house; was cheerful in the company of his friends, speaking with composure of his dissolution, and during his illness, dropped many expressions which evinced that his mind was prepared for his final change.

— on the 15th of the twelfth month, after a protracted illness, PHOENIX, daughter of George and Dorcas Congdon, in the 25th year of her age. She was a remarkable instance of resignation to the Divine Will, and had been careful when quite young to avoid all superfluity in dress. During her illness, which lasted about fifteen weeks, not a murmur escaped her, and when the hour of her departure came, her last words were, "I am ready to give me up, that I may be at rest with the Lord."

— at Milton, Indiana, on the 14th of the twelfth month last, after a lingering illness, SAMUEL STANLEY, a member and elder of Dover Monthly Meeting, Guilford county, North Carolina.

— at Marietta, in the 21st year of her age, at the residence of her brother-in-law, Samuel Peasley, ELMA WORTH, daughter of William and Betty Worth, of Lincoln, Vermont, aged 27 years.

— at Longplains, Fairhaven, Mass. 4th of 12th month, MATTHEW HOWLAND, in the 82d year of his age.

— at Westpoint, Mass. 13th of twelfth month, JONATHAN PECKHAM, aged about 80.

— at New Bedford, Mass. 6th inst. in his 77th year, CORNELIUS HOWLAND, an elder of New Bedford Monthly Meeting.

— At Portsmouth, R. I. 11th inst., very suddenly, ISAAC ALMY, aged about 70.

— at South Yarmouth, 15th inst. LUCY AKIN, wife of Thomas Akin, aged 36. All of whom were respected members of the Society of Friends.

* O, Life!

Thou weak-built Isthmus, thou dost proudly rise,
Up between two Eternities!

For "The Friend."

ROWLAND HILL.

Experimental Christians bear similar testimonies to the work of religion upon the heart, though they differ in some respects on doctrinal points. In his 82d year, Rowland Hill excellently and feelingly remarked: "The older I grow, the more I feel my need of the Saviour, and the only evidence I have of my interest in him, is the life-giving influence of a living Redeemer on my heart—we know that we are his, by the spirit which he hath given us. O fine expression—because I live, ye shall live also. If Jesus lives in our hearts by faith, then, and then only, can you say, I know that my Redeemer liveth. This language belongs only to those who are dead indeed unto sin, but alive unto God, through Jesus Christ, their living and life-giving Lord."

Writing to a young woman who had taken his likeness, with a view to elevate her mind to objects of eternal interest, he says, "Still, dear madam, if you can represent life, it is beyond your power to communicate it. Christ alone is the life, and a giver of a most glorious life to all those who are born from above. He not only correctly depicts his image upon the regenerate heart, but puts his own life upon every feature he creates within. This is a religion that never could have been contrived by the art of man, as it can only be accomplished by the power of God. All other evidences of the truth of Christianity seem to sink into nothing, when compared to this—the inspiration of the living mind and soul of Christ, by that faith which works by love, and makes us all one with him. Without this life, whatever our profession may be, we are still dead before him—dead in trespasses and sins. O what a brilliant passage is that—"Ye are dead, and your life is hid with Christ in God: when, therefore, Christ, who is our life, shall appear, we also shall appear with him in glory." Yes, it is *Christ within us* that is the hope of glory, communicating the divinity realities to the heart, and is nothing less than an infusion of heaven itself, through all the faculties of the soul, and establishing that kingdom there, which is righteousness and peace, and joy in the Holy Ghost.

In the next letter to the same person, he makes a beautiful allusion to the image of Christ renewed in the soul of the believer, by which man is recovered from his fallen condition. "Above all things," he says, "we should look for that correct pencil, in the hands of the Holy Spirit, that can depict, if I may so speak, with so much wisdom and power, the sacred image of Jesus Christ on the regenerate heart. By him alone the restoration of the divine likeness, which is the beauty of holiness, can be restored to the heart, bringing with it the only evidence whereby we know that we are born from above, born of the incorruptible seed, which liveth and abideth for ever. What a blessing, when such a divine spirit runs through the branches of a large family, inspiring us with that wisdom of holiness, that so powerfully and wisely regulates all our footsteps through life, and ultimately lands us safely and honourably in the kingdom of everlasting joy,

there to see as we are seen, and know as we are known, and there to be eternally with the Lord."

HUMILITY.

Experience not only taught him the efficacy of the regenerating power of divine grace in changing the affections, but after a long course of years, in which he had passed through much good report as well as evil, he found it needful to clothe him with the humility becoming a dependent creature. At the entrance of his 50th year, he writes to a relative—"O that God would give the grace that we may so apply our hearts unto wisdom, that neither the splendour of any thing that is great, or the silly conceit of any thing that is good in us, may in any way withdraw our eyes from beholding ourselves as sinful dust and ashes. Every moment we are in danger, especially if we are admired by the half-professors of the day. What an important admonition—love not the world."

To a young man just entering on a religious life, he says: "God will make you a blessing, so long as he shall keep you in the dust before him. It will be no great criminality, if I make a little alteration in [one passage] of the sacred volume. 'He filleth the hungry with good things, but the proud he sendeth empty away.' O that most lovely valley of humiliation!—the safest, the most lovely, the most fertile spot between the city of destruction and heaven. May you get into it, and never get out of it, till from thence you shall be called to glory. O I could say a thousand things concerning this more than celestial valley. The air is so salubrious, the ground so fertile, the fruit so wholesome; while from the branches of every tree, the voices of prayer and praise are heard with delightful concert with each other. While living in this valley, no weapon that is formed against us shall prosper; as all the fiery darts of the devil are sure to pass over our heads, since the enemy of souls cannot shoot low enough to reach us to our hurt. Take this hint from a very old man, just putting off his harness, while you are just putting it on."

SPECULATIONS ON SCRIPTURE.

Many visionary interpretations of prophecy having been put forth, the dangers with which such speculations were fraught, presented themselves to the mind of R. Hill, and drew some appropriate remarks from him. In a letter written upon the subject, he says—"All divine truths (he meant, subjoins his biographer, such as are really necessary to salvation) among such as are led by the Spirit of truth, are at once instinctively admitted *without controversy*; but yet such as suppose they take the Bible for their guide are too frequently misguided by their own imagination." "It appears to me most evident, that prophecy is not to be fully understood till after its accomplishment. How mysterious were all those prophecies respecting the kingdom and coming of our Lord, and even to the disciples themselves, till after the day of Pentecost; and afterwards how plain and lucid are they made to appear. But some fertile imaginations think they have discovered, not only

when the millennial glories are to appear, but seem to have depicted upon their imaginations, all the pomp and visible splendour of the personal coming of the Lord Jesus upon the earth; and in my opinion also, [in a manner] ill suited to that *spiritual* reign which some spiritual minds would rather wish to expect." "If I had not conceived that there might be a dangerous tendency in these speculations, I should feel less concerned; but it is to be feared, after they have been misguided in their speculations and calculations on revelation, they may give up revelation altogether. We cannot sink too low in *humility*, nor yet rise too high in *heavenly-mindedness*, but we may soon be lost in the wilderness of needless speculations. Such as are *sober-minded*, will keep within their depth, and when the Lord directs us to launch forth, we may do it with safety. If we are wise according as it is written, we shall be profitably wise; but if we want to be wise beyond what is written, we shall smart for our folly."

CHRISTIAN LOVE.

"How different are those feelings of affection, which are created among those who are one in Christ, to those common ties of affection which are found among the people of the world, while only swayed by worldly motives between each other, to manifest their little love of that sort among themselves. O that more of this were manifested in the church of Christ at large; that the old proverb may be effectually reversed—See how these Christians love! God is love, and love is the fulfilling of the law." H.

For "The Friend."

LEWIS'S REPLY.

(Concluded from page 126.)

While on the subject of converting the heathen, I must take the liberty of copying a missionary tale from Elias Boudinot's Star in the West. The narrative may perhaps be of use to some of those who may hereafter incline to apply their time and talents to a similar object.

"The writer of these sheets," he says, "was, many years ago, one of the corresponding members of a society in Scotland, for promoting the gospel among the Indians. To further this great work, they educated two young men of very serious and religious dispositions, and who were desirous of undertaking the mission for this special purpose. When they were ordained and ready to depart, we wrote a letter in the Indian style, to the Delaware nation, then residing on the north-west of the Ohio, informing that we had, by the goodness of the Great Spirit, been favoured with a knowledge of his will, as to the worship he required of his creatures, and the means he would bless to promote the happiness of man, both in this life and in that which was to come. That thus enjoying so much happiness ourselves, we could not but think of our red brethren in the wilderness, and wished to communicate the glad tidings to them, that they might be partakers with us. We had therefore sent them two ministers of the gospel, who would teach them these great things; and

earnestly recommended them to their careful attention. With proper passports the missionaries set off, and arrived in safety at one of their principal towns.

"The chiefs of the nation were called together, who answered them, that they would take it into consideration, and in the mean time they might instruct their women, but they should not speak to the men. They spent fourteen days in council, and then dismissed them very courteously with an answer to us. This answer made great acknowledgments for the favour we had done them. They rejoiced exceedingly at our happiness in thus being favoured by the Great Spirit; and felt very grateful that we had condescended to remember our brethren in the wilderness. But they could not help recollecting, that we had a people among us, whom, because they differed from us in colour, we made slaves of, and made them suffer great hardships, and lead miserable lives. Now they could not see any reason, if a people being *black*, entitled us thus to deal with them, why a *red colour* would not equally justify the same treatment. They therefore had determined to wait, to see whether all the black people among us were made thus happy and joyful, before they could put confidence in our promises; for they thought a people who had suffered so much and so long by our means, should be entitled to our first attention; they had therefore sent back the two missionaries, with many thanks, promising, that when they saw the black people among us restored to freedom and happiness, they would gladly receive our missionaries."

Contrast this circumstance with one that occurred in the autumn of 1805. Friends of Philadelphia Yearly Meeting being engaged in promoting the civilisation and improvement of the Indians residing in the western parts of New York, a few individuals paid a visit to them at the time above mentioned. While sitting one evening with the chief warrior, at Cataragus, he said he wished to ask them a question, but was almost afraid. They desired him to speak, assuring him of their willingness to give him such information as they could. His question was, "Do the Quakers keep any slaves?" Upon being told they did not, he said he was very glad to hear it, for if they had, he could not have thought so well of them as he now did. That he had been at the city of Washington, and observed that many white people kept the blacks in slavery, and used them no better than horses. [Report of committee for improving the condition of the Indians, p. 43.] If a similar question had been put to presbyterian missionaries, what reply could they have made?

The reviewer is probably unacquainted with the exertions of Friends in Pennsylvania, and the adjacent states, to promote the civilisation of the Indian natives. It is, however, true, that the Yearly Meeting of Philadelphia* has, ever since the year 1795, had a standing committee charged with this business; that during

* This meeting is composed of Friends residing in New Jersey, Delaware, and the eastern parts of Pennsylvania. It is therefore to be observed, that what is said respecting Friends of Pennsylvania, is generally applicable to those of New Jersey and Delaware.

great part of this time, some Friends have been stationed among the Indians, or in their immediate vicinity, for the purpose of instructing them; and that in the prosecution of this benevolent work, more than sixty thousand dollars have been expended out of funds raised entirely within the limits of the Society. The jealousy which the want of good faith on the part of the white settlers, has excited in the minds of these people, may be assigned as one reason why the efforts of Friends have not been productive of more extensive and conspicuous advantages. They very naturally conclude that the perfidy so frequently associated with the arts of civilised life, had some necessary connection with them; they therefore fear that their children, by learning the arts, will acquire also the vices of their more enlightened neighbours. And this fear is not entirely dissipated by the confidence, great as it is, which they generally repose in the integrity of Friends. Still their situation at the present day, compared with what it was forty years ago, sufficiently proves their capacity for civilisation. The exertions of Friends for improving their situation, not in the vicinity of Pennsylvania only, but wherever any considerable number of the Society have resided in their neighbourhood, as well as the visits frequently paid to them by our ministers, fully refute the assertion of the reviewer, that the doctrine of an inward light leads to apathy in regard to active exertion for the extension of Christian principles. Indeed, this very doctrine which he has taken so much pains to ridicule, for I can hardly admit that he has produced any arguments, to disprove it, has been found, even among these unlettered tenants of the wilderness, productive of the most salutary effects. Of this, Papanoah was a remarkable instance. This Indian, without the assistance of books, or outward instruction, but by the operation of the Divine Spirit upon his own mind, was converted from a dissolute life to one of exemplary piety; and became, like Noah of old, a preacher of righteousness to his countrymen. The rarity of instances like this, shows the importance of religious instruction, but their occurring at all, proves the *sufficiency* of the inward grace.

Having, as I conceive, sufficiently exposed the errors of the reviewer, I shall, after his example, close my communication with a friendly admonition. That, before he again attempts either to explain or ridicule the doctrines of any religious society, he would be at the trouble of informing himself what those doctrines really are; lest, by indulging a zeal that has more warmth than light, he should be found in the predicament against which the prudent Gamaliel cautioned his brethren. Acts, v. 39.

COMMUNICATION.

The situation of lads and young men members of our Society, who are placed apprentices in this city, as well as of those whose parents reside here, has often excited the affectionate sympathy and solicitude of concerned Friends. Their general habits, as well as the regulations of society, expose them to much greater temptations as respects improper company and places of diversion, than

fall in the way of the other sex. Coming to a large and gay city, perhaps with few or no acquaintances, beyond the control, and from under the watchful care of religious parents and friends, their situation is one of peculiar danger. If the business which they are learning, leaves them at liberty during the evenings, as is frequently the case, and they feel but little interest in the members of the family with whom they dwell, they naturally look around for some mode of passing their leisure hours agreeably. Company, places of amusement, or wandering through the streets, being all of easy access, are apt to be embraced, in many instances, from the mere want of some more useful and innocent occupation; thus the allurements to folly and dissipation are presented to their view with strong attractions, and the door thrown open to that broad but thorny and deceitful path which leads down to the chambers of death. The sad effects of these evils have long been deeply felt, and with a view of remedying it, Friends have been encouraged to invite such young persons to visit at their houses, and extend over them that kind and Christian care which their exposed and sometimes lonely situation calls for. This plan we would most earnestly press upon the observance of all those who are so situated as to render it proper for them to practise it. Nothing, surely, could be more grateful or more salutary to our youth than cheerful social intercourse with their elder Friends, whose religious conversation and exemplary demeanour would tend to strengthen virtuous resolutions, and incite them to pursue the path of rectitude. But this remedy is far from reaching the whole extent of the evil. Comparatively very few are willing to admit young men or lads to their houses on such terms, and the number who come among us is so great, that a very small part only can receive the benefit of such visits. A more effectual cure, commensurate with the number of cases to which it must be applied, is much wanted. With a view of supplying this, a number of Friends have proposed that one or more of the large rooms in the Bible Association's house be rented, and neatly furnished as a reading room, to be under the care of a suitable Librarian, and superintended by three or four discreet Friends. That it be supplied with a good selection of books, maps, globes, &c. calculated to promote literary, scientific, and moral improvement, and be opened during a part or all of the evenings in the week, (First-day, of course, excepted,) for lads and young men, members of the Society of Friends. Some of the Friends appointed to superintend the rooms, would be present at each evening, which would furnish them with an opportunity of becoming acquainted with many of the younger members, whose faces are now unknown to Friends, and of exercising a salutary restraint and influence over their morals and manners. The facilities for useful reading, writing, and study, would present a pleasing attraction to our youth, whose resort to the reading room would not only prove a means of profitable instruction, but probably prevent them from seeking recreation in evil company, at the theatres, or

other places of sinful indulgence. The present is emphatically a *reading age*—a taste and love for it is infused into almost every mind; and by giving it a right direction, and supplying really good books, of standard literary merit, and sound moral and religious principles, incalculable good may be done. The plan above suggested, may be carried into effect at a small annual expense, and promises to be productive of so much benefit that we trust every Friend will cheerfully lend his countenance and aid to its accomplishment. In order to consider and fully digest the subject, a meeting will be held in the Committee Room, Mulberry street meeting-house, on Third day evening next, the third of 2d month, at seven o'clock, where all such Friends as feel interested, are respectfully invited to attend.

For "The Friend."

As every thing which throws light on the early history of the Society of Friends is very interesting to my mind, I have believed the following extract from the notes of "Memoirs of the Rise, Progress and Persecutions of the People called Quakers, in the North of Scotland," by John Barclay, will be perused with satisfaction by many readers of "The Friend," who may have been ready to attach blame to our predecessors for entering the assemblies of other religious societies to promulgate the truths of the ever blessed gospel.

"At the first appearance of this people, several of them thought it their duty to go to the public places of worship to declare 'the burden of the word' on their minds; mostly waiting till their worship was ended, and then delivering, or attempting to deliver their sentiments in quietness, and in a few words as possible. Let us take a retrospective view of the manners and principles of that age, and I think we may find some cause of excuse for their seeming intrusion.

"This people were not single, at that time, in their sentiments concerning the gospel liberty of prophesying; but the independents as well as the baptists adopted the opinion, that the ordained ministers or pastors had not, by any ordination of Christ, or the order observed amongst the primitive Christians, an exclusive right of speaking in the church, but that all properly gifted might speak, 'one by one.' It had been during the time of the civil war, and still continued to be, no unusual practice, for laymen, soldiers, and others, to speak, or preach, in the public places of worship and elsewhere, with the connivance, if not with the approbation of the ruling powers. Oliver Cromwell, in his correspondence with the ministers of Scotland in the year 1650, after the battle of Dunbar, vindicates the practice. Oliver having made an offer to the ministers who had taken sanctuary in the castle of Edinburgh, or had fled, of free privilege to return to their respective parishes: the Scottish ministers, in reply, objected his opening the pulpit doors to all intruders, by which means a flood of errors was broken in upon the nation; to which Oliver answers, 'We look upon you as *helpers*, of no lord's *over*, the faith of God's people:—where do

you find in Scripture that preaching is included within your function? Though an approbation from men has order in it, and may be well, yet he that hath not a better than that hath none at all. I hope, He that ascended up on high, may give his gifts to whom he pleases; and if those gifts be the seal of mission, are not you envious though Eldad and Medad prophesy? You know who hath bid us covet earnestly the best gifts, but chiefly that we may prophesy; which the apostle explains to be, a speaking to instruction, edification and comfort—this the instructed, edified and comforted can best tell the energy and effect of. Indeed, you err through mistake of the Scriptures. Appropriation is an act of convenience in respect to order; not of necessity, to give faculty to preach the gospel.' And in answer to the governor's complaint, that men of secular employments had usurped the office of the ministry to the scandal of the reformed churches, he queries, 'Are you troubled that *Christ is preached*? Doth it scandalise the reformed churches, and Scotland in particular? Is it against the covenant? Away with the covenant if it be so. I thought the covenant and these men would have been willing that any should speak good of the name of Christ; if not, it is no covenant of God's approving, nor the kirk you mention the spouse of Christ.'

"By this it appears evident, that a participation by the laity in ministerial offices, was not only allowed—but patronised by some of the leading men of that time. If then some members of this infant Society, under persuasion of duty, at times made use of the liberty allowed to others (and to several of themselves till they joined this Society,) to deliver a short exhortation, most generally at the close of their worship, to the people assembled, as a full opportunity to discharge their duty;—to give them contumelious and violent abuse on that account, was as contradictory to the professed principles of the independents, and those free notions of civil and religious liberty, which they had been so active in disseminating, as it was to religion and civilisation.

Mercy better than Sacrifice.

The Bishop of Nola having nothing left to purchase captives, actually *pauved himself*; and by this stretch of heroism returned to a poor widow of mean rank her only son.

When the Romans had ravaged the province of Aazene, and 7000 Persians were brought prisoners to Amalæ, where they suffered extremely, Accasus, the bishop of that city, observed, that as God has said, "I love mercy better than sacrifice," he would certainly be better pleased with the relief of his suffering creatures than with being served with gold and silver in their churches. The clergy were of the same opinion. The consecrated vessels were sold, and with the proceeds the 7000 Persians were not only maintained during the war, but sent home at its conclusion with money in their pockets. Varenus, the Persian monarch, was so charmed with this humane action, that he invited the bishop to his capital, where he received him with the utmost reverence, and for his sake conferred many favours on the Christians.

Ethelwood, Bishop of Winchester, in the time of King Edgar, sold the sacred gold and silver vessels belonging to the church, to relieve the poor people during a famine, saying, "That there was no reason that the sacred temples of God should abound in riches, while his living temples were perishing with hunger."

On the comparatively small Faults and Virtues.

(Concluded from page 128.)

PROCRASTINATION.

Procrastination is reckoned amongst the most venial of our faults, and sits so lightly on our minds, that we scarcely apologise for it. But who can assure us, that had not the assistance we had resolved to give to one friend under distress, or the advice to another under temptation, to-day, been delayed, and from mere sloth and indolence been put off till to-morrow, it might not have preserved the fortunes of the one, or saved the soul of the other?

It is not enough that we perform duties; we must perform them at the right time. We must do the duty of every day in its own season. Every day has its own imperious duties; we must not depend upon to-day for fulfilling those which we neglected yesterday, for to-day might not have been granted us. To-morrow will be equally peremptory in its demands; and the succeeding day, if we live to see it, will be ready with its proper claims.

INDCISION.

Indcision, though it is not so often caused by reflection as by the want of it, yet may be as mischievous in the one case as in the other; for if we spend too much time in balancing probabilities, the period for action is lost. While we are ruminating on difficulties which may never occur, reconciling differences which perhaps do not exist, and posing in opposite scales things of nearly the same weight, the opportunity is lost of producing that good, which a firm and manly decision would have effected.

IDLENESS.

Idleness, though itself "the most unperforming of all the vices," is however the pass through which they all enter, the stage on which they all act. Though supremely passive itself, it lends a willing hand to all evil, practical, as well as speculative. It is the abettor of every sin, whoever commits it, the receiver of all booty, whoever is the thief. If it does nothing itself, it connives at the mischief that is done by others.

VANITY.

Vanity is exceedingly misplaced when ranked, as she commonly is, in the catalogue of small faults. It is under her character of harmlessness that she does all her mischief. She is indeed often found in the society of great virtues. She does not follow in the train, but mixes herself with the company, and by mixing, mars it. The use our spiritual enemy makes of it, is a master-stroke. When he cannot prevent us from doing right actions, he can accomplish his purpose almost as well "by making us vain of them." When he cannot deprive the public of our benevolence, he can defeat the effect to ourselves by poisoning the principle. When he cannot rob others of the good effect of the deed, he can gain his point by robbing the doer of his reward.

PEEVISHNESS.

Peevishness is another of the minor miseries: Human life, though sufficiently unhappy, cannot contrive to furnish misfortunes so often as the passionate and the peevish can

supply impatience. To commit our reason and temper to the mercy of every acquaintance, and of every servant, is not making the wisest use of them. If we recollect that violence and perichair are the common resource of those whose knowledge is small, and whose arguments are weak, our very pride might lead us to subdue our passion, if we had not a better principle to resort to. Anger is the common refuge of insignificance. People who feel their character to be slight, how to give it weight by inflation: but the blown bladder at its fullest distention is still empty. Stogghish characters, above all, have no right to be passionate. They should be contented with their own congenial faults. Dullness, however, has its impetuositous and its fluctuations as well as genius. It is on the coast of heavy Boreia that the Eurpus exhibits its unparalleled restlessness and agitation.

TRIFLING.

Trifling is ranked among the venial faults. But if time be one grand talent given us in order to our securing eternal life; if we trifle away that time so as to lose that eternal life, on which by not trifling we might have laid hold, then will it answer the end of sin. A life devoted to trifles not only takes away the inclination, but the capacity for higher pursuits. The truths of Christianity have scarcely more influence on a frivolous than on a profligate character. If the mind be so absorbed, not merely with what is vicious, but with what is useless, as to be thoroughly disinclined to the activities of a life of piety, it matters little what the cause is which so disinclines it. If these habits cannot be accused of great moral evil, yet it argues a low state of mind; that a being who has an eternity at stake can abandon itself to trivial pursuits. If the great concern of life cannot be secured without habitual watchfulness, how is it to be secured by habitual carelessness? It will afford little comfort to the trifier, when at the last reckoning he gives in his long negative catalogue, that the more ostensible offender was worse employed. The trifier will not be weighed in the scale with the profligate, but in the balance of the sanctuary.

From Roget's Animal and Vegetable Physiology.

Beside the vulgar stomachs for digestion and rumination, the camel, dromedary, and horse have a stomach which is employed solely as a reservoir of water. Dr. Roget gives the following account of this stomach in the camel, and of an analogous cavity in the elephant for a different purpose.

"The remarkable provision above alluded to in the camel, an animal which nature has evidently intended as the inhabitant of the sterile and arid regions of the East, is that of reservoirs of water, which, when once filled, retain their contents for a very long time, and may minister not only to the wants of the animal that possesses it, but also to those of man. The second stomach of the camel has a separate compartment, to which is attached a series of cellular appendages; in those the water is retained by strong muscular bands, which close the orifices of the cells, while the other portions of the stomach are performing their

usual functions. By the relaxation of these muscles, the water is gradually allowed to mix with the contents of the stomach, and thus the camel is enabled to support long marches across the desert without receiving any fresh supply. The Arabs, who traverse those extensive plains, accompanied by these useful animals, are, it is said, sometimes obliged, when faint, and in danger of perishing from thirst, to kill one of their camels, for the sake of the water contained in these reservoirs, which they always find to be pure and wholesome. It is stated by those who have travelled in Egypt, that camels, when accustomed to go journeys, during which they are for a long time deprived of water, acquire the power of dilating the cells, so as to make them contain a more than ordinary quantity, as a supply for their journey.

"When the elephant, while travelling in very hot weather, is tormented by insects, it has been observed to throw out from its proboscis, directly upon the part on which the flies fix themselves, a quantity of water, with such force as to dislodge them. The quantity of water thrown out, is in proportion to the distance of the part attacked, and is commonly half a pint at a time: and this Mr. Pierard, who resided many years in India, has known the elephant repeat eight or ten times within the hour. The quantity of water at the animal's command for this purpose, observes Sir E. Home, cannot therefore be less than six quarts. This water is not only ejected immediately after drinking, but six or eight hours afterwards. Upon receiving this information, Sir E. Home examined the structure of the stomach of that animal, and found in it a cavity, like that of the camel, perfectly well adapted to afford this occasional supply of water, which may, at other times, be employed in moistening dry food for the purposes of digestion."

Acoustic Chair.

This invention is of the size of a large library chair, with a high back, to which are affixed two barrels for sound, and at the extremity of each is a perforated plate that collects sound into a paraboloid vase from every part of the room, and impresses it more sensibly on the ear by giving it only a small quantity of air. The converse end of the vase serves to reflect the voice, and to render it more distinct. By means of sufficient tubes, this chair might be made to convey intelligence from St. James's to the houses of lords and commons, and even from London to the king at Windsor. Marvellous as this may seem, the idea is not a novelty; it is but another confirmation of the saying of Solomon, that there is nothing new under the sun. M. Itard, in his excellent work on the ear, tells us that Aristotle (who was physician to Alexander the Great) invented a trumpet for his master which was capable of conveying orders to his generals at the distance of 100 stadia, equal to rather more than twelve miles. And I may remark, bearing in mind too that both Alceon and Hippocrates are said to have invented ear-trumpets, that the ancients do not seem to have been so ignorant of acoustics as some in our day have represented them.

THE FRIEND.

FIRST MONTH, 31, 1835.

We are gratified in observing the increasing interest in this paper manifested by our brethren at a distance; showing that they understand the object of its publication, and are sensible of the importance of a general co-operation. Its circulation among our members depends greatly on the willing aid of Friends in their respective neighbourhoods. Some weeks since, we were informed that certain Friends, in a remote district, interested themselves so far as to meet and consult on the choice of an agent within the same; and accordingly forwarded the name of a Friend for that purpose, who was appointed with particular pleasure. The consequence has been a considerable addition to our list of subscribers for that place, and of course a multiplication of readers. In reference to the subject, we take the opportunity to revive the exhortation, "Go, thou, and do likewise."

With the present number we arrive at the conclusion of Lewis's Reply, having, in fact, inserted much the greater part of it. To those of our readers who had not access to the work itself, we doubt not this has been an acceptable appropriation of the space occupied, and even those who had previously read it, have good reason to be satisfied, in consideration of the valuable and pertinent remarks of our correspondent with which the extracts are accompanied. It may not be amiss to mention, that a few copies of the pamphlet remain unsold, and may be obtained of Nathan Kite, the publisher. We repeat, that we know of no work in which the views of Friends on the subjects treated of, are explained with superior condensation and perspicuity.

The annual meeting of the Auxiliary Bible Association of Friends in Philadelphia Quarterly Meeting, will be held on the evening of 2d day the second proximo, at 7 o'clock, in the Committee-room, Arch street. The members of both branches of the Association are expected to attend.

JOHN CARTER, Sec'y.

Philad. 1st mo. 29, 1835.

An Apprentice wanted to the retail Drug and Apothecary business. Apply at this office.

Some delay occurred in forwarding the paper of last week to a portion of our subscribers, owing to sudden indisposition.

We take pleasure in pointing the attention of our city readers to the article headed *Communication*, (see page 134). We hope every Friend possessed of right feeling towards the interesting class to which the article has reference, will attend at the time and place mentioned.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. VIII.

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GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

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For "The Friend."

THE WATCHMAN.—NO. 38.

The political doctrines of Christianity are among its greatest mysteries. They are so totally at variance with the maxims of worldly policy; the conduct they prescribe is apparently so illy calculated to accomplish their ends, that we must not wonder at the slow progress they have made in the earth. We must not wonder that men of strong intellect and sincere piety have feared to trust themselves upon an issue so desperate.

The spirit of Christianity is the spirit of freedom. It flourishes most in the soil of liberty, and its fairest fruits have been ripened in her clime. Yet Christianity forbids us to fight in defence either of our social or individual rights. The simple yet effectual means by which the Almighty designs to render liberty the handmaid of religion, is to be found in the collateral command to obey God rather than man, and in defiance of the worst that man can inflict. Yet while it thus inculcates submission and a passive resistance of evil, as the duties of the governed, it teaches humility and forbearance, the love of peace and justice, to rulers. These injunctions are the first principles of all Christian reasoning upon political science, and from them may be inferred, by strict deduction, our duties and our rights.

Let us then examine the circumstances in which these are to be exercised.

There never was a despot, that was not the representative and the organ of some central power in the state, towards which the whole mass gravitated. A solitary insulated tyrant is an impossible fiction. Imagine an Alexander or a Napoleon, a Nero or a Tiberius, governing a community composed altogether of such men as John Woolman! There would be neither tool nor minion, nor parasite, nor executioner, then, to pamper his appetites or urge him to cruelty. He must of necessity administer his government by the forms and rules, at least, of Christian morality.

He could not sustain himself any where, unless there was a physical force sufficient to counteract the other interests of the state, enlisted in the preservation of that particular form of evil of which he is the embodied re-

presentative. Destroy the preponderance of that force, and the power ceases—a revolution ensues—as certainly as a body shifts its position when at the centre of gravity changes. Nor is this revolution necessarily accompanied by bloodshed. The most important by far that have taken place, have been effected silently and unperceivedly in the integrant molecules of the body politic. It is this slow and gradual revolution that Christianity accomplishes. It does it by instruction and example; by the irresistible force of its doctrine and the unspotted lives of its disciples. Does an unjust ruler oppress his Christian subjects with harsh laws and heavy burdens? They submit peaceably to the imposition; they render unto Caesar the things which are Caesar's; but the moment he demands of them the things which are God's, a higher law interposes to forbid their obedience. The Christian's duty in such a case, is passive resistance—the submission to any punishment that may be inflicted for refusing to comply with a law that violates the conscience. Is that punishment death? He meets it with a martyr's constancy, in the consoling faith that the precious seed of truth will be watered by his blood. Is that punishment imprisonment? He submits to the brute force with which authority compels obedience, never ceasing at the same time to protest against its injustice, and to proclaim the true subordination in which the governors and the governed must always stand to the Supreme Governor. Is that punishment a fine? The voluntary payment would be an acknowledgment of the right to compel obedience in a case where the jurisdiction is denied. He bears the extortion patiently, but refuses to sanction the usurpation by his voluntary act.

If he illustrate this conduct by a life consistent with the pacific principles which he maintains, who can doubt the influence of his example? Who can doubt that the voice of truth will ultimately be heard; that the great principle, for which he suffers even to death—the supremacy, namely, of the laws of conscience and of God over the laws of man—will be admitted in its full extent; and that the force of public opinion will erase, one after another, the usurpations of the latter from the code of the civilised world?

This restriction of the civil power within its legitimate province, would be the greatest revolution that the Christian world has yet witnessed. It would destroy the demons of persecution and war, with all the horrid furies in their train. If it should be accomplished by the unassisted force of truth, how fair and glorious a change will it be, unstained with guilt and casting no shadow in its progress!

I shudder at the temerity of him who first

unsheathes the sword in civil warfare, who breaks up society to the foundation, in the presumptuous hope of rearing a more enduring structure from the ruins. When the fierce and destructive passions are once let loose upon society, none can foresee the extent of the ravages or the issue of the strife. How pure soever may be the motives of the original agitators, men of sordid interests and coarse and licentious minds soon gather to the combat. The innocent and the guilty are confounded together in indiscriminate misery, and the selfish, the cowardly, and the crafty, are the chief gainers by the confusion. Of the boasted gains of revolutions effected by the sword, how many have been the silent and unperceived effects of causes that were impeded, and not hastened, in their operation by civil discord? Men altogether omit in their estimate, that progress of civilisation, industry, and religion, which a state of peace insures, even under the worst governments. It is a progress towards higher degrees of excellence which is communicated from mind to mind—the political influence of which is not the less powerful for being unnoticed in its operation, and unknown but by its remote results.

It is from timidity in following out principles to their consequences, that men have failed to act upon these views. Had a third part of those who fell in the religious wars which desolated the south of France during the first half of the thirteenth century, submitted with meekness and constancy to an ignominious death for their faith, the reformation had not been delayed for more than two hundred years. The flames that consumed the martyrs, would have kindled a hatred of bigotry and persecution, and a spirit of religious enquiry throughout Europe, before which the dark and iron-hearted despotism of Rome itself must have shrunk.

It is a common reply to the arguments in favour of non-resistance, that no nation could maintain itself upon that ground in the present state of the world, and that therefore there must be some unsoundness in the position. It might be answered, that the only experiment which has been made, was successful, as far as it was fairly tried. But waiving this point, as one that may not be admitted, it appears to me that the objection is founded on a superficial view of the divine economy.

It can scarcely be denied, I think, that if a universal peace were once to prevail, and nations should agree to disband their armies—to prohibit the wearing and the use of offensive weapons, and to submit their disputes to a common tribunal, there would be a moral strength in each government sufficient to repress private enemies. The improved state of

morals implied in the supposition, and the perfection of the system of penitentiary discipline, would render this practicable. If this is ultimately to be the condition of society, it is I think in perfect accordance with other parts of the moral government of the world, that a practical declaration of the abstract truth should be placed before the eyes of mankind. Such I conceive to be a principal purpose for which the Society of Friends was raised up, rather than that of overspreading the world by the multitude of its proselytes. We see the influence of its principles and example upon others, in a slow approximation to its leading views—not to its peculiar costume, and language, and discipline, but to the principles from which they spring; not to those things that are accidental and changing, but to the great and immutable truths which it maintains. Will it not be a sufficient praise to have been the pioneer of the world in so glorious a career?

For "The Friend."

I herewith forward for the pages of "The Friend," (if they should be thought suitable) a few extracts from the Narrative of Captain Benjamin Morrell, Jr. who made several voyages to the Pacific ocean, from the years 1824 to 1832. They present a pleasing view of improvement from barbarism to a state of comparatively civilised life, that can scarcely fail to be agreeable to all, and that may possibly have the effect to dissipate some latent prejudices that have been obtained. M. R.

1st mo. 21, 1835.

Peninsula of Three Mountains on the western coast of Patagonia.

Nov. 1824. In this place I beg leave to detain the reader by a short digression, to show that the result of missionary labours abroad have been misrepresented, misunderstood, and much underrated. Among the native islanders of the Pacific ocean the good they have done is incalculable. I consider most, if not all, of the persons who have visited these islands in the character of religious missionaries, as the benefactors, not of the natives merely, but of the human race. I shall not allude to what *spiritual* benefits they may have conferred on those whom they have been instrumental in turning from paganism to Christianity, but I rest their defence on the good they have done to the cause of civilisation, science, and commerce. They have opened new channels for lucrative trade, which were formerly closed by the ferocity of cannibals. They have extended a knowledge of literature and the useful arts to countries where they were never before known, and may be said to have created new countries of civilised men.

If commerce be a blessing to the world—and who at this day is bold enough to deny it?—then the missionaries to the Pacific islands have done much to promote its interests, and have thereby added much to the sum of human prosperity and happiness.

Let us then do justice to the missionaries, and bid them God-speed. If they have merely caused two blades of grass to grow where but

one grew before, they deserve the approbation of the world. They cannot act from selfish motives, when they voluntarily submit to so many privations, sufferings, dangers, even death itself, to benefit others. They leave the comforts of home, the associations of their earlier years, wives and children, country, lucrative situations, and expose themselves to all the dangers of the sea, to the fatigues of a long voyage—to war, pestilence, and famine. And all for what? Not to acquire worldly riches for themselves or their friends; but to impart what they conceive to be spiritual riches to strangers and savages. To cause them to pursue the path which leads to happiness, and to teach them that all mankind are brethren, and that they must no more massacre the white men who visit their islands, but treat them with hospitality and kindness.

This the missionaries have done—and they continue to do—and every ship master should say, God prosper their labours, unless, indeed, he prefers to obtain refreshments for a starving crew by force of arms. But all ships have not sufficient arms or men to force a landing against thousands of ferocious savages with poisoned weapons. There have been instances where the ship's company, officers and all, have been too much weakened and emaciated by famine and scurvy, to maintain a contest with savages. Such have either perished with hunger, or become themselves the food of cannibals.

Such instances certainly have been, and these islands are still inhabited by the descendants of the same people. What force of arms could not effect, the gentle manners and mild persuasions of pious missionaries have accomplished. No sooner does a ship stop there now, than the inhabitants vie with each other in acts of kindness and hospitality. The best their country affords is offered, and freely offered, to refresh the wearied and weather-beaten mariners, whom they meet on the beach; and, armed with nothing but smiles of welcome, enquire their wants. Here the stranger can eat and drink, and sleep in perfect security, under, perhaps, the same roof beneath which human flesh was once an article of food. Who have effected this wonderful change in the short period of one generation? I answer, this is the work of missionaries. God bless them.

There is still an extensive field open for such useful labours, where results equally beneficial, in many respects, could not fail of being produced. "The harvest truly is plenty, but the labourers are few."

New Zealand in the Pacific Ocean.

Jan. 1830. Not long previous to our arrival, the natives had risen on the mission, which had been established here but a short time, and it was with great difficulty that these disinterested labourers in the cause of humanity escaped with their lives. They succeeded, however, in reaching the Bay of Islands, where they found protection. Such are the perils and hardships which these good people voluntarily encounter and endure in their attempts to civilise and humanise the savage islanders of the Pacific ocean; and yet their services

have been decried, and even their motives questioned, by those who cannot conceive of such a thing as disinterested benevolence. But New Zealand itself is a splendid proof of the utility of missionary labours. There are many parts of this island which it was once dangerous for a ship to approach, unless she was well armed, with officers and crew continually on their guard. But, thanks to the missionaries, and the blessing of heaven which has attended their pious and humane exertions, ships may now anchor in safety in many of those very harbours where the greatest danger was once to be apprehended, and obtain supplies at the most reasonable rate, with many testimonies of kindness and hospitality.

At another part of New Zealand, called Bay of Islands, at the same date, he thus speaks: This place was once inhabited by wild and ferocious cannibals; but through the philanthropic labours of missionaries, the natives here and in the vicinity have become civilised, friendly, hospitable, and anxious to do good to others. Indolence and filthiness have given place to industry and personal cleanliness; ferocity to gentleness; ignorance to intelligence; idolatry, to the pure and undefiled religion of the gospel. Go on, ye messengers of Divine Mercy; pursue the good work until all the isles of the ocean shall rejoice; "until the knowledge of Jehovah covers the earth as the waters cover the sea." Soon may these labours of love be extended to the south island of New Zealand, where the people now sit in intellectual darkness, and in the shadow of moral death. Heaven will continue to bless your exertions, and to reward those who contribute to the promotion of so good, so great a cause. Mankind will bless you; but above all, they will doubly bless you "who go down to the sea in ships, and do business in great waters;" they who "see the works of the Lord, and his wonders in the deep;" for every missionary is emphatically the mariner's friend.

In the course of the forenoon, the deck of the republican schooner Antarctic was honoured by the footsteps of royalty! *The areetee* and his august consort, i. e. the king and queen of the northern district of *Ealdino-mave*, paid us a friendly and familiar visit. His majesty, old Kippy-kippy, as soon as he came on board, begged to know in what he could serve me, at the same time intimating that he and his people owed an immense debt of gratitude to the whites, for the civil, moral, intellectual, and spiritual blessing they had received from them through the instrumentality of the English missionaries. His majesty was pleased to make a long speech on the occasion, replete with sentiments of gratitude and friendship, and not deficient in good sense and propriety of expression; to all of which I replied in sea-man-like brevity, and so the conference terminated, to the mutual satisfaction of all parties.

On Saturday, 23d of January, agreeably to previous arrangements, I attended Mrs. Morrell to the missionary establishment, which she was very anxious to visit. We were accompanied by three of the English captains, whose vessels were lying in the bay, King, M'Aulay, and Gray; and were met on the beach by the Rev. Mr. Williams, who appeared to be very

much rejoiced to see us. After a mutual interchange of the customary courtesies, he conducted us to his house, and introduced us to his amiable family—a lovely wife, and two very interesting daughters, just fitted to receive and impart pleasure, in the rational sphere of moderate fashionable life. I contemplated these females with peculiar interest, and could not conceal my admiration of that disinterested devotedness which could induce them to leave their country, with so many endearing relationships, and become immured for life in a solitary spot, on the opposite side of the globe, surrounded by barbarian savages, and exposed to a thousand privations. 'Twas the divinity which stirred within them.

In this missionary establishment, which lies about five miles from the Antarctic anchorage, on the west side of the bay, the most admirable and perfect system of order prevails which I have ever witnessed; and this is all owing to a proper and judicious apportionment of time. They rise, every morning, at day-break, when the labouring natives assemble, and the day is opened with prayer. After despatching a hasty but wholesome breakfast, they repair to the field, each missionary dressed in his coarse frock and trousers, carrying in his hand a hoe or spade, or some other agricultural implement. Here they labour all the forenoon, with as much industry and perseverance as any of our New England farmers, until the hour of mid-day, when they all partake of an excellent dinner, preceded by prayers, and followed by a brief return of thanks. After this, they again repair to the field, and continue to work until four o'clock, when the labours of the day are finished, the two following hours being appropriated to amusements and recreation. They assemble at six o'clock, and partake of a light supper, after which the natives receive lessons in reading, writing, and arithmetic; or hear a religious lecture. At nine p. m., the day is closed with prayer, when a sweet night's rest recruits their health and spirits, and fits them for the exercises of the following day.

While the missionaries are thus occupied with the male natives, their wives and daughters are equally busy with the females, teaching them to read and write, and also the art of needlework. Thus these good people devote their whole time in labouring to promote the temporal as well as the eternal welfare of the natives of New Zealand. Several handsome specimens of their writing were shown us, together with some pieces of original composition that evinced no ordinary degree of genius and talent. I heard some of them read, also, with great accuracy, both in English and in their own tongue, which the missionaries have so reduced to a grammatical system, that it has become a written and printed language. Mrs. Morrell examined several specimens of needlework executed by the female natives, which she pronounced to be equal to any thing of the kind she had ever seen.

A very pretty village encircles the mission, the buildings of which are framed and built like the houses in our country villages. The better sort, however, are built of stone, and

handsomely painted. All of them are white-washed, and have beautiful gravel walks in front, with neatly cultered gardens in the rear. Some of the natives have become ingenious mechanics as well as experienced and skilful farmers. Thus those plains, which but a few years ago were the scenes of bloodshed and human sacrifice, have been converted into cultivated plantations and fields for innocent amusement; where the horrid rites of pagan superstition were once performed, are now erected altars consecrated to the one true and only living God.

After spending a few hours at this delightful establishment, which my wife reckons among the pleasantest of her whole life, we took an affectionate leave of our excellent friends, and proceeded to the beach, attended by several of the Christian natives, who parted from us with great reluctance. On shoving off, they exclaimed, as with one voice, "Farewell! good Americans! Gentlemen and lady, God bless you!" Our honest tars seemed inspired by this ebullition of feeling from the natives; and with their muscular arms caused our little boat to skim like a swallow over the waters of the bay, whose bosom seemed as placid as our own. Not a soul left the beach till they saw us in safety on the Antarctic's deck.

I was met at the gangway by my royal visitors of the morning, old Kippy-kippy and his queen. The latter made my wife a present of five beautiful mats, manufactured by the natives, of the silken hemp, which is a natural production of the country; and which, if the plant was once introduced into the United States, would supply the whole nation with a sufficient quantity of a superior article to any they have ever manufactured.

This chief is of common stature, stout, muscular, and active; with a countenance that indicates intelligence, shrewdness, and mental energy. As an *arceke*, he is in the habit of assuming more dignity, perhaps, than he really feels; but, though "the milk of human kindness" preponderate in his heart, he deserves and commands an unlimited degree of respect from his people. His wife is smaller, and more delicately proportioned, with a countenance beaming with kindness, tenderness, and benevolence.

From some undefinable cause or other, they both became very much attached to me, and expressed a strong desire to accompany me to America, in order to see the country, acquire some of our useful arts, and then return to teach the same to their people. This was certainly a laudable ambition, not unworthy of Peter the Great, czar of all the Russias. I was obliged to throw a damper on it, however, by telling them that it would be a very long time before my duty would permit me to sail for America, as I must first visit many other islands and countries, and load my vessel with their productions. This unexpected repulse caused them to look quite dejected for a few minutes; after which they requested me to stop at their island on my way home, and they would hold themselves in readiness to embark with me, and would fill the Antarctic with hemp, as a remunera-

tion for my trouble. We finally parted with mutual regret.

ANIMAL NUTRITION.

From the article "Dr. Roget's Insect-eater," in the Edinburgh Review.

From the phenomena of nutrition in vegetables, Dr. Roget proceeds to treat of animal nutrition; and he explains, in successive chapters, the preparation of liquid and of solid food by mastication, trituration, and deglutition, the processes of digestion, chylication, lacteal absorption, circulation, respiration, secretion, absorption and nervous power. These various topics are discussed with Dr. Roget's usual ability, and the details are not only perfectly intelligible, but highly interesting to the general reader. Among the many contrivances by which animals seize their food, there are several beautiful adaptations which are peculiarly striking. The tongue of the frog, for example, is singularly fitted for the rapid seizure of its prey. The root of it is fixed close to the fore part of the lower jaw, while its cloven point is turned backwards into the throat, so as to act like a valve in closing the passage into the lungs. When the frog is very near the insect which it is about to devour, the insect is seen to disappear before we can perceive what has become of it; the tongue, with the force of a spring, and impelled probably by the air in the lungs, having been darted out and withdrawn with such extreme quickness that the eye cannot follow its motions. The camelion, with its club or spoon-shaped tongue, tipped with glutinous matter, practises a similar stratagem in seizing its insect prey. In order to enable the wolf-fish (*Anarrhichas Lupus*) to break the strong shells which enclose its food, its mouth is almost paved with teeth, a triple row being implanted on each side of it. The mechanism of the bill of the *Loxia Curvirostra*, or cross-bill, as detected by Mr. Yarrel, is equally adapted to the peculiar nature of its food. When its mouth is closed, its upper and lower mandibles cross each other; a structure which enables it to split cherry-stones with the utmost ease, and to tear open the pine and fir cones, by insinuating its bill between the scales in order to reach the seeds. The apparatus by which the woodpecker darts out with inconceivable velocity its long pointed and barbed tongue, in order to transfix the insects which form its chief food, is singularly ingenious and beautiful; but we cannot, without Dr. Roget's diagram, make it intelligible. The motions of the tongue, which the eye can scarcely follow, are effected by long and slender muscles, combined with long and tortuous arched cartilages, which are nearly as elastic as steel springs; owing to the saving of muscular power by these cartilaginous processes, the bird is enabled to repeat these motions, almost incessantly, perforating the bark, and picking up the smallest insects with the utmost accuracy and despatch. When it falls in with an ant hill, it speedily lays it open by the aid of its feet and its bill, and makes a copious meal of the ants and their eggs.

Among quadrupeds which have no teeth, the ant-eater is supplied with a curious tongue

for deceiving and catching its prey. It is a long and slender cylinder, very like an earth-worm; that of the two-toed ant-eater being almost one third the length of its body, and about the thickness of a crow-quill at its base. When this tongue is stretched out on the ground on the track of the ants, it is soon covered with these insects; and being quickly retracted by means of a long and powerful muscle, it transfers the ants to its mouth, swallowing them whole, so that the animal has no occasion for teeth.

Various other animals exhibit curious contrivances for seizing their food; but one of the most truly wonderful is that which we may call the *Filter of the Whale*. From the cupola of its enormous palate there descend into the mouth a multitude of thin plates, lying parallel to each other, one of their edges being directed towards the circumference, and the other to the middle of the palate.

"They are connected to the bone by means of a white ligamentous substance, to which they are immediately attached, and from which they appear to grow; at their inner margins, the fibres, of which their texture is throughout composed, cease to adhere together; but, being loose and detached, form a kind of fringe, calculated to intercept, as in a sieve, all solid or even gelatinous substances that may have been admitted into the cavity of the mouth, which is exceedingly capacious; for as the plates of whalebone grow only from the margins of the upper jaw, they leave a large space within, which though narrow anteriorly is wider as it extends backwards, and is capable of holding a large quantity of water. Thus the whale is enabled to collect a whole shoal of molluscs and other small prey, by taking into its mouth the sea water which contains these animals, and allowing it to drain off through the sides, after passing through the interstices of the net work formed by the filaments of the whalebone. Some contrivance of this kind was even necessary to this animal, because the entrance into its oesophagus is so narrow to admit of the passage of any prey of considerable size; and it is not furnished with teeth to reduce the food into smaller parts. The principal food of the *Balaena mysticetus*, or great whalebone whale of the Arctic Seas, is the small *Clitia borealis*, which swarms in immense numbers in those regions of the ocean."

In the formation, development, and structure of the teeth of animals, and in the structure and movements of the jaw for the purposes of mastication, the same examples occur of skillful and provident design. The structure of the poison-fangs of serpents is particularly curious. These fangs, like the stings of nettles,* are furnished with a receptacle at their base for holding a poisonous liquor, which is forced out by the pressure of the tooth the instant it makes the wound, and carried through a canal opening near the end of the tooth. The bite through which the poison is conveyed is formed by the folding in of the edges of a deep longitudinal groove, extending along the tooth; and no trace of these grooves is found in serpents that are not venomous.

The irritation of the harder kinds of food in the internal cavities of many animals, is a

* When the hand is slightly pressed on the hairs of the nettle leaves, the fluid in the vesicles at their base passes out at their points, so as to enter the skin and produce the irritation which ensues. M. De Candolle, junior, has found that the stinging fluid is of an alkaline nature, and hence an acid should be rubbed upon the irritated part.

curious and little known operation. In the stomach of the lobster there is a cartilaginous framework, carrying hard calcareous bodies like teeth, which grind and pulverise the shells of the mollusca swallowed by the lobster. In the craw-fish, the same teeth are more adapted to divide than to grind the food. In the stomach of the *Bulla aperta*, a molluscous animal, there are three calcareous plates, which cut and grind the food; and similar organs are found in many others of these animals.

In most of the insects of the order Orthoptera, a still more complicated kind of apparatus is inserted in their alimentary canal. In that of a kind of grasshopper called *Acerida aptera*, which feeds chiefly on the dewberry, there is a round or heart-shaped gizzard, of a very singular kind. It has six longitudinal rows of large teeth, and six intermediate double rows of smaller teeth, making in all 270 teeth. Each row of large teeth has at one end five small hooked teeth, succeeded by four broad teeth consisting of quadrangular plates, and twelve teeth having three cusps or points at their edges. All these teeth are of a brown colour, and horny texture like tortoise-shell.

The most curious grinding machinery, however, is met with in the gizzards of granivorous birds. The gizzard in the swan consists of two powerful hemispherical muscles, having their flat sides applied to each other, and covered with a thick and dense horny substance. These two surfaces are the two mill-stones between which the grain is dropped in small quantities from the sac or hopper called the craw. In opening the gizzards of birds, numerous small pebbles are generally found. Several hundred were found in that of a turkey, and two thousand in that of a goose. Spallanzani supposed that these stones were taken in accidentally and ignorantly by the bird along with its food; but this opinion is exploded, and the gizzard is regarded by Dr. Hunter as a pair of jaws, for which stones are occasionally taken for teeth to assist in the grinding process. Dr. Hunter has also shown, that the great muscular force in the gizzard is directed in the plane of the grinding surfaces; and hence he accounts for its singular power in grinding to powder balls of glass, flattening and bending tin tubes, and blunting and breaking off the points of needles and lancets. It is probable, however, that, in producing these powerful effects, it is aided by the pebbles which are swallowed by the bird.

Remarkable Preservation from Danger.

The following narrative we copy from the Episcopal Recorder. As would appear by the short note prefixed to it there, it was written by, and relates to, the sister of the late Samuel Drew, a clergyman and author of several valuable metaphysical works.

I think it was some time in the month of November, 1796, when I was about 25 years of age, that I met with the following occurrence. I had been at St. Austell, and was returning to my father's house, about five

o'clock in the evening. To shorten my journey, the weather being cold and boisterous, I crossed a river near the sea, and travelled over a sandy beach. This was the usual route when the tide permitted; but at its further extremity I had to pass under a cliff, which, at high water, the influx of the waves renders dangerous and sometimes impracticable. On approaching this place, I found that the tide had advanced further than I had anticipated; yet by thinking myself safe, being within half a mile of my house, I entered the water without any apprehensions; but I had not proceeded far before I found it much deeper than I had expected.

Having discovered my error, the cliff being on my left hand, and the turbulent sea on my right, I endeavoured to turn my horse, and retreat; but in doing this, the poor animal fell over a projecting rock. By this fall, I was thrown from him on the side next the sea, and in an instant, was hurried in the waves. I however retained my senses, and, aware of my danger, held fast by the horse, which, after some struggling, drew me safe on the beach.

But although I had thus far escaped the violence of the surf, my situation was dreadfully insecure. I now found myself hemmed in between two projecting points, with scarcely the possibility of getting round either. The tide was also encroaching rapidly on me, and the cliff it was impossible to scale. The wind, which had been blowing in an angry manner, now increased its fury. Thunder began to roll; and the vivid lightning, gleaming on the surface of the water, just interrupted the surrounding darkness, to show me the horrors of my situation. This was accompanied with tremendous showers of hail, from the violence of which I could find no shelter. Thus circumstanced, I made a desperate effort to remount my horse, resolving to pass one of the projecting points, as my only chance of safety, or perish in the attempt; but all my efforts proved unsuccessful, and to this inability it is probable that I owe my life.

The tide gaining fast upon me, the poor animal instinctively mounted a rock; and I with difficulty followed the example. In this forlorn condition, I again made another ineffectual effort to remount, without duly considering the inevitable destruction that awaited me, in case I had succeeded.

The waves, urged on by the tempest, to the whole rigour of which I stood exposed, soon told me that my retreat was unsafe. The rock on which myself and horse stood, was soon covered with the rising tide, and at times, we were so nearly overwhelmed, that I could literally say, "Thy waves and thy billows are gone over me." Surrounded thus by water, my horse made another desperate effort, and happily gained a still more elevated crag. I followed, but with considerable difficulty; and as all further ascent appeared impracticable, in this place I expected to meet my fate.

Under this impression, with "but a step between me and death," I began seriously to reflect on the solemnities and near approach of eternity, into which, perhaps, a few minutes might hurry my disembodied spirit. In these awful moments, I can truly say, "I cried, by

reason of mine affliction, unto the Lord, and he heard me." In the midst of the waters, I knelt on a rock, and commended my soul to Him who hath all power in heaven and earth, well knowing that he was able to say to the turbulent ocean, "Hitherto shalt thou come, but no further, and here shall thy proud waves be stayed." At one time, I felt a gleam of hope; but this was speedily destroyed by the increasing waters, which still gaining upon us, convinced me that the tide had not yet reached its height.

Conceiving my own deliverance to be scarcely possible, I felt anxious for the escape of my horse, and, with this view, endeavoured to disencumber him of the bridle and saddle, that, in attempting to swim, he might find no impediment to prevent his reaching the shore. But, while I was thus engaged, to my utter astonishment, by a violent exertion, the horse partially ascended another crag, so as to keep his head above the water. I was not long in attempting a similar effort, in which I happily succeeded. This, however, was our last retreat; for just over my head projected a large shelving rock, above which it was impossible to ascend. Here I sat down, with a mind somewhat composed, to await the event.

After remaining in this situation for some time, I began to hope that the tide had reached its height; and in this I was at length confirmed by the light of the rising moon, which, gleaming on the rocks, showed to my inexpressible joy, that the water had actually begun to subside. I was now convinced, that if we could retain our position until the water had retired, and I could survive the cold, we might both be preserved; but this was exceedingly doubtful. The posture in which my horse stood was nearly perpendicular; and I was cherished by the warmth which proceeded from his breath, as I kept his head near my bosom, and derived from it a benefit which experience only can explain.

As the tide retired, and the moon rose, I discovered, by its increasing light, to what a fearful height we had ascended; and that to descend in safety was not less difficult than the means of getting up had been extraordinary. This, however, was at last effected, without any material accident. On reaching the beach, from which the waves had now retired, I endeavoured to walk towards my home, but found myself so benumbed, that I was unable; and my voice was so nearly gone, that I could not call for help, although I was not far from my father's house, and near many kind neighbours, who would have risked their lives to render me assistance, if they had known my situation.

Being unable to proceed, I seated myself upon a rock, and expected, from the intense cold, that I must perish, although I had escaped the fury of the tempest and the drenching of the waves. How long I remained there, I cannot say with certainty, but, when almost reduced to a state of insensibility, I was providentially discovered in this position, by my father's servant, who had been out to search for me; as, from the lateness of the hour, the family had anticipated some misfortune, and become alarmed.

I had been in the water about three or four hours, and exposed to the disasters of the tempest from about five in the evening to half past eleven at night. I then reached my comfortable dwelling much exhausted, but to the great joy of my affectionate parent, who, I doubt not, had been offering up petitions in my behalf to Him who hears the prayers that are presented to him in sincerity.

For this preservation I desire to thank my God; but my words are poor and insufficient for this purpose. May all my actions praise him, and may my lengthened life be devoted to his glory.

From the Moral Reformer.

CONFECTIONARY.

We always regard it as an ill omen when we find the young very fond of confectionary. A fondness for fruits is quite a different thing. These are generally of a cooling nature, and come at a season of the year when cooling aliments are especially demanded; but those, almost without exception, are heating in their tendency. Taken between meals, they interfere with digestion; taken with our food, though they may accelerate that process for a time, they weaken the stomach in the end, and some of them are actually poisonous. But it is in another point of view that we intend, for the present, to consider the subject.

As a general rule, the several animal appetites maintain their integrity, or become vitiated, together. Not instantly, it is true; but such is the tendency. When we depart from the strictest rules of temperance in any given article of food or drink, our progress is downward. The quantity must be gradually increased or the quality must be more concentrated; and if neither is practicable, as sometimes happens, another article, or "excitant," is called in as a substitute for an increase of the former. This, we say, is the general rule; to which, doubtless, there may be a few exceptions. Thus the intemperate drinker is apt to become more intemperate; the opium taker to increase the size of his pill;—and if, from causes of which we may easily conceive, they cannot increase this form of excitement fast enough to satisfy the demands of a raging appetite, both of them will be likely to become intemperate in the use of food, or its usual appendages, such as tea, coffee, and condiments. Thus, too, those whose appetites for food and drink are already vitiated, are the more ready to resort to grosser forms of sensuality.

There is a degree of this fondness for excitement,—a degree of intemperance, if you please to call it so,—almost universal. A natural appetite, early accustomed to plain food in moderate quantity, unsolicited, and unexposed to temptation, would continue to prefer it. Change might indeed be made, but it would be more from a conviction of its utility, or from a sense of duty, than from any other cause.

If these things are so, how few natural appetites can be found! How few are there who are the more attached to an article of food the longer they use it! How few are

there who do not consider this long use of a thing as affording the very reason for substituting another in its stead! From whom do we not hear the frequent remark, that they are "tired" of this or that article, or they "like change?" It is true that we see and hear most of this among epicures; but we see quite too much of it among plain and otherwise reasonable people. There are many stages of its progress, but it is always a disease; "whose end," undisturbed, "is destruction."

Hence the reason why we tremble to find the young so fond of exciting food, condiments, and confectionary. It shows, plain as the noon day sun, that their appetites are already vitiated. It gives, or should give the alarm of danger. There is no assurance that, upon the slightest temptation, they will not descend—and descend,—till they arrive at the lowest point of the scale of intemperance, gluttony, and debauchery. It is indeed always to be hoped that the interposition of a favourable train of influences may save them, but there is no certainty. We know, to be sure, that in a world like this, there is no certainty any where. But our meaning is, that in these cases the certainty of escape is very greatly diminished, and the danger of ruin very greatly increased.

Even in female seminaries, whose results, with the divine blessing, are the hope, in no small measure, of our country and our race, there is abundant cause for gloomy anticipations. When our preceptors find such an insurmountable fondness for confectionary and other forms of excitements, that they are obliged to impose laws to prevent the recurrence of the evil, and in some instances affix severe penalties to them, what have we to hope for, and how much to fear?

Besides the directly vicious tendency of this fondness for excitement, the unnecessary expense which it involves is indirectly unfavourable. Poverty, in some instances, certainly leads to vice; and that this general fondness for excitement leads to poverty, or at least makes the poor still poorer, is most obvious.

There is a large school in one of our cities, about twenty rods from a fruit shop, in which is also kept a small assortment of confectionary. The owner of the shop states that her clear profits a day, on the single article of molasses candy, most of which is sold to the school children, is seventy-five cents. Her sales in this article sometimes amount to ten dollars a week. The first cost of molasses candy is of course very little; and we may safely conclude that the pupils of the school purchase about one dollar's worth a day.

Now this one dollar a day for the whole number of days which the school is kept yearly, would amount to nearly three hundred dollars a year. There are in the same city twelve schools which are likely to expend, for candy, as much as the one we have mentioned; besides a hundred others that expend a little each; some more, others less. We think it fair to consider the whole as expending, for this purpose, twenty times the first mentioned sum, or six thousand dollars!

The extent to which confectionary is used

is alarming. There are shops in some of our larger American cities, which do not contain a single article that a person who understands the laws of his own constitution, or cares any thing about the law of God, would venture to eat. Admit Maria Edgeworth's opinion, that the colouring of some of the articles is poisonous, were even incorrect, still the substances themselves are by no means useful. We have never seen an individual who had been employed for many years in these shops, who was perfectly healthy. Neither do we believe that an active, high toned morality can easily take root or flourish under such circumstances. You might nearly as well look for health in a pest house, or under the influence of the malaria of Rome, as for any thing higher than a merely negative morality in the most fashionable of our confectionaries.

Grimké's Edition of Dymond on War.

The deliberate and matured opinion of such a man as the late Thomas Smith Grimké of South Carolina, on any important question, is entitled to a high degree of respect. The ample testimonies to his talents, his learning, his diversified attainments—to his worth as a man, philanthropist, and a Christian, which have been borne in various ways, and from various quarters, and especially by the members of the Charleston bar, of which he was a distinguished ornament, have conferred upon his name a reputation, surpassed by few of his countrymen. It is therefore not without reason that the advocates of the doctrine, that war is incompatible with the gospel dispensation, derive satisfaction from the fact that Thomas S. Grimké has in repeated publications declared himself fully in favour of this doctrine. In regard to the work indicated by the heading of this article, it is known that during his visit to this city a short time prior to his lamented death, he made arrangements for its publication, in pursuance of which it has subsequently been effected. In order to enable those of our readers who have not met with the book, to form some idea of its merits, we annex a few extracts. Something less than one half of the volume is occupied with Dymond's essay; the remainder is taken up with Grimké's notes or commentaries thereon, and with portions of his other writings of a similar tendency.

DYMOND.

The narrative of the Centurion who came to Jesus at Capernaum, to solicit him to heal his servant, furnishes one of these arguments. [Arguments by which war is defended.] It is said that Christ found no fault with the centurion's profession; that if he had disallowed the military character, he would have taken this opportunity of censuring it; and that instead of such censure, he highly commended the officer, and said of him, "I have not found so great faith, no, not in Israel."

NOTE BY GRIMKÉ.

This argument, drawn from the case of the centurion, could be of no avail, unless it were shown, which cannot be done, that Christ in

every other case availed himself of the opportunity offered by the personal character of those who applied to him for aid, or with him whom he was conversing, to inculcate his doctrines as contrasted with, or illustrated by their characters. Might we not as reasonably say, that he approved the religion of the Samaritan leper, or of the Syrophenician woman, because he did not condemn their religious observances, and advise them to follow him. Among the chief rulers, many believed in him; but because of the Pharisees, they did not confess him, lest they should be put out of the synagogue: for they loved the praise of man, more than the praise of God. John xii. 42, 43. Who would justify the conclusion, because we find no special condemnation of them, that he approved? Christ talked with the Samaritan woman, who lived with a man not her husband; and even revealed to her that he was the Messiah; yet while he told her "ye worship ye know not what," he did not condemn her mode of life. Shall we thence infer that he approved it? Jesus raised from the dead the daughter of Jairus, a ruler of the synagogue. Because he did not make it a condition, that he should follow him, are we thence to conclude, that it was to him a matter of perfect indifference, whether Jairus became his disciple or continued a Jew? But there is another consideration still more striking. The centurion was a *Roman* soldier. The wars of the Romans, from the foundation of the city to the time of our Saviour, a period of nearly eight hundred years, had been, with scarcely any exception, wars of the most selfish and sanguinary ambition: an almost uninterrupted series of robberies and murders on a gigantic scale. Now, those who rely on the case of the centurion, certainly do not mean to justify, or even excuse the Roman wars, which were for the most part of unmingled ferocity, ambition and injustice. Do they mean then to argue that Jesus Christ could have approved the profession of a man, who had dedicated his life to the promotion of such wars? Would they represent the pure, meek and merciful Saviour, as doing what they would shudder themselves to do? Whatever might be thought of the wars in Italy, against the Cimbric and Gauls, against Hannibal and Pyrrhus, certainly there can be but one opinion as to the deeply criminal character of the wars carried on out of Italy. Yet these were the wars, which stamped the character of the Roman army, and of the profession of arms in our Saviour's time. Whatever an infidel might dare to say, no Christian certainly would venture even to suggest, that Jesus could have approved such wars and such a profession.

DYMOND.

But some persons entertain an opinion, that in the case of murder, at least, there is a sort of immutable necessity for taking the offender's life. "Whoso sheddeth man's blood, by man shall his blood be shed." If any one urges this rule against us, we reply, that it is not a rule of Christianity; and if the necessity of demanding blood for blood is an everlasting principle of retributive justice, how happens it that, in the first case in which murder

was committed, the murderer was not put to death?

NOTE BY GRIMKÉ.

And I would reply, that it was repealed by the sixth commandment, Thou shalt not kill. Each is a universal law: and they are therefore, irreconcilable. The precept to Noah was given, when neither society nor government existed. If therefore it was political, as well as individual in its character, it could only be so, because the public man may lawfully do what is permitted to the private man. The sixth commandment, on the contrary, was given when society and government both existed; and if God had not afterwards, in the Mosaic institutions, commanded the punishment of death in many cases, who can doubt that the Jewish rulers never could have inflicted the punishment of death consistently with that commandment? Assuredly it will not be denied that the tables of the law bound equally the Jewish ruler and the private Israelite. Now, it is conceded, that the Mosaic code, as a political and civil institution, is abolished; but all Christians admit, that the tables of the law are unrepealed, and are a part of the Christian code of morals. They are *unrepealed*, because they bound the Jewish ruler, *not as civil*, but as *moral* laws. They are a part of the Christian scheme; because, they are moral, not political institutions. Hence, when the rich young man enquired of Jesus, "What shall I do to inherit eternal life?" the answer was, "Thou knowest the commandments." Do not commit adultery, Do not kill, &c. They are then a part of the Christian moral code; for Christ has thus republished and sanctioned the tables of the law. "Thou shalt not kill," is then as much a precept of Christ as any part of the sermon on the mount. Now, what text of the New Testament has republished and sanctioned the precept given to Noah, "Whoso sheddeth man's blood, by man shall his blood be shed?" So far from adopting such a rule, how could it have been done consistently with the precepts, "Render not evil for evil;" "Overcome evil with good;" "Love your enemies;" "Bless them that curse;" "Do good to them that hate you?" The Christian command is then universal, "Thou shalt not kill;" and as the Christian lawgiver has made no exceptions, man cannot lawfully make one. The Christian ruler is then bound by this moral rule: because he was a Christian before he became a ruler; just as the Jewish ruler was bound because he was a Jew before he became a ruler. Neither could absolve himself from the obligation to obey the precept; because in becoming a ruler, he did not cease to be a Jew, or a Christian. The Jewish ruler could only depart when the particular precept of his civil code dispensed in *that* case with the *universal* precept of the *moral* code, both being derived directly from the *same* authority. The Christian ruler can *never* depart, because his code has no exception. I hold the punishment of death to be therefore a clear violation of Christian morals.

DYMOND.

We insist upon these things *because they*

are the consequences of war. We have no concern with "half pay," or with the "law of honour;" but with war, which extends the evil of the one, and creates the evil of the other. Soldiers may be depraved—and part of their depravity is, undoubtedly, their crime, but part also is their misfortune. *The whole evil is imputable to war; and we say that this evil forms a powerful evidence against it, whether we direct that evidence to the abstract question of its lawfulness or to the practical question of its expediency. That can scarcely be lawful, which necessarily occasions such enormous depravity. That can scarcely be expedient, which is so pernicious to virtue, and therefore to the state.*

NOTE BY GRIKBE.

That duelling is a consequence of the military system, cannot be doubted. Without war, we should have no laws of honour; no honourable mode of adjusting disputes; no "insults and injuries, that can be washed out only in the blood of the offender." Without war we should hear nothing of that sensitive honour, which "feels a stain like a wound; nothing of that pure and lofty chivalry," which sets at defiance the laws both of God and man; nothing of that standard of morals, which justifies the father, husband, son, and patriot, in placing his life at the disposal of the gambler and man of fashion, of the frivolous and worthless; nothing of that code of duty which justifies murder and suicide; nothing of that *courage*, which enters *silently and respectfully* into the courts of human justice; but rushes *blood-stained* and tumultuously to the bar of the Eternal Judge of the living and the dead. If then the system of false and sanguinary honour be maintained by the war system, and would perish without it, shall we not assign the existence of duelling as a strong argument against war? The war system is in truth the duelling system of nations, founded on similar principles, sustained by similar arguments, appealing to the same motives, leading to like results, and employing the same instruments of murder and suicide. The law of honour is the law of supreme obligation to each. Pride is the exhaustless fountain of the crimes of both systems.

* Tho' various foes against the truth combine,

Pride above all opposes her design:

Fride, of a growth superior to the rest,

The subtlest serpent with the loftiest crest,

Swells at the thought and kindling into rage,

Would hiss the cherub Mercy from the stage,"

Cowper's Truth.

What a contrast between the *pride* of the duellist and warrior, and the humility of the Christian! "Blessed are the poor in spirit," is, to adopt the sentiment of a venerable clergyman, "*the first thought of the first sermon, of the first preacher the world ever saw!*" Could the duellist or the warrior take this as his motto! What a text for the chaplain to a regiment or a frigate! What a text for the day before a battle; or the day after, at the burial of thousands of the slain; or in the chapel of a hospital for the maimed and mangled! If *humility* be, as I do believe it, the very *best virtue of practical religion*, then the law of honour "and the law of war" are

equally and irreconcilably among the deadliest enemies of the meek and lowly Jesus!

I cannot forbear from inserting here the commission of a chaplain to a regiment, as a solemn subject of meditation for the Christian clergy.

The State of South Carolina :

TO THE REV. _____, D. D.

We, reposing special trust and confidence in your courage and good conduct, and in your fidelity and attachment to the United States of America, have commissioned and appointed you, and by these presents do commission and appoint you, the said _____, chaplain of the _____ regiment of militia, in _____ And you are to follow and observe all such orders and instructions you shall from time to time receive from the governor, the commander in chief for the time being, or any of your superior officers, according to the rules and discipline of war, pursuant to the laws of this state and of the United States; and all inferior officers and others belonging to the said regiment, are hereby required and commanded to obey you as their chaplain.

What a document for the messenger of peace, and love, and humility! What a title to forgiveness and to the joys of heaven! What a commentary on the petition "thy kingdom come;" and on the prophecy, "all they that take the sword shall perish by the sword." What a contrast to the commission of the Saviour, "Go ye therefore and teach all nations, baptising them, &c.; teaching them to observe all things whatsoever I have commanded you."

For "The Friend."

To the Auxiliary Associations.

The corresponding committee of the Bible Association of Friends in America respectfully request the auxiliaries to forward their reports to the agent, Geo. W. Taylor, at the Depository, No. 50 North Fourth street, as early as practicable. It is desirable that the reports should be minute in their details of the situation of Friends' families and schools with respect to the supply of the Holy Scriptures, and also as regards the labours of the auxiliary in this interesting and important concern. The reports should reach Philadelphia in the early part of the fourth month in order to be in time for the annual meeting of the parent Association. The subjoined queries are inserted with a view of suggesting to the auxiliaries the kind of information which the committee are anxious to elicit.

1. What number of families or individuals have been gratuitously furnished with the Holy Scriptures by the Association, since its establishment, and how many during the past year?

2. What number of Bibles and Testaments have been sold by the Association, since its commencement, and how many within the past year?

3. How many members, male and female, are there belonging to the Association, and what number of families of Friends reside within its limits?

4. Are there any families of Friends within

your limits not duly supplied with the Holy Scriptures; and if so, how many?

5. How many members of our Society, capable of reading the Bible, do not own a copy of it?

6. How many Bibles or Testaments may probably be disposed of by sale or otherwise to Friends within your limits?

7. Is the income of the auxiliary sufficient to supply those within its limits who are not duly furnished with the Holy Scriptures?

It is likewise desired that the names of the secretary or clerk, treasurer and committee of correspondence, be forwarded; as also the proper direction for boxes and packages sent from the Depository of the parent Association to ensure the most safe and speedy conveyance.

JOHN PAUL,
ISAAC COLLINS,
THOMAS EVANS.

2d mo. 4th, 1835.

Submersion of Port Royal.—In the midst of much prosperity, and when the colonists were exulting in their good fortune, the town of Port Royal, in Jamaica, into which the wealth of the buccaneers had been poured, and on whose shores their crimes and wickedness had been felt, by the awful interposition of Providence, was suddenly destroyed, and its inhabitants instantly engulfed in the earthquake, which entombed the scene of so much depravity for ever! On the 7th of June, 1692, at mid-day, while the governor and council were sitting, and the wharves were loaded with merchandise and rich spoil, a roar was heard in the distant mountains, and reverberated through the valleys to the beach, when the sea suddenly arose, and in an instant stood five fathoms deep, where, a moment before, were displayed the glittering treasures of Peru and Mexico; in some places the earth opened wide and swallowed whole houses, which were again, perhaps, thrown upwards by the violent concussion of the sea; in others, many individuals were swallowed up to the neck, and the earth then closing, strangled them; the Swan frigate was forced over the tops of sunken houses, and afforded a providential escape to many persons; and of the whole town, perhaps the richest spot in the world, not more than two hundred houses of the fort were left. The whole island felt severely the shock, in some parts mountains were riven, in others connected, the outline of every thing was changed, and the entire surface of the island considerably subsided; many thousand persons were destroyed in the overwhelming of Port Royal, the ruins of which are yet visible in clear weather from the surface of the ocean, beneath which they lie.—*Montgomery Martin's History of the British Colonies.*

London Butter.—London is estimated to consume nearly 40,000,000 pounds of butter, at 1s. per lb. to the maker, or 2,000,000 pounds sterling worth. Cows produce about 168 lbs. per annum, so that London consumes the produce of 280,000 cows.

A Bouquet of Fruit.—At the late grand fête at Wentworth-House, there was placed in the refreshment-room a *bouquet de fruit*, composed of every variety of grapes, pines, peaches, nectaries, &c. five yards in circumference, and valued at 600l.

Diamond.—Galvani's Paris paper contains an account of a fine diamond found by a poor man in a piece of wood from the Levant, and which is valued at 500,000 francs, and would be worth much more if it had not a slight tinge of yellow. It had, it is supposed, been concealed in the tree when young.

Influence of Music on the Insane.—Of the solace of music, nay more, of its influence upon melancholy, I need not look for evidence in the universal testimony of antiquity, nor remind such an audience of its recorded effect upon the gloomy distemper of the perverse mind of Saul. I myself have witnessed its power to mitigate the sadness of seclusion, in a case where my loyalty as a good subject, and my best feelings as a man, were more than usually interested in the restoration of my patient; and I also remember its salutary operation in the case of a gentleman in Yorkshire many years ago, who was first stupidified, and afterwards became insane, upon the sudden loss of all his property. This gentleman could hardly be said to live—he merely vegetated, for he was motionless until pushed, and did not speak to, nor notice any body in the house, for nearly four months. The first indication of a return of any sense appeared in his attention to music played in the street. This was observed, the second time he heard it, to have a more decided force in arousing him from his lethargy; and induced by this good omen, the sagacious humanity of his superintendent offered him a violin. He seized it eagerly, and amused himself with it constantly. After six weeks, hearing the rest of the patients of the house pass by his door to their common room, he accosted them, "Good morning to you all, gentlemen, I am quite well, and desire I may accompany you." In two months more he was dismissed cured.

Halford's Essays and Orations.

The royal printing office of Paris possesses the type of fifty-six Oriental alphabets, comprehending all the known characters of the languages of Asia, ancient as well as modern; and sixteen alphabets of those European nations who do not employ the Roman character. Of these the royal printing press possesses forty-six complete founts of various forms and sizes. All these together weigh at least 750,000 pounds, and as the types of an octavo page weigh about six pounds, this establishment is able to compose, simultaneously, 7812 octavo sheets, forming nearly 260 volumes, or 125,000 pages. The number of presses employed enables it to throw off 278,000 sheets per day, or 556 reams of paper, equal to 9266 volumes in octavo of thirty sheets each. The annual consumption of paper by the royal printing office, is from 80 to 100,000 reams,

or from 261 to 326 reams per working day. The number of workmen constantly employed is about 350.—*Littell's Museum.*

Towards the brute creation our sympathy is, and ought to be, strong, they being percipient creatures, like ourselves. A merciful man is merciful to his beast; and that person would be deemed melancholy or hard-hearted, who should see the frisking lamb, or hear the cheerful song of the lark, or observe the transport of the dog when he finds the master he had lost, without any participation of their joy.—*Beattie's Essays.*

From the London Metropolitan.

THE LAND OF THE BLEST.

BY ————
AN ADY.

"Dear father, I ask for my mother in vain.
Has she sought some far country her health to regain,
Has she left our cold climate of frost and of snow,
For some warm sunny land where the soft breezes blow?"
"Yes, yes, gentle boy, thy lov'd mother has gone
To a climate where sorrow and pain are unknown;
Her spirit is strengthened, her frame is at rest,
There is health, there is peace, in the land of the blest."
"Is that land, my dear father, more lovely than ours,
Are the rivers more clear, and more blooming the flows,
Does some sunshine o'er it all the year long,
Is it chequer'd by the glad sounds of music and song?"
"Yes, the flowers are despoiled not by winter or night,
The well-springs of life are exhaustless and bright,
And by exquisite verses sweet hymns are address'd
To the Lord who reigns o'er the land of the blest."
"Yet that land to my mother will lonely appear,
She shrunk from the glance of a stranger well here;
From her foreign companions I know she will flee,
And sigh, dearest father, for you and for me."
"My darling, thy mother rejoices to gaze
On the long severed friends of her earliest days,
Her parents have there found a mansion of rest,
And they welcome their child to the land of the blest."
"How I long to partake of such meeting of bliss,
That land must be surely more happy than this;
On you, my kind father, the journey depends,
Let us go to my mother, her kindred and friends."
"Not on me, love; I trust I may reach the bright
climate,
But in patience I stay till the Lord's chosen time,
And must strive, while awaiting his gracious behest,
To guide thy young steps to the land of the blest.
Thou must toil through a world full of dangers, my boy,
Thy peace it may blight and thy virtue destroy,
Nor wilt thou, alas! be withheld from his snare
By a mother's kind counsel, a mother's fond prayer.
Yet fear not, the God whose direction we crave,
Is mighty to strengthen, to shield and to save,
And his hand may yet lead thee, a glorified guest,
To the home of thy mother, the land of the blest."

THE FRIEND.

SECOND MONTH, 7, 1835.

Owing to some inaccuracies in the list of agents as last published, and to several subsequent changes and additions, a revised list is nearly prepared and is intended to be inserted next week. This it is proper to mention in reference to the following circular.

CIRCULAR TO SUBSCRIBERS.

It will be observed by a considerable number of our subscribers, that their bills are for-

warded enclosed in the paper of this week. Those who have not already paid their respective dues to the agents in their neighbourhoods, will oblige us by doing so at an early period, that it may be forwarded by them to me in as large notes as may be, and that once writing for each agent may be sufficient; by which, both labour to them and expense of postage will be saved. It is not improbable that in many cases a part or the whole of the amount charged in the bill has been paid to an agent. In such cases it must not be concluded that there has been an omission to credit, but merely that it has not yet been forwarded to this office. Those subscribers who do not live within a convenient distance of an agent, may properly forward the money by mail.

Respectfully,

GEORGE W. TAYLOR, Agent.

The queen regent of Spain is about to introduce the Lancasterian system of education into that country. This indeed will be a phenomenon in a kingdom which for so many centuries has absolutely resisted all improvement and innovation, spurning with aristocratic Castilian pride, steamboats and stereotype presses, cotton gins and spinning jennies—adhering to the usages and customs of the olden time, and preferring the mule and his panniers, and the serpentine dangerous mountain paths, older than the days of the Moors, to rail-roads, locomotives or canals.—*N. York Star.*

The legislature of North Carolina has decided by a vote of 50 to 39, that a free man of colour shall not be permitted to educate his own children, or cause them to be educated!!

An adjourned meeting of Friends will be held on third day evening next, the 10th inst., at the committee room, Mulberry street meeting-house, to receive the report of the committee appointed on the 3d instant to draft a plan for promoting the improvement of our youth, and facilitating their intercourse with their elder friends.

FRIENDS' ASYLUM.

Visiting Managers for the month.—Stacy Cooke, Second street continued, Bristol township; Samuel B. Morris, No. 2, York Buildings; Thomas Wistar, Jun'r. Abington.

Superintendants.—John and Lætitia Redmond.

Attending Physicians.—Dr. Robert Morton, No. 101, North Tenth street; Dr. Charles Evans, No. 102, Union street.

MARRIED, at Friends' meeting, Sugar Grove, Hendricks county, Indiana, on the 25th of the twelfth month last, SOLOMON HUNT, to SARAH, daughter of Benjamin Vestal, deceased, members of White Lick Monthly meeting.

PRINTED BY ADAM WALDIE,

Carpenter Street, below Seventh, Philadelphia.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. VIII.

SEVENTH DAY, SECOND MONTH, 14, 1835.

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Subscriptions and Payments received by

GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

From the Biblical Repository and Quarterly Observer.

THE BRITISH WEST INDIES.

The possessions of Great Britain in and around the gulf of Mexico, cannot fail to be objects of great interest to the inhabitants of the United States. They lie close upon our borders. The channels of communication are numerous and unobstructed. Exchanges in articles of commerce are varied and of great importance. The colonies are now, as we were once, dependencies of an European state. In addition, the climate, scenery, natural productions, and, particularly, certain classes of the population, present striking points of analogy to the southern portions of this country. The sympathies between the coloured inhabitants of the two regions must become more and more quick and extensive. Moral and political changes in the West Indies must exert a gradual, but finally a great effect on the servile population of this Union. No legal enactments, no armed cordon around Florida can prevent it. News of the progress of freedom will fly faster than civil proclamations. Human sympathies cannot be blocked off by negotiations, nor by ships of war. Rumours of this sort will float on the winds of heaven.

Besides, one of the most interesting experiments ever witnessed on the earth, is now in the first process of development. On the first of August, 1834, a great number of human beings in the West Indies ceased to be slaves. They are now the subjects of written laws, of a free constitution, and of a limited monarchy, instead of an irresponsible will, and of a grinding bondage. This great change was effected too, not, as in the case of Hayti, by the sword of civil and servile war, but by moral influence perseveringly exerted. In carrying the emancipation bill through parliament, the British nation exhibited a far nobler spectacle, than in conquering the hundred millions of eastern India, or in staying, on the fields of Belgium, the modern despot, or even in carrying her representative reform through fierce opposition to full success. It was a great achievement of philanthropy, wrought out before the civilised world. Still, the experiment is only in its incipient stage. The negroes are yet, in many respects, in bondage.

The mind is to be disenthralled. The will is to be tutored, and rendered capable of self-government. The affections are to be purified and elevated by the benign influences of Christianity. We shall watch with great interest the progress of the change. We shall look for some interesting phenomena in the philosophy of the human mind and character. The popular theories of African imbecility will either receive confirmation, or be put to flight. There is good sense and Christian benevolence enough in Great Britain, to supply all needed intellectual and moral apparatus, so that there shall be no failure, unless it result from the intrinsic feebleness and perversity of the African intellect. At the same time, we must wait with patience. Nations cannot be renovated in a day. The conjoined influence of African superstition, and of an iron servitude, extending through several generations, with all its accompanying sensuality and debasement, cannot be broken up at once. The gospel itself, without miraculous interference, is not adequate to the work of revolutionising instantaneously the intellectual and moral nature of man. African intellect is in a dead calm. No signs of life, it may be, pervade the inert mass. More than one or two generations must pass away before the children of Ethiopia can stand on a level with the Anglo-Saxons. How slow was the improvement of the ancestors of these very Anglo-Saxons, for several generations after they emerged from the forests of Germany, and that too, under all the advantages of a temperate climate, and of the excitements growing out of war and of a piratical commerce?

When Columbus first discovered the new world, he found the continent, and every island, however small, densely peopled with a mild, and generous race of men, (not the Caribs,) with skins of a copper or light bronze colour, long silky black hair, finely formed limbs, and pleasing features; in some instances warlike, and considerably civilised; in others, living in luxurious idleness, under the enervating effects of a tropical climate. Within a few short years after the discovery of the islands by the Spanish, the natives were swept from the earth, like leaves from an autumnal forest. Countless myriads sank into an untimely grave, through the murderous avarice of the Spanish adventurers. Benzon states, that of 2,000,000 Indians in the island Hispaniola, when discovered by Columbus, in 1492, not more than one hundred and fifty were alive in 1545! The Indians in Cuba, to avoid working in the mines, destroyed themselves in great numbers, notwithstanding all the efforts of the Spaniards to prevent

them. The men, women, and children of a village, containing fifty houses, were found at daylight all hanging to the trees. Within three years after the death of Columbus, i. e. in 1509, the Spanish court divided the Darien government between Alfonso d'Ojeda and Diego Nicuesa, authorising them jointly and severally to make what use they pleased of the unoccupied island of Jamaica as a garden, whence provisions might be obtained, and as a nursery whence slaves might be procured to work in the mines. The result of such orders in such times may be easily imagined; a contest arose between the provincial governors, who should make the most of the unfortunate islanders and their country. Towns and villages were laid waste and burned; the slightest resistance was returned with indiscriminate slaughter; the caciques or chiefs murdered in cold blood; the women became victims to the sensuality of the invaders; and tortures of the most horrid nature were resorted to for the purpose of forcing a disclosure of that which the Spaniards eagerly thirsted for—gold. In 1558, it is stated, that the native inhabitants of Jamaica had entirely perished, and the Spaniards cultivated the land in the neighbourhood of St. Jago de la Vega, by means of the few slaves which they were enabled to purchase. Gage, writing in 1637, says, "This island was once very populous, but is now almost destitute of Indians, for the Spaniards have slain in it more than 60,000; inasmuch that women, as well here as on the continent, did kill their children, before they had given them birth, that they might not in any way serve so cruel a nation." When the Spaniards took possession of Trinidad in 1558, the Indians fell a sacrifice to the same cupidity and bigotry, which made a desert of Jamaica. They drafted off to the mines those who escaped a more sanguinary death by fire or the sword.

In order that our subsequent observations may be better understood, we will now proceed to give a few geographical and other details respecting each of the islands and dependencies.

Guiana. British Guiana, embracing the settlements on the rivers Essequibo, Demerara, and Berbice, and covering an area of nearly 100,000 square miles, extends above 200 miles from east to west, along that alluvial portion of the South American continent, termed the Main, which is formed by the delta of the Amazon and Orinoco, having for its boundaries on the east the mouth of the river Courantyn, in latitude 6° 10' north, longitude 56° 2' west; on the west the boundaries of Colombia, between the Baryna and Pomeroon rivers, about latitude 8° north,

longitude 60° west; to the southward, it extends about 100 leagues, or perhaps to a mountain range, extending to within two degrees of the equator. As early as 1530, the Dutch attempted to form small settlements along this coast. In 1581, the states general of Holland permitted certain individuals to trade to the coast. Essequibo was taken by the English, and afterwards plundered by the French; but both were expelled from the Dutch settlements, in the following year, by an expedition from Holland. A most disastrous negro insurrection took place in Berbice in 1763, from which the colony was not relieved until after eleven months' desolation, and only then by the arrival of a strong squadron from Holland. Since 1803, these settlements have belonged to Great Britain. In 1812, all distinctions between the colonies of Essequibo and Demerara were abolished, and the name of the capital was changed from Staebrook to George Town. In 1814, Demerara, Essequibo, and Berbice were finally ceded to Great Britain, with the condition that the Dutch proprietors should have liberty, under certain regulations, to trade with Holland. The year 1818 witnessed the first introduction of trial by jury, and the commission of *oyer and terminer*. A serious insurrection of the slaves took place on the east of the Demerara river, in 1823, which was finally suppressed; Rev. John Smith, a missionary of the London society, was condemned to death for the alleged, but unproved, accusation of inciting the slaves to rebellion. His sentence was commuted at home to total banishment from the West Indies. He died in prison pending the sentence. In 1831, the colonies of Essequibo, Demerara, and Berbice, were united into one government, and called British Guiana. The country offers a fruitful field for the industry of the emigrant, the enterprise of the merchant, and the researches of men of science. Millions of acres of fertile land, now lying waste, are adapted to the cultivation of every tropical product, of which the mother country stands in need.

Jamaica, Jamaica, or as it was called by the Indians, Xaymaca, is an island 160 miles long and 45 broad, containing 4,000,000 acres. It is situated between the parallels of 17° 35' and 18° 30' north latitude, and 76° and 78° 40' west longitude, 4000 miles southwest of England, 90 miles west of St. Domingo, the same distance south of Cuba, and 435 miles north of Carthagen, on the South American continent. It was discovered by Columbus on the morning of the 3d of May, 1494, during his second expedition to the new world. The first permanent settlement was made in 1509 by Diego Columbus, the son of the great navigator, who despatched Don Juan d'Esquemel, with seventy men, for this purpose. This party formed a settlement at Santa Gloria. In 1580, owing to the junction of the crown of Spain and Portugal, the territorial right of Jamaica was vested in the royal house of Braganza, and the Portuguese, who emigrated to the island, gave new life to the settlement. Little is known of the internal history of the island up to the period of the British con-

quest in 1655. At that time, there were only about 1500 Spanish and Portuguese, with an equal number of mulattoes and slaves. Jamaica was attacked by a force of 6500 Englishmen, sent out by Oliver Cromwell, on the 3d of May, 1655, after having been one hundred and forty-six years in the possession of Spain. It was taken with but little resistance. Under the government of Colonel D'Oyley, Jamaica became the head quarters of the pirates or buccaneers, who infested these seas, and derived inordinate wealth from the plunder of the Spanish colonies and fleets. The tables and household utensils of the colonists were of silver and gold, and their horses were sometimes shod with silver. In 1659, the population of the island was rated at 4,500 whites, and 1,400 negroes. In 1664, the first assembly of Jamaica was convened by the lieutenant governor. It consisted of thirty members. This early establishment of a popular legislative assembly was attended with singular advantages. For sixty-four years, it carried on a contest to secure the means of defending itself against the crown, and for controlling the expenditure of its own supplies. In 1684, the first insurrection of the negroes occurred. It was, however, soon suppressed. On the 7th of June, 1692, at mid-day, 3000 of the inhabitants of Port Royal were swallowed up by an earthquake. An epidemic followed, which carried off 3000 more. In 1698, the population amounted to 7365 whites and 40,000 negroes. The year 1760 witnessed one of the desperate insurrections of the slaves, which ended in the destruction of the greater part of the insurgents. Ninety white persons fell in the rebellion, 400 of the rebel negroes were slain. Many destroyed themselves in the woods rather than fall into the hands of their former masters, and 600 were transported to Honduras. The number of slaves annually imported about this period, amounted to 16,000. The Maroon war, brought on by the intemperate policy of the Earl of Balcarrais, in 1795, ended in the destruction of the lives of many brave men, and in the removal of the surviving Maroons to Nova Scotia, and subsequently to Sierra Leone. Jamaica is ruled by a governor, a captain general, appointed by the crown, aided by a council of twelve, somewhat similar to the British house of commons. The council is generally appointed by the king, through the secretary of state for the colonies, from among the most respectable colonists, who are ex officio justices of the peace. The lieutenant governor, chief justice, attorney general, and the bishop, are all ex officio members of the council, each member of which is removed at the pleasure of the king. The assembly consists of forty-five members, each of the parishes sending two representatives, and Spanish Town, Kingston, and Port Royal, one additional member each. A representative must possess a freehold of £300 per annum. The council and general assembly, with the concurrence of the king, or his representative, the governor, may make laws, statutes and ordinances for the public peace and welfare. The king and parliament do not impose any duty payable in the colonies

except for the regulation of commerce, the produce whereof is not applied to the use of the colony in which it is levied. The present governor is the Marquis of Sligo; his salary is £5,500. The total expense for 1831 was £370,000, of which the clergy of the established church received £23,593.

Trinidad. This island is very favourably situated for commerce, maritime strength, and political importance, at the mouth of the Orinoco. It is in latitude 9° 30' to 10° 15' north, and longitude 60° 30' to 61° 20' west. It is separated from the province of Cumana, on the South American continent, by the gulf of Paria; it is ninety miles long by fifty broad, with an area of 2,400 square miles, or 1,536,000 acres. According to the opinion of some it was named Trinidad, after the Holy Trinity. It became a British colony in 1797, having been taken from the Spanish by Admiral Harvey and General Abercrombie. The fertility of the soil, its magnificent vegetation, beautiful rivers, forests of palms, groves of citrons, hedges of spices and perfumes, its succulent roots, delicious herbs and fruits, abundant and nourishing food, its fine skies and atmosphere, have given to Trinidad the name of the *Indian Paradise*. The government is nearly despotic, though nominally vested in part in an executive and legislative committee. The executive council consists of three official members, the colonial secretary, colonial treasurer, and attorney general, selected from the legislative councils. They are merely counsellors of the governor, who may follow their advice or not as he pleases. The legislative council consists of twelve members, six of whom hold their offices and salaries at the pleasure of the crown. No measure can be proposed to the committee which the governor objects to.

(To be continued.)

For "The Friend."

TRAITS OF ROBERT BOYLE.

He had so profound a veneration for the Deity, that the name of God was never mentioned by him without a pause in his discourse. He was very constant and serious in his addresses to the Supreme Being; and it appeared to those who conversed most with him in his enquiries into nature, that his main design was to raise in himself and in others, more elevated thoughts of the greatness and the glory, wisdom and goodness of God. For the purpose of spreading the doctrines of the Christian religion he was at the charge of translating and printing the *Four Gospels* and *Acts of the Apostles* into the Malayan language, which he sent into the East Indies. He paid a large sum to the translator of Grotius's Treatise of the Truths of the Christian Religion into Arabic, which he had printed and spread where this language was understood. A large share of the expense of reentering the New Testament into the Turkish language, and printing editions of the Irish and Welsh Bible, was borne by him. He possessed such a love of Christianity, and was so fully persuaded of the truth of it, that he rejoiced at every discovery which nature

furnished him with to illustrate it, or to take off objections raised against any part of it. He always considered it a system of truths, which ought to purify the hearts and govern the lives of those who profess it. He loved no practice which seemed to lessen this effect, nor any nicety, which occasioned divisions amongst Christians. Pure and disinterested Christianity was so bright and glorious a system in his view, that he was much troubled at the disputes and divisions which had risen about lesser matters, while the great and most universally acknowledged truths were almost as generally neglected as they were confessed. His charities were very extensive. Large sums of money went from him, without the partialities of sect, country, or relations; for he considered himself a debtor to the whole human family. So strict was he to our Saviour's precept, that, except the parties, or the person whom he trusted to convey it to them, none ever knew how a large part of his estate, which disappeared, was distributed; even he kept no account, lest it should fall into other hands. He was very plain, unaffected, and temperate in the manner of his life, and had about him all that neglect of pomp in clothes, lodging, furniture, and equipage, which agreed with his grave and serious course of life. In conversation he was candid and courteous. Though naturally choleric, he gained such ascendancy over his temper that it seldom appeared, except sometimes in his countenance on a very high provocation. Such was his modesty that, in giving his opinion, he did not dictate to others, but proposed his views with due and decent distrust, and was ever ready to listen to what was suggested by others. He never treated persons or things with neglect, and was never known to offend any one by his deportment, avoiding reproachful or indecorous expressions. As he was careful to give those who conversed with him no cause of displeasure, he was yet more careful of those who were absent, never to speak ill of any. However irreproachable his character appeared to the world, he was no less really so in his most private demeanour. He affected nothing which was solemn or supercilious, nor used any means to make multitudes run after or depend upon him. It was never discovered that there was any thing hid under all this appearance of goodness, which was not truly so; for he concealed both his piety and charity all he could, never assuming the authority which all the world was ready to grant him. Cheerful without being light, he did not waste his time nor his spirits in foolish mirth, but possessed his soul in patience, full of that solid enjoyment which his goodness as well as extensive knowledge afforded him. His natural tenderness, as well as softness of friendship, gave him a large share of other men's concerns, for he had a quick sense of the miseries of mankind. His knowledge was of prodigious extent, and the reputation which he had acquired among foreign nations was so great, that few persons who visited England, having any taste for learning, left the country without seeing him. He received them with a certain openness and hospitality peculiar to

him, and though these visits consumed much of his time, he was strict in not suffering himself to be denied; for he said he knew the heart of a stranger, and the satisfaction derived from the conversation of those he wished to see when abroad; and it was not only a duty to strangers, but in him a point of religious charity. His constitution was feeble, which required his care, especially as his mind was too active for his bodily strength; but his great thoughts of God, and his contemplation of his works, were to him sources of continual joy, which never could be exhausted.

For "The Friend."

More of the Humming Bird.

It is a proof of the almost universal relish for subjects in natural history, that the interesting little humming bird story, published in No. 49, Vol. VII. of "The Friend," has been republished in so many of the public journals—not less, I think, than half a dozen within my own knowledge. Among others, on recently looking into the "Farmer's Register," of Prince George county, Virginia, I perceived the article there, and to it were appended the following remarks, which I have been induced to copy for "The Friend."

G.

"We have heard several unquestionable statements which concur with the foregoing in proving that the humming bird may be easily tamed. When taken full grown, they will soon begin to eat, and become familiar. A young lady of our acquaintance has at different times reared two young humming birds, which were brought to her in their nests. They fed on a mixture of honey and water sucked from a vial. Both very soon became perfectly tame, and required no confinement, except to protect them from the cat, which killed one after it could fly. The other lived longer, it was fully grown before it disappeared, and had several times visited the adjacent woods, and was seen with companions of its kind, but would return when sought for, and suffer itself to be taken by the hand of its mistress. It was not confined, and the cause of its disappearance, during the same summer, was not known. Perhaps the time had arrived for it to seek its winter home in a more southern region.

"The flowers of the coral or native honey-suckle of Virginia are, of all, the most attractive to humming birds, or furnish the liquid food on which they live in most abundance. A large vine of this honey-suckle, when in bloom, will seldom (in fine weather) be without one or more of these little visitors: and if the vine is trained near the windows, they will often enter the house—and might, perhaps, be induced to repeat their visits, and be easily rendered tame. We recommend to some of the young ladies who (we hope) are readers of the Register, to attempt the domestication of the humming bird. What other pets could compare in interest with this most beautiful of nature's works, which seems scarcely to belong to the earth? The delicacy

of its form, the brilliancy and variety of its colours, and the singular beauty of its movements, are beyond what the most vivid imagination could have conceived, if the reality was unknown."

Of a somewhat kindred character, in the same number of the Register, is a letter to Edmund Ruffin, the editor, from J. K. Paulding, dated, New York, Nov. 22, 1834, describing his rural enjoyments in town, the greater part of which, as a specimen of epistolary pleasantry both harmless and agreeable, I shall subjoin:—

"Enclosed is the amount of my subscription to your Farmer's Register, for the second year. I continue to read it with unabated pleasure—not only on account of the valuable agricultural information it communicates, but because it carries me back in imagination to the rural fields and rural occupations among which I passed my early years. At that time I scarcely knew the inestimable value of the calm quiet pleasures of a country life: but time and experience, in various scenes and occupations, have taught me properly to estimate the innocent enjoyments derived from an association with the flowers and the fruits of the earth, and the harmless populace of the fields and woods.

"I delight to think, and talk, and write about these matters, in the midst of a great city, in whose business I take but little part, and whose pleasures are little to my taste. I have called around me all the allusions which might nourish the idea of the country, that the limited space allowed in a part of the city where every foot of land might sell for as much as would nearly cover it with silver dollars, will permit. In spring and summer the brick walls of my grounds are overrun with creeping vines, that hide them almost entirely from view, and hedged by lilacs, snowballs, and rose bushes, of various kinds. I have an Isabella grape vine, which hangs in festoons from one pillar to another of the back piazza, which extends fifty feet along the rear of my house, and in the season is loaded with bunches of purple grapes.

"I have a grass plot of about eighty feet by thirty-five, from which I cut a crop of hay three times a year, which I give to the mower, together with half a dollar for his trouble: so you see I don't make much by this branch of my rural economy. In the summer mornings and afternoons, when the grass is shaded, my children play their gambols on it, while I sit under my piazza like a patriarch, smoking a segar, and enjoying their pastimes. In the centre of the grass plot, are two beautiful and luxuriant moss rose bushes, on which I have counted two hundred roses and opening rose buds, banqueting on the dews of the morning at one time. But every thing in this belligerent world has its peculiar enemy, and my rose bushes are every spring assailed by certain moss-trooping worms, that eat into the buds, and blight their opening beauties. Against these I have declared open and exterminating war. But what could even the great Gulliver do against an army of Lilliputians? As fast as I dislodge one enemy, others appear in its place—for it would seem that the more

worthless the animal the more rapid its reproduction. If any of your numerous correspondents will favour me through the medium of the Register, with a treatise on the art of warring against caterpillars, he shall have the first rose of the spring, and my thanks besides.

"But I have reserved my most valuable possession for the last. It is a magnificent trumpet creeper, which runs up and completely hides from view the gable end of a three storied house that adjoins my premises. In the season it is covered with flowers three inches long, and here I have often counted a dozen humming birds, extracting the sweets with their long bills, and all at once suddenly darting at each other, for no possible provocation that I could conceive. Like almost all little folks, they seem exceedingly pugnacious about nothing, and I have often seen a couple of these diminutive prize-fighters fall to the ground clinging to each other with most alarming ferocity. Where they come from, or whether they go, I cannot conceive, for they appear and disappear like the glances of the sunbeams. In front of my house I have a row of plane trees planted close to each other, so that their limbs interlock, and being suffered to grow low towards the ground, hide from view the opposite buildings, and give a rural air to my residence. Looking out of my front windows, I see nothing but green trees, and if I go into the back parlour, nothing but vines and shrubs; so that were it not for the racket in the streets, I should almost realise the country, in the midst of a great city.

"Thus have I given you a sketch of my city plantation, and rural system of economy. I trust you will give me the credit of being a capital agriculturist, and most judicious experimenter, and I can assure you on my veracity, that though I lay out money every year in improvements, I never receive any in return. This is what I should call being a gentleman farmer."

For "The Friend."
ON SELECT SCHOOLS.

It is to me a sorrowful reflection, that the opportunities now afforded to the children of this Society, by the establishment, in this city, of two schools of the above kind, one for boys, the other for girls, are not more highly esteemed and embraced by parents generally.

Can it be that any reflecting mind is not fully convinced of the propriety and necessity of such institutions? If such be the case with any one, I would ask them to visit schools of a different kind. Even if we should enter those taught by members of our Society, and any conversation should ensue between the children and their teachers, but particularly with one another, we will be struck with some such language as the following—"We said that on Monday,"—"We will have that next Thursday," &c. &c. It must also be a necessary consequence, from the education which those children receive at home, that they are likely in the narration of their history lessons, or when any thing occurs, which

introduces the subjects, to plead for the propriety of war, music, dancing, &c.

Let us candidly ask ourselves, what is the situation of a child, a member of our Society, surrounded by such as these? Will they not be led, unless particularly guarded and carefully watched over, to adopt in part, if not wholly, their mode of speech, their principles and sentiments?

Where are we to look for a succession of standard bearers, that will fill the places of those who are now fast hastening to the grave, if more than one half of the children of this Society, are thus to be taught, and thus to mix with the world?

I would wish that those who have not fully considered the subject, and who have children placed at mixed schools, would be willing seriously to reflect upon it, and to remember that they cannot now plead excuse, on the ground of there being no such school established, but on the contrary, that there now are two institutions, with ample and comfortable accommodations for the children of both sexes, where they will receive not only a good literary education, but instruction in the principles and testimonies of the Society, which they should be taught to love and respect, and to adorn and support by consistent walking. G.

Remarkable sagacity of a Dog.—The most extraordinary instance of the sagacity of this faithful animal, that we recollect to have heard, occurred the other day in this city. While the carriage of Mr. Powell was standing in Spruce street, near Fifth, the horses became alarmed and set off at full speed. The dog immediately ran after them, and by seizing the reins in his mouth, actually succeeded in stopping them until the driver came to his assistance.

DEED, of pulmonary consumption, on the 29th of first month, at the residence of her son, BETHIAH LADD, wife of Dudley Ladd, a much esteemed member and elder of Weare, (N. Hampshire,) monthly meeting, and Concord particular meeting, aged about 71 years. This, our beloved sister, was one amongst a very few that remained firmly attached to early Friends' principles, in her own particular meeting, amid the renderings of that spirit, that "divides in Jacob, and separates in Israel,"—and to her latest breath, her Redeemer and Saviour was her evening praise as he had been her morning song. She died in great peace.

LIST OF AGENTS.

MAINE.
Daniel Taber, East Vassalborough.
Joseph D. Hoag, Berwick.

NEW HAMPSHIRE.
Stephen A. Chase, Lamprey river.
Eli Varney, Dover.
Moses A. Carlisle, Weare.

MASSACHUSETTS.
Isaac Bassett, Jr., Lynn.
Abijah Chase, Salem.
William Mitchell, Nantucket.
William G. Taber, New Bedford.
Stephen Dillingham, Falmouth, Cape Cod.

VERMONT.
Dr. Harris Otis, Danby, Rutland Co.
John Knowles, Monkton, Addison Co.

RHODE ISLAND.
Matthew Furinton, Providence.

NEW YORK.

Mahlon Day, city of New York.
Joshua Kimber, Flushing, L. I.
Wm. Willis, Jericho, L. I.
John F. H. Hill, Stamfordville.
Asa B. Smith, Farmington.
Jesse P. Haines, Lock Port.
Joseph Tallcott, Skaneateles.
Joseph Bowne, Butternuts.
Henry Griffen, Mamaroneck.
Thomas Townsend, Lowville.
Thomas Bedell, Coxsack.
Moses Sutton, Jr., Pinesbridge.
Samuel Adams, New Faltz Landing, Ulster Co.
Ephraim Potter, Granville, Washington Co.
Isaac Mosher, Queensbury, Glenn's Falls.
Allen Thomas, P. M., Sherwood's corner.
William Keese, 32, Keeseville, Essex Co.

NEW JERSEY.

William Allison, Burlington.
John Bishop, Columbus.
Samuel Bunting, Crosswicks.
David Roberts, Moorestown.
Caspar Wistar, Salem.
Josiah Tatum, Woodbury.
Hugh Townsend, Plainfield.
David Scull, Sculltown.
Jacob Parker, Rahway.
Seth Lippincott, Moorestown.
John M. Reece, Medford.
Benjamin Sheppard, Greenwich.
Eli Matthes, Tuckerton.

PENNSYLVANIA.

George Malin, Whiteland.
George G. Ashbridge, Downingtown.
Isaac Pusey, Londonderry.
Solomon Lukens, Coatesville.
Charles Stroud, Stroudsburg.
Jesse Spencer, Gwynedd.
Elias Ely, New Hope.
Jesse J. Maris, Chester.
John Parker, P. M., Parkersburg.
Samuel R. Kirk, P. M., East Nantmeal.
Thomas Wistar, Jr., Abington.
Joel Evans, Springfield.
James Moon, Falsington, Bucks Co.
Thomas Trenchard, Berwick, Columbia Co.
David Binns, Berks Co., Fayette Co.
Jacob Haines, Muncy, Lycoming Co.

DELAWARE.

John W. Tatum, Wilmington.

MARYLAND.

Dr. George Williamson, Baltimore.
Dr. Thomas H. Dawson, Easton.
Dr. Thos. Worthington, Darlington, Hartford Co.

VIRGINIA.

Amos Ladd, Richmond.
Wm. Davis, Jr., Lynnhaven.
Robert White, Smithfield, Isle of Wight Co.

NORTH CAROLINA.

Phineas Nixon, Jr., P. M., Nixon's, Randolph Co.
Jesse Hinchaw, New Salem.
Thomas Moore, P. M., New Garden.
Nathan Hunt, Jr., P. M., Hunt's store.

OHIO.

Ephraim Morgan, Cincinnati.
Lemuel Jones, Mount Pleasant.
Benjamin Hoyle, Barnesville.
Henry Crew, P. M., Richmond.
John Street, Salem, Columbiana Co.
John Negus, Upper Springfield, do.
Gersham Parbur, Westfield, Highland Co.
Aaron L. Benedict, Bennington, Delaware Co.
David Mote, West Milton, Miami Co.

INDIANA.

Elijah Coffin, Richmond.
William Hobbs, New Moorestown.
Thomas Talbot, Westfield.
William Hadley, near Malesville, Morgan Co.
Seth Hinchaw, Greensboro', Henry Co.

MICHIGAN.

Nathan Comstock, Adrian, Lenawee Co.

UPPER CANADA.

Joseph Pearson, New Market.
Gilbert Darland, Hollowell.
Frederick Stover, Norwich.

LIVERPOOL, ENGLAND.

Thomas Hodgson, No. 4, South John st.

For "The Friend."

FRIENDS' BOOKS.

To supply the members of our Society with the journals and standard works of the early and more modern Friends, printed in a good type and at a moderate price, is admitted to be a very important object. Many of the ancient works are voluminous and very expensive; some are entirely out of print and the demand for them not sufficient to warrant a new edition in the old form. Thus, while the Society is increasing in numbers, the lives and writings of its brightest ornaments are becoming more scarce, and it is safe to say, that a large part of the youth will grow up without having even seen the excellent works of such men as Fox, Penn, Barclay, Pennington, Churchman, Gough, or Woolman. Unless a remedy be attempted before long, the evil will have increased to an extent which will be difficult to reach; and, as is now the case in no inconsiderable degree, the religious reading of our young Friends will be almost exclusively confined to the productions of those of other religious Societies. When we consider what an influence such reading has over the temper and future direction of the mind, it does not require the foresight of a prophet to predict that many of them will be literally *read out* of the Society, and lose their attachment to its principles and testimonies. To this source much of the prevailing laxity respecting these important subjects may now be traced, and should the causes which have produced continue to increase, it few will probably be left in another generation to support the distinctive characteristics of the Society. How far we may be enabled to arrest this degeneracy, it is not our business to enquire, but to use those means which a beneficent Providence places within our power and leave the result to his blessing. I cannot, however, doubt, that if the general taste for reading could be directed to the instructive biography of our worthy ancestors, whose examples were an ornament to their Christian profession—the history of the rise and progress of the Society, and of the sufferings by which its early members evinced their faithfulness, a most happy influence would be produced among our youth. Some of the early writers were deeply engaged in controversy, and their works are swelled with essays of this character, which, however valuable in their day, are not adapted to the wants or temper of our times. The omission of these, and some or all of the addresses to priests, magistrates, &c., would greatly reduce the size of those volumes and increase their interest. In some instances, journals contain long catalogues of names of places visited, unaccompanied by instructive remarks and destitute of any peculiar incident. A prudent and skillful hand might, with great advantage, abridge such parts, and while every thing really valuable would be retained, the size and cost of the work would be greatly diminished, and its interest and value increased. By adopting the plan of issuing them in a regular series, once in two or four weeks, in corresponding size, type and paper, a few years, say five or six, would furnish the subscribers with a complete collection of Friends' writings, including the

history of the Society, while the annual expense would not exceed four or five dollars, which would place them within the reach of every family in the Society.

The work might be interspersed with biography respecting ancient Friends, who have left no printed journals, but of whom occasional notices may be found scattered through the writings of others. There are many such in Besse, Sewell, Gough, Rutty, &c.—and if the detached fragments were thrown into one connected essay, they would form an instructive and interesting narrative. There is no *religious life* of William Penn extant, though materials for one might readily be procured, and it would form a valuable addition to our present stock of religious reading. Many of the journals are full of incident and of rich matter for profitable contemplation, and furnish a variety which, if properly arranged, could not fail, I think, to attract readers. When I reflect how much the tone of thought and feeling in a community depends on the character of the works they read, and how readily the mind of man conforms to the models which are presented for its imitation, the conclusion is irresistible in my mind, that if we expect our youth to grow up *Friends*, we must put in their way, in an attractive and winning form, those means which are calculated to lead them to such a result, and so to discipline and direct their minds, that, under the guidance of the Holy Spirit, the religion of their education may ultimately become the religion of their judgment and choice. Excellent as are the lives of Martyn, and Payson, and Richmond, and Judson, and Fletcher, and Oberlin, and Neff, and many others, they are not likely to produce in the minds of their readers any attachment to our religious testimonies, but rather the contrary, and to weaken the love of our young Friend: for their own Society. The subject is of much importance, and ought to claim the early and efficient attention of Friends. If the plan of a semi-monthly publication, in numbers of about thirty-two pages large octavo, should meet with general approbation, I doubt not but a sufficient subscription list could be obtained to defray all the expenses, especially if the different meetings for sufferings could be united in an effort to promote its dissemination.

The advantages to subscribers would be great, for they would obtain at a small annual expense, a library of approved standard works in the doctrines, testimonies, history, and biography of their own Society, which in the ordinary mode of publishing would cost so large a sum as to be within the reach of the affluent only.

The editorship of such a publication would necessarily require much time and labour, and a heavy expenditure of money; but I have no doubt that Friends would be found disposed to devote themselves to it, for the sake of promoting the welfare of our religious Society. We should be glad to learn the sentiments of Friends, respecting it.

We early forget our faults when nobody takes notice of them.

Palmer's Aphorisms.

For "The Friend."

GEORGE WHITEHEAD.

(Continued from page 115.)

Though the comforts of a father's house and the increased kindness of his connections were highly acceptable to George Whitehead, yet he suffered none of the endearments of home to delay him in the service of his heavenly Master. Given up in heart to follow the leadings of the Spirit of Truth, whatever sacrifices it might cost him, he viewed the world and all its attractions as subordinate, and not worthy to be placed in competition, even for a moment, with the great concerns of life and salvation. To preach Christ Jesus and him crucified, to proclaim to the people his second and spiritual appearance in their hearts, as the good seed, the word of God, was the primary object of his concern. His long absence from his brethren of the meetings which he frequented previous to his travels, and the lively exercise of the gift in the ministry committed to him of the Lord, rendered his return peculiarly acceptable to them, and they were mutually refreshed and comforted in each other's society. He also visited the family of Judge Fell at Swarthmore, and the meetings of Friends, kept at his house, "where," says he, "we were comforted together in the Lord, and in the great love and unity which our Friends in those parts were in."

"I also visited Friends' meetings through Cumberland, where I had not been much known before that journey; yet Friends being very loving in that county also, they kindly received me, and my testimony and service for the Lord God, and his blessed ever-living truth; he having made me zealously concerned for the promoting and spreading thereof, as well as enabled me to endure great suffering and hardships for the same."

Some idea of the faithfulness and constancy of our early Friends in the maintenance of their religious meetings may be formed from the following narrative:—

"In those days, Friends in the west part of Cumberland kept their meetings without doors, at a place on the common, called Pardshaw Cragg, not having convenient house room to contain the meetings. It was very cold, stormy, snowy weather at one of the meetings which I had on the said Cragg, but as there are several sides of it under the wind, so Friends commonly met on the calmest side. And truly several good and blessed meetings I had at the said Pardshaw Cragg, both in the winter and summer; and some within doors; since our Friends got a meeting-house built there.

"Likewise our Friends of Strickland and Shapp, and that side of Westmoreland, kept their meetings for some years on the common, both winter and summer, until they got a meeting-house built at Great Strickland. Friends in those northern countries were greatly enabled to bear the cold, and all sorts of weather, when they had their meetings on the commons and mountainous places, for several years at first.

"And when it has rained most of the time, at some meetings where we have been very much wet, I do not recollect that ever I got

any hurt thereby; the Lord so preserved and defended us by his power. Blessed be his name who did enable me and many others to stand, and to bear divers kinds of storms and winds, &c."

It may not be an unprofitable engagement for us to pause and contemplate the account here given, and contrast our own feelings and practice with the example it holds up to view. Provided with good houses to meet in, conveniently situated as respects our own dwellings—with unnumbered blessings demanding the public acknowledgment of our gratitude and love to the merciful Being from whom they are derived, do we feel sufficient zeal glowing in our hearts to prompt us to the diligent attendance of our religious assemblies? or do we go to them merely from the influence of habit, the desire to sustain our reputation as religious men, or because the discipline of the church enforces it? Would our love to God and the obligation to acknowledge our dependence on him, induce us to submit to the hardship and exposure here noticed, rather than falter in our testimony to this important Christian duty? Oh! could we but see in others and feel in ourselves, more of that ardent attachment to Christ and his cause, more of the simplicity, obedience, and self-renunciation which adorned the Society in those early days, what a blessed change would soon be wrought among us, and how would the light of the gospel spread abroad, through our faithfulness, so that others seeing the good works flowing from this source, would glorify our Father who is in heaven.

Our worthy friend made but a short stay at home, before he set out on a journey into Westmoreland, Durham, and Northumberland, in which he had the company of Richard Wilson. They had good service, and many were convinced under their ministry. In speaking of it, G. Whitehead remarks:—
"In our return through Northumberland I declared the truth, and warned the people in several towns, to repentance and amendment of life; particularly in one town, where they had a piper playing, and people about him dancing, by a haystack in a yard. I rode up to them, and in the dread of the Lord warned them to repentance; whereupon the piper ceased playing, and he and the people present heard me quietly, till I had cleared my conscience, and then departed peaceably from them."

"Great endeavours were used for us to have had some meetings in Newcastle-upon-Tyne; but the mayor of the town, influenced by the priests, would not suffer us to keep any meeting within the liberty; though in Gateside our Friends had settled a meeting at our beloved friend Richard Ubank's house."

"The first meeting we endeavoured to have in the town of Newcastle, was in a large room taken by some Friends, who were zealously concerned for the same."

"The meeting was not fully gathered, when the mayor of the town and his officers came; and by force turned us out of the house, and out of the town also; going along with us so far as the bridge, over the river Tyne, that parts Newcastle and Gateside; upon which

bridge there is a blue stone, to which the mayor's liberty only extends, and when we came to it, the mayor gave his charge to each of us in these words, viz.

"I charge and command you, in the name of his highness the lord protector, that you come no more into Newcastle, to have any more meetings there, at your peril."

"On a first-day after, we met again in the town of Newcastle, without doors, near the river side, where the mayor's officers came again, and hailed us away as before; but in Gateside we could enjoy our meetings peaceably, which we were thankful to God for."

"Being thus forcibly disappointed of keeping any meetings in the town, some Friend or Friends agreed with the man that kept the Guildhall, or shirehouse, to suffer us to have a meeting therein, it being without the liberty of the town; yet, though the keeper of the hall had agreed for the price, the priest, whose name was Hammond, interposed to prevent our meeting, and persuaded the said keeper to break his word with our friends, and to keep them out of the house he had agreed they should meet in; the priest giving him half a crown to go back from his bargain: for the said keeper was constrained to show the cause of breach of his agreement, in thus keeping us out of doors."

"Being thus perfidiously disappointed of the house, after the meeting had been appointed, we were necessitated to keep the meeting on the side of the hill near the said shirehouse, that being also without the mayor's liberty."

"However it was so ordered of the Lord, by his over-ruuling power, that we had not only a large meeting and a great concourse of people besides our own Friends, but it was also kept quiet, and the spirits of people subjected and brought under, by the power and prevalence of truth, and gospel testimony, which the Lord our God gave me strength to bear in that meeting; in power and authority for a considerable time, as I really believe, for two or three hours together; and my voice was raised to that degree, that some said I was heard from off the side of the castle-hill, over the river Tyne, into Gateside."

"I must needs say that day's work and service is to me very memorable; and the fresh remembrance of the goodness and power of the Lord, my strength and help in his own work and service, is still matter of comfort to me, and the more, in that I feel a living sense of the continuance of the same divine goodness, love, and power of the Lord God with me still, that did assist and help me through deep sufferings, trials, and weighty undertakings in his service, for his holy name and blessed truth's sake. 'O my soul, bless thou the Lord, and let all that is within me praise his holy name; for his mercy endures for ever!'"

In the second month, 1658, while engaged in his travels, he was seized with an ague and fever which brought him very low, and detained him for some weeks at the house of a Friend at Diss. But it pleased the Lord, who had further service for him in his church, by his own divine power to raise him from this bed of sickness, and enable him to proceed

in his labours in the ministry; "He having," observes George Whitehead, "by his over-ruuling power and merciful providence, afforded me such manifold preservations, that neither furious tumults, stonings, beatings, cruel confinements, severe stripes, manifold labours, travels, nor sickness, were hitherto suffered to shorten my days; for the Lord has prolonged them even far beyond my own expectation, many years ago, as well as to the disappointment of my cruel persecutors' expectations and desires. Let my heart and soul in true humility, bless the Lord our God for his manifold blessings and eminent preservations, both inward and outward: let Him have the glory and praise of all, who alone is worthy for ever more!"

In the fifth month of this year, he had a dispute with Edward Willan, the priest of Hoxon, respecting the church—the former contending that the house was the church, and George asserting that it was the assembly of the saints, who were sanctified in Christ Jesus. Whether the priest was chagrined at the refutation of his positions by solid Scripture arguments, or from mere vexation that any should dare to question the infallibility of his decisions, having the power on his side, he seized the bridle of George's horse and forcibly detained him, until he obtained assistance to take him before a magistrate, who granted a warrant to commit him to Ipswich jail, for *resisting the priest*. So keen were the priest and his abettors for lodging him in prison, that they hurried him away that night on horseback, and after riding until near sunrise next morning, they reached Ipswich, and turned him in among the felons. Here he remained nearly sixteen weeks, during which time, Oliver Cromwell died, and his son Richard being proclaimed protector, Friends obtained his release.

The sufferings to which his call as a travelling minister of Christ exposed this active and zealous disciple, appear to have had no tendency to abate his efforts in the defence and promotion of the cause of truth. After being released from Ipswich jail, he says, he had "very good and comfortable service in the work of the gospel in several places, in the counties of Essex and Suffolk."

For a time after the change in the government, persecution was somewhat arrested, and the meetings of Friends were less frequently molested. But the spirit of persecution still remained, and notwithstanding the high professions which the presbyterian party had made, respecting toleration and charity, and supporting liberty of conscience, it was evident through the whole period of their power, that the toleration they contended for embraced their own society and principles only, and that liberty of conscience was allowed to none but themselves.

(To be continued.)

Historical Literature.—There has been published in the last year, by Grigg & Elliot, of this city, sixteen thousand volumes of Grimshaw's Histories, for the use of schools; of which number, nine thousand were of the History of the United States.

For "The Friend."

WAR—MILITIA FINES.

From a knowledge of the character of the present collector of militia fines in the city of Philadelphia, and the unusual efforts recently made to collect them, taken in connection with the very small number of cases sent up to our late quarterly meeting, I have been led to fear that our Christian testimony against war has not been maintained as it should have been. Perhaps there are not many (are there not some?) who deliberately pay the demand, and openly violate the testimony of the Society; yet it may reasonably be feared, that under our name are to be found individuals who *connive* at its payment by others, and secretly rejoice that they can thus avoid suffering, without putting the Christian principle of peace to open shame. Such are not only injuring themselves, but bringing reproach upon truth. "Have you no friend to pay it for you?" is the enquiry of the collector; "Friend so-and-so always has his paid." "Mr. S— is a Friend, and he pays me his fine; so does Mr. T—"; they never make a disturbance about it."

The secret payment of this fine in lieu of military service or training, or the connivance at its payment by others, is a direct encouragement of the onerous militia system. If Friends were faithful to maintain their testimony against war in all respects, even keeping in subjection a warlike spirit in relation to this very oppression, and no one through mistaken kindness being induced to pay the fine for them, in a very little time the system would be exploded. Were nothing to be gained but the incarceration of peaceable citizens in prison for conscience sake—no reward but the accusations of a troubled spirit—no honour but the plaudits of militia officers, and the averted looks of the considerate of all classes, it would require stout hands and unfeeling hearts long to support the system. Yes! let it be impressed upon the weak and complying among us, that they are supporting this oppressive system—that it is to them, mainly, that the militia system, as far as it regards Friends, is prolonged—that they are binding their fellow professors with this chain; and that if entire faithfulness was maintained on the part of all our members in refusing to pay these fines, or allowing others to do it, the spoiling of our goods and the imprisonment of our members for this precious cause—the cause of peace on earth—would soon be a narrative of times that are past.

Is not this a testimony worth suffering for? "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you,"—especially when the consolatory reason is given, "that ye may be the children of your Father which is in heaven!"

One weakness begets another—the laying waste of one part of the enclosure of the Society, enfeebles and makes way for the prostration of another portion of the hedge. When called upon to pay militia fines, some of our members who have already departed from plainness of dress and address, are

ashamed—yea, ashamed—to acknowledge the motive which should induce them to refuse compliance with these demands, from a consciousness that *they do not look like Quakers*, that if they are sheep, they are not in their clothing, and, through weakness begotten of this very cause, they fancy themselves compelled to act in accordance with their appearance.

It is very much to be desired that the testimony to the peaceable nature of Christ's kingdom on earth may not be lowered in our Society, at a time too when the views so long peculiar to Friends in this respect, are spreading with others; but that all, more especially those who can no longer be ranked among the youth, the middle aged, may be aroused to the importance of having clean hands in this respect. It is not a mere matter of business between you and the collector; you are not to solace yourselves with the belief that no harm will come of it; every fine paid in this manner goes to encourage and sustain the system, to weaken your own hands, to bind letters upon your brethren, to lay waste the testimonies of the Society, and to prepare for yourselves moments of bitter reflection when the unflattering witness comes to commune with you in the cool of the day.

Many of the younger class of our Society, it is encouraging to believe, have a proper view of the unlawfulness of war for Christians, and are endeavouring to walk worthy in this respect of their vocation, and while these may be encouraged to continued faithfulness, it is desired that some who are a few years their seniors may profit by their example.

PACIFICS.

For "The Friend"

READING ROOM.

In pursuance of a call inserted in this journal, a considerable number of Friends met, on the evening of the 3d instant, at the committee room of the Mulberry street meeting house, to take into consideration the expediency of establishing a reading room for the members of our religious Society. The views of the Friends by whom the call was made having been stated, the subject was fully and freely discussed, and it was with great unanimity agreed to appoint a committee to propose a plan for carrying the object into effect. That committee reported on third day evening last, to an adjourned meeting then held, a proposition to form an association, whose object it should be, to promote the improvement of our youth, and facilitate their intercourse with their elder brethren, by the institution of a reading room, to be placed under the supervision of Friends, whose example and conversation might have a tendency to promote, on the part of their younger fellow members, an attachment to our Christian principles and testimonies. The proposition of the committee became the subject of a free discussion, and the views of the Friends present appearing to accord with those expressed in the subjoined preamble, it was agreed to carry the plan into effect, provided that sufficient funds can be collected for that purpose. A committee was appointed to solicit the aid of Friends in this city, for the

promotion of this interesting object. The following is a summary of the propositions reported by the committee:—

The want of a suitable place of resort for the promotion of literary improvement and social intercourse, has long been felt by many of the members of the Society of Friends, especially for the younger class, as well natives of this city, as those who come from the country to reside amongst us—many of these having but few acquaintances, are in great measure precluded from the benefits of social intercourse with exemplary Friends, and being deprived of the comforts and shelter of a father's house, as well as of the watchful care and advice of their parents, are greatly exposed to the allurements and temptations of a populous city. Such have peculiar claims upon the sympathy and attention of the Society: for this interesting class of our members, and for the convenience and benefit of those of riper years, it is therefore deemed proper to establish an institution in a central part of the city, which shall be furnished with a judicious selection of books, calculated to promote moral and religious improvement, and a general acquaintance with literature, science, and the arts; and also, to be supplied with maps, globes, and such periodical works as may be of suitable character. For the promotion of which objects, the following plan is proposed.

1. That a Friends' Reading Room Association be formed.
2. That it be managed by a board to be annually chosen.
3. That its expenses be defrayed by donations, legacies, and subscriptions—subscribers paying two dollars annually, to be entitled to the privileges of the institution; those paying \$100 in one payment, or ten dollars annually, besides their own right of admission, to have the privilege of granting five tickets of admission to the rooms—no person to be so admitted, unless he be a member of the Society of Friends—subscribers only to be members of the association.
4. Subscribers to have the right of introducing strangers, provided they be members of the Society of Friends.
5. The surplus income to be applied to the increase of the library.
6. The rooms to be open every evening, (except first and seventh) under the care of a Friend, who shall be appointed to act as librarian, and to enter the names of visitors in a book provided for the purpose.
7. A record to be kept in which Friends wishing apprentices, &c., may enter their names, and young persons desirous of obtaining situations may have theirs recorded.
8. A committee of five discreet Friends, to be selected by the managers monthly, at least one of whom is to attend at the room each evening, mingle with the company assembled, preserve order and decorum, and by their conversation and example, endeavour to draw their younger fellow members into a more intimate connection with the Society of Friends.
9. Membership in the Association to be confined to Friends.

Selected for "The Friend."

Lines addressed to an interesting and intelligent little girl, deprived of the faculties of hearing and speech; in consequence of reading this question proposed to one of the Abbe Sicard's pupils, "Are the deaf and dumb happy?"

Oh! could the kind enquirer gaze,
Upon thy brow, with feeling fraught,
Its smiles, like inspiration's rays,
Would give the answer to his heart.

And could he see thy sportive graces,
Soft blending with submission due,
And note thy bosom's tenderness
To every just emotion true;

And when the new ideas glow
On the pure altar of thy mind,
Observe the exulting tear that flows
In silent ecstasy refoed;

Thy active life, thy look of bliss—
The sparkling of thy magic eye—
He would his sceptic doubts dismiss,
And lay his useless by.

And bless the ear that ne'er has known
The voice of censure, pride, or art;
Or trembled at the sterner tone,
That while it tortures, chills the heart.

And bless the lip that ne'er can tell
Of human words, the vast amount,
Nor pour those idle words that swell,
The terrors of our last account.

For sure the stream of silent course,
May flow as deep, as pure, as bliss,
As that which rolls in torrents hoarse,
Or murmurs o'er the mountain's breast.

As sweet a scene, as fair a shore,
As rich a soil, its tide may lay,
That joyful and accepted hour,
Is tribute to the grave.

THE FRIEND.

SECOND MONTH, 14, 1835.

For an account of the proceedings of the meeting on the evening of the 10th instant, we refer to the communication headed, "Reading Room." We were gratified with the interest apparent on this occasion, as well as at the preceding meeting, evinced both by the numbers in attendance, and the animation and unanimity with which the proposed scheme was embraced. Among other matters which occurred, it was mentioned by one of the company, that a generous hearted and religiously concerned Friend in London, influenced by motives similar to those which have originated the present movement, namely, to promote religious, moral, social, and intellectual improvement among the junior members of our community, has for some time opened on stated evenings, his extensive private library, and the room which it occupies, for the benefit of that class of his fellow members; himself personally mingling in their pursuits. Probably the situation of no Friend in this city would admit of acting upon this plan, but that which is now proposed, should it be suitably sustained, seems calculated more fully to effect the object in view, while the satisfaction to be derived from reflection upon its successful operation, will be diffused among many. We learn that, before the company separated, several hundred dollars were promptly subscribed, and should the collecting committee be met with a corre-

sponding liberality, of which we would not entertain a doubt, there is reasonable ground for hope, that an ample amount of funds will be obtained.

The Biblical Repository and Quarterly Observer, published in Boston, it appears, have been united; "principally for the purpose of concentrating talent and patronage in one publication." The first number under this regulation, issued the present month, furnishes evidence that it is likely to be conducted with much ability, and on sound principles. But our attention has been specially attracted to its sixth article, entitled, The British West Indies, which, in a manly and vigorous style, condenses a variety of information respecting those possessions, and the subject of Negro Slavery, of a nature to be interesting at the present juncture, and necessary for a due appreciation of the important changes which have recently taken place in relation to them. The views of the writer in regard to the great experiment—the emancipation law, are just and elevated; in assigning his reasons for believing that a favourable result will follow, he well remarks—"We believe that the act of emancipation will receive the benediction of the Ruler of nations. He has not been an indifferent observer of the scenes which have, for two hundred years, disgraced the beautiful islands of the west. In respect to nations and large bodies of men, he has constituted this world a state of retribution." We have concluded to insert the article nearly entire, and have commenced with a portion to-day;—it will, according to the usual arrangement of our sheet, necessarily run into several numbers.

Died, on fourth day evening, the 28th of last month, ANS L. HOSCOX, wife of Thomas Hudson, of this city, in the 31st year of her age. During her illness she furnished to those who were with her, the consoling evidence that she was prepared for a better state of being.

—On the 7th instant, after a short illness, at her residence in Moorland, Montgomery county, LYRA STRONG, in the 79th year of her age. This venerable worthy was an exemplary member and elder in the Society of Friends; having been experimentally convinced of the saving truths of the gospel, and, through the protracted period of her life, endeavoured to regulate her conduct by its pure and self-denying precepts. Her disposition was eminently calculated to endear her to those around her, whilst the urbanity of her manners, the meekness of her spirit and her genuine hospitality, caused her home to be generally known and resorted to by many, who would cordially unite in this tribute to her worth.

Firmly adhering to the cause of a crucified Saviour, and regarding the frequent interruption of her health as a premonition to that change which awaiteth all flesh, there is consoling evidence to believe that her lamp was trimmed, and found burning, when the midnight cry was heard, "Behold the Bridegroom cometh."

—In New Haven, on the 23d of 1st month, 1835, after a short and severe illness, WILLIAM M. NEWBOLD, in the 19th year of his age, son of Clayton Newbold, of Springfield, New Jersey.

—At Luzerne, Warren county, N. Y., the 23d ult., LYRA, the wife of Josiah Varney, a member of Queensbury monthly meeting, in the 73d year of her age.

—On the 5th of the 11th month, 1834, CALEB UNDERHILL, of York town, Westchester county, state of New York, aged 63 years. His disorder, was cancer, which occasioned protracted and severe suffering;

but being sensible that it was calculated to prepare him for his final change, he bore it with remarkable firmness and patience. "Wing thy freedom," to see his transgression, and his need of a Saviour; we trust he experienced his garments to be washed and made white in the blood of the Lamb.

The following arc some of his expressions near his close, evincing the exercise of his mind.

"What would I have become, if I had not been now, if it was not for Jesus Christ, who I will advocate with the Father for poor sinful mortals? What will become of those who look upon him as a mere man? My eyes have opened to see him, as I now see him, before it was too late; he is my only hope. Oh sweet Jesus! Great mercies have been manifested, many sore trials have fallen to my lot. Oh! I am unworthy of the least of thy mercies, and yet thou hast been pleased to open my eyes to see wherein I first transgressed, and disobeyed thy holy will. I have been brought to see, and to feel the effects of disobedience, it produces hardness of heart, and dimness of sight; and so it was with me—a disposition to lightness, and to provoke mirth, though not meaning any harm, what harm it has done—I now see it—Oh, the waste of precious time. I desire my children may guard against lightness, that they may not have to suffer as I have done for me."

"There is another thing I desire to impress on your minds, my dear children. In sitting down to your meals, do it in a solid sober manner, with your minds turned to the bountiful Giver of so many blessings, that is from day to day bestowing upon his unworthy children. How this country is, our souls are blessed; ponder these things I beseech you; I want to impress it upon you—remember it is from your dying father. I believe if we should dwell near to Christ our Holy Head, it would be our engagement every day to ask in secret, and he who seeth in secret would reward us openly."

"At another time, in the morning, he broke forth in thanksgiving and praises to the Almighty, that he had kept him through the night in a degree of patience. "Oh that my patience may last until the Lord may see meet to release me; his time is the best time. This sore disease is justly brought upon me, to assist me in the great work of my soul's salvation. Oh Lord! be pleased to arouse my children to a sense of their accountability to thee for their time. Oh! that they may be engaged to keep the garden of their hearts free from the weeds that grow up and choke the precious seed. Oh! that they may guard against the little foxes, that spoil the tender vines; Oh, this garden of the heart, how clean it should be kept. I feel my unworthiness to be very great—unworthy of what I am now permitted to feel. Oh, the sweet smiles of Jesus! I see them as plain as I now see the sun shine on the door.—Oh! unmerited mercy! how shall I bless and praise his name enough? How I wish every body could see as I now see, what hinders the work going on! Oh, the spirit of the world, that golden wedge, how it hinders—the mind is taken up with it; and men don't consider that an hour is the sun shine on the door.—That they may remember. Oh, how precious to wait upon Him for a crumb to satisfy the soul, and how precious to a hungry soul to get a crumb."

"At another time he begged for patience, saying, "The Lord knows best what is best for me, may I submit to his will, and wait his time for a release from my suffering. I have been brought to view Jacob's ladder, that reached from earth to heaven; it is step by step that we ascend. Oh, eternity, eternity! it has no end. A thousand years is as one day. May I be allowed to have my sins blotted out, as that I may be permitted to enter into the pearl city, where all sorrow and sighing are done away, and all tears are wiped from all eyes, and where the employment is praising and adoring the Lord God and the Lamb, for ever and for ever. Oh, the Lamb of God, that taketh away the sin of the world; what an awful thing to reject the Lamb of God, and die in our sins, when he expressly declared, if ye die in your sins, where I go, ye cannot come. Oh, he is purity—he holdeth not iniquity with approbation, nor sin with any degree of allowance."

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THE BRITISH WEST INDIES.

(Continued from page 146.)

Tobago. Tobago, or Tobacco, has been termed the "*Melancholy Isle*," because when viewed from the north, it seems to be only a mass of lofty, gloomy mountains, with bleak precipices, descending abruptly to the sea; on a nearer approach, the island exhibits a very irregular aspect; it is principally composed of conical hills, of basaltic formation. It is the most southerly of the Caribbee islands, six miles east of Trinidad, and seventy-two west of Grenada. It is thirty-two miles long and twelve broad, with an area of forty-four square miles. Latitude $11^{\circ} 16'$ north, longitude $60^{\circ} 30'$ west. It was discovered by Columbus in 1496. In 1580, the British flag was planted on the island. In 1654, some Dutch merchants formed a permanent settlement on the island. After various altercations between contending powers, the island was taken from the French, in March 1793, by General Cuyler, for Great Britain, in whose possession it has remained ever since. Tobago is ruled by a governor, council and house of assembly, whose powers and authority are similar to those of Jamaica.

Grenada. The general aspect of Grenada is extremely lovely, but mountainous and picturesque. The interior and northwest coast consists of piles of conical hills, some of them rising to the height of 3000 feet. It is the most southerly of the Antilles. Latitude $12^{\circ} 20'$ and $11^{\circ} 55'$ north, longitude $61^{\circ} 20'$ and $61^{\circ} 35'$ west, sixty miles from Tobago, length twenty-five miles, breadth twelve; 80,000 acres. It was discovered by Columbus in 1498. It remained for a century in peaceable possession of the natives. In 1650, the French governor of Martinique invaded the island, and committed horrible atrocities. A colony was established on the ruins of the native population. Grenada was finally ceded to Great Britain in 1763. A legislative assembly was granted by England, and the Grenadians resisted the imposition of the 4 $\frac{1}{2}$ per cent. duties. The crown persisting in its claim, issue was joined before the judges of the court of King's Bench in England. The

case was elaborately argued four several times. In 1774, Lord Chief Justice Mansfield pronounced judgment against the crown. The duty in question was abolished, not only in Grenada, but in Dominica, St. Vincents and Tobago. In 1795, an insurrection occurred, which was not put down till the lapse of a year and a half. The island is in general fertile, and well cultivated. Eight of the principal estates are now cultivated in sugar. The people are ruled by a lieutenant governor, council and house of assembly, whose powers are similar to those described in Jamaica. The council consists of twelve members, and the assembly of twenty-six.

St. Vincents. The character of this island is decidedly volcanic. The mountains are bold, sharp, and abrupt in their terminations, with deep intervening glens, and bounded by a lofty and rocky coast. It is about eighteen and a half miles long, and eleven broad, containing 84,356 acres, nearly equidistant from Grenada and Barbadoes. Latitude $13^{\circ} 10'$ north, longitude $60^{\circ} 37'$ west. It was discovered by Columbus, Jan. 22, 1498. The native Caribs remained nearly undisturbed till 1719, when the French sent over some settlers from Martinique, a few of whom succeeded in establishing themselves. In 1763, the island was ceded in perpetuity to Great Britain. In 1779, it was taken by the French. In 1790, a dreadful hurricane occurred, which destroyed a great part of the buildings on the island. In 1783, it was restored to Great Britain. In 1795, a sanguinary insurrection took place, which lasted two years. In 1812, it suffered from an eruption of the Soufriere, a volcanic mountain. It also was devastated by the hurricane of 1831. The government of the island is composed of the governor, council and assembly; the former is chancellor, ordinary, and vice admiral. The council consists of twelve members, mostly appointed through the influence of the governor. The assembly consists of nineteen members. The three branches assimilate their proceedings as nearly as possible to those of Great Britain.

Barbadoes. This ancient colony is situated at the southeast extremity of the great American Archipelago, in latitude $13^{\circ} 5'$ north, longitude $59^{\circ} 41'$ west, extending twenty-two miles in length, and fourteen in breadth, with a surface of 100,470 acres. Though generally level, except in the northeast quarter, called Scotland, which is about 1100 feet above the sea, it has a very beautiful appearance, owing to its extensive cultivation, and sloping fields or terraces. It is probably of volcanic origin. Bridgetown, the capital, has about 20,000 houses. The island remained unknown for a century after

the discoveries of Columbus. The first indication of its existence in the charts of European navigators was in 1600. The settlement of a town was commenced in 1625, by Sir William Courten, an English merchant. In 1645, the island was divided into four parishes, a general assembly instituted, composed of two deputies elected in each parish from the majority of freeholders, a church built in each parish; and a minister appointed. In 1649, a formidable insurrection of the slaves took place, and a day was fixed for the massacre of all the white inhabitants. Of the leading negroes, twenty-eight were gibbeted. In 1750, Barbadoes was ravaged by a terrific hurricane, which lasted forty-eight hours, and devastated the island. The loss of lives amounted to 3000, and of property to £1,018,925. Hurricanes, earthquakes, and slave insurrections make up the principal features of the latter years of the history of Barbadoes. The government is similar to that of Jamaica.

St. Lucia. Latitude $13^{\circ} 50'$ north, longitude $60^{\circ} 55'$ west, thirty-two miles long, twelve broad, containing 37,500 acres of land. It is divided longitudinally by a ridge of lofty hills. It was discovered on St. Lucia's day, and was first settled by the English about 1635. It has experienced the fortunes of war in a remarkable degree. It is now an English colony, with a French population, manners, and language. Affairs are administered by a governor and council, with French laws.

Dominica. Dominica is one of the volcanic isles of the west, with lofty, rugged mountains, and fertile intervening valleys, watered by about thirty-five rivers. It was considered by England, France, and Spain as a neutral island till 1759, when it fell under the dominion of Great Britain. Large quantities of free stone are imported. Latitude $15^{\circ} 25'$ north, longitude $61^{\circ} 15'$ west, twenty-nine miles in length, and sixteen in breadth, 186,436 acres. There is a lieutenant governor, a council of twelve, and a representative legislative assembly of nineteen members to administer the affairs of the colonists.

Montserrat. Latitude $16^{\circ} 47'$ north, longitude $62^{\circ} 13'$ west. Length twelve miles; breadth seven and a half; 30,000 acres. The island was discovered and named Montserrat, by the sailors of Columbus, a name indicative, in the Spanish, of its broken and mountainous appearance. From the peculiar elasticity of its atmosphere, and the grandeur of its mountains, it is called the Montpelier of the West. The executive is embodied in the government of Antigua, but the islanders enjoy their separate council and house of assembly, the

ormer consisting of six members, and the latter of eight.

Antigua. This island is nearly of an oval shape, with an extremely irregular coast, and indented with numerous bays. No island in the West Indies can boast so many good harbours. It was discovered by Columbus, in 1493, and named by him from a church in Seville. It was colonised by Sir Thomas Warner, with a few English families, in 1632. The government of Antigua consists of a governor, legislative council, and house of assembly. The latter has a speaker and twenty-five members, representing the capital, St. John's, and the six parishes into which the island is divided. The governor of Antigua is also commander in chief of Montserrat, Barbuda, (a small island, with 1500 inhabitants,) St. Christopher's, Nevis, Anguilla, the Virgin Islands, and Dominica.

St. Christopher's, or St. Kitt's. Latitude $17^{\circ} 18'$ north, $62^{\circ} 40'$ west, sixty-eight square miles, named after the great navigator by whom it was discovered in 1493. It was settled by Sir Thomas Warner, in 1633, with fourteen Londoners. There is a lieutenant governor, council, and house of assembly.

Nevis. This island was first colonised by Warner with a few Englishmen, in 1628. It is separated from St. Kitt's by a strait about two miles broad. It is a single mountain, four miles in length, three in breadth, with an area of twenty square miles. Its government is like that of St. Christopher's.

Anguilla. Latitude 18° north, longitude 64° west. Length thirty miles, breadth three; from its shape called Anguilla or Snake Island. It was discovered and colonised by the English, in 1650, in whose possession it has ever since remained.

Tortola and the Virgin Islands. The Virgin Islands, so named by Columbus, on discovery in 1492, in honour of the 11,000 virgins in the Romish ritual, are a cluster of lofty islets and rocks, fifty in number, to the northwest of the Leeward Islands, about seventy-two miles from east to west, and forty-eight from north to south. Tortola, the capital, is in $18^{\circ} 20'$ north latitude, and $64^{\circ} 39'$ west longitude. The Virgin Islands are divided between the British, Danes and Spaniards, the east division belonging to the British. They are under the government of St. Kitt's. Tortola has a council and assembly of its own.

The Bahamas. This group of islands, reefs, and quays, termed the Lucayas (or Keys) or Bahamas, extend in a crescent-like form, $27^{\circ} 50'$ north latitude, and $79^{\circ} 5'$ west longitude, a distance of about 600 miles. San Salvador, one of these islands, was the first land discovered in the new world. The Bahamas were then densely peopled by a mild Indian race, who were soon shipped off to work in the mines of Mexico. In the beginning of the last century, the Bahamas became a rendezvous for pirates. They have been in possession of England since 1783. None of the islets are elevated, all being evidently the work of the coral insect. The government of the Bahamas is modelled after that of England.

The Bermudas. The Bermudas or Somerset Islands, more than 300 in number, lie in the Atlantic ocean, in latitude $32^{\circ} 20'$ north, longitude $64^{\circ} 50'$ west, about 600 miles east of South Carolina, the nearest point of North America, and containing about 14,000 acres of land. They were discovered in 1522, by J. Bermudez, a Spaniard, who found them uninhabited. Sir George Somers was wrecked upon them in 1609, and made his way to Virginia, in a vessel constructed of cedar. The islands were settled shortly after from Virginia and England. They have remained in the uninterrupted possession of England, and have attracted great attention from their salubrity and picturesque scenery. The climate is favourable to European health, and may be said to be a perpetual summer. The palmetto is much celebrated in the making of straw hats, but arrow-root seems to be the staple of the islands. The colonists have their own legislative assembly and council.

Honduras. The British settlement of Honduras, in the province of Yucatan, is situated in the southern part of the North American continent, between the parallels of 17° and 19° north lat., and 89° and 90° west long. on a peninsula, northwardly forming the bay of Campeachy, and westerly the bay of Honduras. The whole settlement embraces an area of 62,750 square miles. The Honduras coast was discovered by Columbus in 1502. At first it was occasionally resorted to by mahogany and other wood-cutters. The first regular establishment of British log-wood cutters, was made at lake Cartoche, by some Jamaica adventurers, whose numbers increased so that in a short time they occupied the country as far south as the river Balize. Difficulties, resulting sometimes in open hostilities, have occurred between the English and Spanish. Since 1798, the English have maintained an undisturbed possession. The government of the colony is vested in a superintendent, nominated by the crown, and a mixed legislative and executive power, termed the magistrates of Honduras, by whom enactments are made; which, on receiving the assent of the representative, become laws. The magistrates are seven in number, elected annually by the inhabitants. In 1830, the exports of mahogany were 4,556,966 feet. In 1826, 30,171 feet of cedar, and 358,552 pounds of indigo, were exported. The fertile soil yields two harvests in a year, producing maize, chiappa pepper, balsam, vanilla, cotton, indigo, cocoa, cochineal, brazil wood, and the most delicious fruits. The most valuable drugs, balsams, and aromatic plants, grow wild; and the achote, amber, copal, dragon's blood, mastic, and aimacigo, are every where to be gathered.

(To be continued.)

For "The Friend."

The love of popularity sometimes manifests itself not only in public stations, but also in more secluded or limited spheres of action. An unwillingness to cross the wishes of others, often induces persons to acquiesce when they ought to oppose. This may spring from tenderness of feeling on the occasion,

or from courtesy towards those from whom we differ in sentiment. To assent on such ground to an act or to an opinion which we do not approve, discovers a mistaken notion of Christian politeness. But if we sacrifice principle or sound practice for the sake of securing the good opinions of others, we play the coward, and show ourselves to be unworthy of the name of Christians. To withhold our sentiments when we see that there is a struggle between right and wrong, merely because it may endanger our credit with some whose influence we respect, is deserting the cause for very unworthy motives, and betrays more fear of losing the honour which our Lord alluded to when he asked the hypocritical Pharisees, "how can ye believe, that receive honour one of another, and seek not the honour which cometh from God only," than it shows regard for the maintenance of our Master's service. Motives may be readily mistaken, and we should judge charitably, but it is more difficult for those who love the praise of men to conceal their than they imagine. Persons who generally chime in with popular feeling, and meet the wishes of those who do not love the cross—who prefer palliatives, and evasives, rather than a straight-forward adherence to right, let it be what it may, furnish strong indications of their inducements to action. To be diffident of our own judgment, and to cultivate a proper respect for the sober conclusions of our friends, are certainly points which we are bound seriously to regard. But the Christian has nothing to do with popularity, unless it be to shun its fascinating powers. The moment he permits himself to be swayed from his duty, by the fear of losing the favour of men, he deserts his divine Master, and yields to the influence of the tempter, loses his sight and strength, and may be the instrument of turning others out of the right way. By this means, the testimonies of Truth, faithfully upheld in former days, may be sacrificed to a cringing spirit, even by those who, in words, profess a high regard for them. Christ says that the world hated him, because he testified of it, that the works thereof are evil. While his professed followers are afraid of losing the friendship of the world, and of worldly Christians, they will fail to bear a faithful testimony, against its corrupting ways and maxims, and especially if on reflection they find themselves in the like condemnation.

Had George Fox and his contemporaries consulted the opinions and the friendships of others, can we suppose that their testimonies against war, oaths, hireling ministry, an outward ceremonial worship, and many other violations of the doctrines and commands of Christ, would have prevailed, even as far as they now do? Doubtless they were looked upon as fools to subject themselves to the scorn and abuse of their enemies, by an unobedient adherence to the principles of truth, but they preferred his favour who had overcome the world through suffering, and counted not their lives nor their reputations dear unto themselves, so that they might finish their course with joy, and the ministry which they had received of the Lord Jesus,

to testify the spirituality and self-denial of his gospel.

Cromwell said of them, "Now I see there is a people risen, that I cannot win either with gifts, honours, offices, or places; but all other sects and people, I can." Friends sent him the reply, that they had forsaken their own, and were not likely to look for such things from him. But how is it now? Are they forsaking the gifts, honours, and preferments of the world, or are they courting them, and prostrating their distinguishing principles and habits, that the way may be more easily opened to a participation in them; F. G.

For "The Friend."
BALTIMORE YEARLY MEETING,

For the Western Shore of Maryland and the adjacent parts of Pennsylvania and Virginia, is held on the last second day in the tenth month, (the meeting for ministers and elders on the seventh day preceding) in the new meeting house erected by Friends, in the year 1829, at the corner of Saratoga and Courtland street; and is composed of two quarter meetings.

BALTIMORE QUARTERLY MEETING

Is held on the fifth day following the second second day in the third, sixth, ninth, and twelfth months; the select meeting is held the day preceding, at the third hour in the afternoon; it is composed of Baltimore, Gunpowder and Hopewell Monthly Meetings.

Baltimore Monthly Meeting is held on the fifth day following the first second day in each month, and is composed of Baltimore and Indian Spring Preparative Meetings.

Baltimore Preparative Meeting is held on the fifth day preceding the first second day in each month.

Indian Spring Preparative Meeting is held at Indian Spring, on the fourth day preceding the first second day in each month.

Gunpowder Monthly Meeting is held on the fourth day following the first second day in each month.

Gunpowder Preparative Meeting is held on the fourth day preceding the first second day in each month.

Hopewell Monthly Meeting is held on the first fourth day in each month.

Hopewell Preparative Meeting is held on the fourth day preceding the first fourth day in each month.

NOTTINGHAM QUARTERLY MEETING

Is held on the sixth day following the second second day in the second, fifth, eighth, and eleventh months, viz. at Deer Creek, in the second and eleventh months, and at the house of Joseph Balance, Little Britain, in the fifth month; and at the house of Thomas Waring, West Nottingham, in the eighth month. The meeting for ministers and elders is held at three o'clock in the afternoon of the days preceding; this quarterly meeting is composed of four monthly meetings, viz. Nottingham and Little Britain, Deer Creek, Dunning's Creek, and Centre.

Nottingham and Little Britain Monthly Meeting is held on the sixth day following

the first second day, at the house of Thomas Waring, in the second, fourth, sixth, eighth, tenth, and twelfth months; and at the house of Joseph Balance, in the first, third, fifth, seventh, ninth, and eleventh months.

Nottingham and Little Britain Preparative Meetings are held the weeks preceding the monthly meetings, at Joseph Balance's, on fourth day, and at Thomas Waring's on fifth day; their week day meetings for worship, are held on the same days of the week as their preparative meetings.

Deer Creek Monthly Meeting is held on the fifth day following the first second day in each month.

Deer Creek Preparative Meeting is held on the fifth day preceding the first second day in each month.

Dunnings Creek Monthly Meeting is held on the fifth day following the fourth second day in each month.

Dunnings Creek Preparative Meeting is held on the fifth day preceding the fourth second day in each month.

Centre Monthly Meeting is held at Bellefont, on the fourth day following the third second day in each month.

The Preparative Meeting is held on the fourth day preceding the third second day in each month, and is called Bellefont Preparative Meeting; the week day meeting for worship is held on the same day of the week.

NOTE.—A meeting for worship is held at Washington on first and fifth days—a branch of Indian Spring Preparative Meeting, and composed of Friends living in the District of Columbia and its vicinity.

A meeting for worship is held at Goose Creek, Loudon county, Virginia, at the house of Hannah Hope, on first and fifth days—a branch of Hopewell Monthly and Preparative Meeting.

An indulged meeting for worship is held at the house of George Wilson, near Manallan, Adams county, Pennsylvania, on first day morning—a branch of Deer Creek Monthly Meeting.

An indulged meeting for worship is held at Cumminsville in Centre county, Pennsylvania, on first day mornings—a branch of Centre Monthly and Bellefont Preparative Meetings.

The meeting house heretofore occupied by Friends, and now belonging to Baltimore Yearly Meeting, is in possession of the Hicksites, and has been so since the time of the separation in 1825; as also the pasture lot belonging to the yearly meeting, and used for the accommodation of Friends' horses during the time of its sessions; they also retain possession of the burying ground lot on the Bellair road, commonly called the county burying ground, and likewise the vacant lot on York street, school house and lot, burying ground and meeting house in the eastern district of the city, all belonging to the Society of Friends.

Application was made to them in the year 1825, immediately after the separation, by the Baltimore Yearly Meeting, for the meeting house at the eastern end of the city during the sittings of the yearly meeting, it being then unoccupied by them; but was secured with new locks, the old ones having been taken off, and instructions given to the caretaker not to open it, except on the requisition of certain persons to him named; the house

being refused, Friends were under the necessity of continuing to hold Baltimore Yearly Meeting in a school house, which was kindly offered to them by their fellow citizens of another religious society; and where the sittings of the yearly meeting were continued until its close. During the sittings of the yearly meeting, as Friends had been refused their own meeting house by the Hicksites, arrangements were promptly made for holding the religious meetings of Friends in Baltimore, entirely distinct and separate from the Hicksites, by renting the best accommodations they could procure at that time, and which they continued to occupy until they completed the building of their new meeting house. It is therefore certain that Friends of Baltimore never met in religious connection with those who had declared their unity and fellowship with the separatists of Philadelphia, New York, Ohio, and Indiana; and who thereby severed from communion and fellowship with the ancient Society of Friends.

Baltimore Quarterly Meeting now includes the late Fairfax Quarter, which was dissolved since the separation, and the members thereof were attached to Baltimore Monthly Meeting.

Nottingham Monthly Meeting now includes the late Warrington Quarter, which was dissolved since the separation, and the members thereof were attached to Deer Creek Monthly Meeting.

Baltimore Monthly Meeting now embraces the late meetings at Elk Ridge, the Cliffs, Sandy Spring, Indian Spring, Washington, Alexandria, all of which were dissolved since the separation, and the members thereof were attached to Baltimore Monthly Meeting.

Indian Spring Preparative Meeting embraces the members residing at Sandy Spring, Washington, Georgetown and Alexandria, and the District of Columbia generally; this preparative meeting was, originally, held alternately at Indian Spring and Washington; at Indian Spring, on the fourth day preceding the monthly meeting in the second, fourth, sixth, eighth, tenth, and twelfth months, and at Washington, on the fifth day preceding the monthly meeting in the first, third, fifth, seventh, ninth, and eleventh months; but by a late arrangement the preparative meeting is now held altogether at Indian Spring; the meetings of Friends at Indian Spring are held in a new meeting house erected since the separation; the Hicksites retaining possession of all the property in that neighbourhood belonging to the Society of Friends, and refusing to permit Friends to occupy their own premises, even for an appointed meeting by the late G. T. Hopkins, who was a native of that section of country, and highly esteemed by the inhabitants.

At Washington, Friends occupy a school house on first days, and on week days meet at the dwelling of James Hosier; all the property of Friends there being in possession of the Hicksites, as also that at Sandy Spring and Alexandria, with all the books, papers, and records, belonging to the Society of Friends.

Gunpowder Monthly Meeting includes the members of the late Little Falls Monthly Meeting; all the property of the Society at both these places, with the books, papers, and records, are in the possession of the Hickites, and Friends have been refused permission to hold even an appointed meeting on the premises belonging to the Society, with the exception of an old meeting house at Gunpowder, which Friends occupy.

All the property of Friends within the limits of the late Fairfax Quarter is in possession of the Hickites, and none of it permitted to be used by Friends, except, perhaps, a meeting house at South Fork.

All the property of Friends within the precincts of Nottingham Quarter is in possession of Hickites, as well as the late Warrington Quarter, with, perhaps, the exception of the books and papers of Deer Creek Monthly Meeting, which are in the possession of Friends.

For "The Friend."

OCCASIONAL THOUGHTS.—NO. XV.

"Only let your conversation be as becometh the gospel of Christ."—Philippians, 1. 27.

There is much contained in this short exhortation, which, if it was universally attended to by those who profess to be followers of Christ, the religious world, as it is called, would wear a very different appearance from what it now presents; we should then never meet together without being strengthened and made better by the interview, and our seasons of social intercourse would become as they are designed to be, scenes of mutual spiritual improvement; while those of our friends who as yet feel no interest in the gospel of Christ, could not but be aroused, and made to feel the necessity of salvation, by a short sojourn in our presence. But what think ye, is the kind of conversation here alluded to? Paul says, in the third chapter of Philippians, "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." From the writings of this great apostle, and the near and dear interest he felt in the cause of God, we are led to believe that the promotion of his Master's glory, and a preparation to enjoy his presence here, and hereafter, was the chief aim of his life; and as it is emphatically declared that "out of the abundance of the heart the mouth speaketh," the conclusion is naturally drawn that what at all times was uppermost in his thoughts, would be the chief subject of his conversation; and that no one could be long in his presence without knowing on whose side he was, and acknowledging "truly there is reality in religion." But is this the case with the professors of Christianity generally? Alas! when I have sometimes listened to their conversation, I have thought of the words, "Out of the abundance of the heart the mouth speaketh," and have been ready to exclaim in the language of one formerly, "Lord, surely these are not thy words, or we are not Christians." A young man who had once accidentally fallen into a company of religious persons of another persuasion, and who was pleased and benefited

by their converse—remarked to me afterwards, "How seldom we hear Friends converse on religious subjects;"* though there are some pleasing exceptions to this remark, yet is it not too much the case? There is to be sure such a thing as speaking of that of which we know nothing, but it is very certain, and there are thousands who can testify to the truth, that dwelling too much upon earthly things, and too little upon the things above, has often been the cause of spiritual weakness and dejection. Surely it is allowable and profitable "to speak of the things that we do know, and testify of that we have seen." If a man knows nothing of experimental religion, he has no religion at all; but if he has experienced the necessity and consolations of it—he has certainly something wherewith to interest and comfort those with whom he is in habits of daily intercourse. But, say some, "Though I feel interested in this good cause, yet I cannot introduce serious conversation in the company I often am with;"—Let those then who feel that this is the case, rather than enter into the spirit and talk that leads further from the source of all good, support the character of the Christian, by maintaining a serious silence, even though they may be thought by many less entertaining and agreeable; let them be willing to become even "fools for Christ's sake."

It is to be feared that Christians in private life are not sufficiently aware of their objections to labour in the cause of Christ. They undervalue their influence, and bury their talents in the earth. There are many means of access to the minds and hearts of men, beside that that is employed by a preacher in a public assembly. Daily private exhortation, conducted with love and humility, will, with the Divine blessing, do much towards reforming and saving the fallen sons and daughters of Adam. To those who have just entered upon the Christian course, such converse is like manna to the hungry soul, or a stream of water in a waste howling wilderness, and often partaking of such a repast, their language would often be, "Evermore give us this bread." We might often in this way be the instruments of dispensing a crumb to some poor sinking soul when we were little aware of it!—let us then, each one take heed to the important injunction: "Only let your conversation be as becometh the gospel of Christ—that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel." . . . h

* We infer from the context, that the writer does not mean that religious conversation should be introduced on every occasion; or without regard to the injunction, "Let your speech be always with grace, seasoned with salt."—Ed.

For "The Friend."

"But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her."—Luke x. 42.

One thing is needful—man can never hear
This truth too often, while afforded breath
And life, and being—may the heaviest ear
Of deafness hear it, 'til destroy'd in death.

One thing is needful—was the assurance given
By Him who came in mercy from on high—
And shall man slight intelligence from heaven?
A being, sure of nothing, but to die.

One thing is needful—how will those appear,
When all earth's troubles are in ruin tost;
Who know the hour of final judgment near?
This prize unsought for, or for ever lost?

One thing is needful—and compar'd with this—
All care can offer—all that man may scheme,
All human fabrics of rubular tiles,
Are vain and worthless as an idiot's dream.

One thing is needful—all that's comprehended
In these few words—eternal weal or woe—
Soon, when some short flax fleeting years are ended
In joy, or anguish, every soul shall know.
Burlington, N. J. 1st mo. 1835.

Faith is the means of attaining to the Spirit, and the Spirit is the spring of our power and possibility of working. Faith in this view, and embraced for this end, will stand its ground against all opposition. There can be no pretence for deceiving it as an enemy to good works.—Adam's Private Thoughts.

THE FRIEND.

SECOND MONTH, 21, 1835.

At the end of the same number of the Biblical Repository and Quarterly Observer, whence we derive the article on the British West Indies, commenced last week and continued to-day, we find the following paragraph, which, on account of the interesting particulars contained in it relative to the operation of the emancipation law, we insert for the satisfaction of our readers.

"Very recent accounts from the West Indies corroborate the hopes which we ventured to express at the conclusion of the article on the West Indies in a preceding page of this number. The partial disaffection felt to the new system, is rapidly removing. The first of August was observed as a day of humble thanksgiving and of solemn prayer. Several of the governors issued proclamations calling on the people to hallow the day by religious observance. Mr. Thomson, agent of the British and Foreign Bible Society, writing from Jamaica, says, "We have had scarcely an untoward occurrence. There is a very good general feeling among the planters, respecting the changes in operation." On the 3d, Jamaica witnessed a much more peaceful Sabbath than ever before; Sunday markets no longer existing. Very decisive information of a similar kind has also been received from the Bermudas, St. Kitts, Tortola, and Antigua. The night of the 31st of July was indeed one long to be remembered. Most interesting religious services were held in many places at midnight, commencing at the moment slavery ceased."

An adjourned meeting of the Friends, to consider the propriety of establishing a reading room for the members of our Society, will be held at the Committee room, Mulberry street meeting house, on third day evening the 24th inst. at 7½ o'clock.
2d mo. 1835.

Agent Appointed.—Clayton Newbold, Jr. Jobstown, N. J., in place of Wm. F. Newbold, removed from that place.

For "The Friend."

A pamphlet entitled "An Affectionate Address to the Society of Friends in Great Britain and Ireland, by a member," has been handed to me for perusal. It appears to have been penned under religious concern, and also generally applicable to the Society in this land. To find that there are faithful watchmen still preserved to this degenerate people, who are speaking the same language, though remotely situated from each other, and under different circumstances, is truly encouraging. Allusion is made in it to the defection which took place in this country twelve years ago, and which resulted in the separation of a considerable number of professors with us about eight years since. The same evil spirit which beguiled them from the faith of the gospel, may draw away some of those who resisted their unsoundness, into extremes of a different character, and induce them to endeavour to repair the breaches, with works of their own hands. If he can prevail on us to substitute creaturely activity for the one thing needful, which is a patient waiting upon Christ, to hear his voice, and to receive wisdom and strength from him to do his will, it will as well accomplish his destructive purposes. Whether we depart from the faith in denying the Lord Jesus in his outward appearance and works, or in his inward manifestation, as the power of God and the wisdom of God, by which only we can be renewed into a life of righteousness and true holiness, the consequences must be very serious to us in the end. Him that denieth me before men, said our Lord, will I also deny before my Father and the holy angels. To despise the foolishness of the cross, and refuse to bear it before men, will be found to be a denial of Christ, and a heavy burden to bear if persisted in, when we are brought to feel the awfulness of a future state of existence into which we are about to enter. N.

To become a fool in order to be wise is no small attainment; yet it is one essentially needful for every true Christian. His experience teaches him that he must be willing to be reputed such, for the sake of Him who hath loved us, and shed his precious blood for us;—for the sake of Him in whom are hid all the treasures of wisdom and knowledge; and who dispenseth them to his children severally as he will; ending them with patience to possess their souls, when a scarcity of spiritual food, or even a seeming entire deprivation of it is experienced. But whether they want or whether they abound, there is equal need to attend to the injunction, "What I say unto you I say unto all, Watch;" lest the enemy should prevail on them to take up a rest short of the true rest, to substitute head-knowledge for heart-knowledge; or, which is the same, darkness for light; and this darkness the more impenetrable, because it is mistaken for light. "If," said our blessed Lord, "the light within thee be darkness, how great is that darkness."

The writer, who feels that he is one of the weakest of the flock, is induced to make these remarks, from a sincere desire that him-

self and every individual member of the body may keep in mind, that those who do the will of our Lord are they that shall know of his doctrine; and that those who abide with Him in his temptations, are they to whom the Kingdom is appointed. Blessed results of simple child-like obedience! the which, may none who have tasted of his goodness miss of obtaining, through trusting in man, and making flesh their arm; and thus becoming like the heath in the desert that seeth not when good cometh; but may our individual experience attest, that "Blessed is the man that trusteth in the Lord, and whose hope the Lord is; for he shall be as a tree planted by the waters, and that spreadeth out her roots by the river; and shall not see when heat cometh; but her leaf shall be green; and shall not be careful in the year of drought; neither shall cease from yielding fruit." In this state of greenness, the humble conviction is sealed, that "the heart is deceitful above all things, and desperately wicked." "Who," saith the prophet, "can know it?" and, under a deep sense of our helplessness without a Saviour, often will earnest prayer for deliverance from its corruptions ascend as incense to the throne of Him who hath declared, "I the Lord search the heart; I try the reins."

If ever there were a day when deep travail for the welfare of our Zion was called for from her mourners, this appears to be eminently such a day; for have we not, in great measure as a body, left our first love? and is there not reason to fear that a day of deep proving may be hastening upon us; a day that shall be "darkness and not light; even very dark, and no brightness in it?" Well, dear friends, who amongst us shall stand when the anger of the Lord is poured out, and the rocks are thrown down by Him? surely those only who can say, "The Lord is good, a strong hold in the day of trouble;" for to such it is given to believe, that "he knoweth them that trust in him." It is my earnest desire that all within our borders may be induced to ponder this subject: to try themselves in the balance of the sanctuary, whether they be in the faith; and whether, through its precious influence, they are receiving supplies of wisdom and knowledge from the great fountain-head, Jesus Christ, the power of God and the wisdom of God; or whether they are confiding in their natural powers, or in past experiences, or openings treasured up in the natural understanding; thus heaving out for themselves cisterns, broken cisterns, that can hold no living water. Oh! that none may endeavour to open the book of heavenly wisdom by means of any key, except the key of David; with which, in his own time, our blessed Redeemer will assuredly furnish us, if under and through all the baptising operations of his holy hand we shall have faithfully maintained the watch. To this key of David, I feel a concern to invite the attention of my fellow-professors in this day of outward ease: earnestly desiring that He who hath this key, "He that shutteth and no man openeth, and openeth and no man shutteth," may be graciously pleased to give us to see that our whole dependence must be upon Him thus

revealed; and that without this key no access can be had to the riches of his house, no for an hour, whatever our past experience may have been. The inspired description of the state of one of the seven churches may afford a salutary warning in this respect. It would seem that in her own apprehension she abounded in the fruits of the Spirit—she had borne, and had patience; and for Christ's sake had laboured; and had not fainted—she had even tried them who said they were apostles, but were not; and had found them liars; and yet her condition was pronounced by Him whose eyes are "as a flame of fire," to be so fallen, that, unless she repented, her candlestick would be quickly removed out of his place.

In another land, lamentably has the enemy of all good succeeded in beguiling many unstable professors with us into a reliance on their reasoning powers, and a consequent adoption of doctrines utterly at variance with our religious profession: doctrines which are the bitter fruit of that wisdom which is from beneath. There is cause for much thankfulness that a barrier has hitherto been generally opposed to the introduction of these doctrines among Friends in this land: but is there not danger, that unless we are preserved in abiding watchfulness and deep humility, our "loins girded about, and our lights burning," we may, while zealously opposing one error, be entangled in another? In endeavouring to uphold even right principles, there is reason to fear that if we neglect to stand upon our watch, and to set us upon this tower, we shall ourselves be beguiled into a dependence on the form instead of the power; and if in this way, the subtle enemy can but draw us from the pure life, his purpose is as effectually answered as if he had betrayed us into open apostasy.

In days that are past, the Scripture declaration, that Israel should "dwell alone," was often quoted as applicable to our Society. A similar application of it in this day, will probably induce considerable censure: nevertheless I freely own it to be my conviction, that it always has been and still is, an appropriate adaptation. It was when Israel was abiding in his tents, separate from the surrounding nations, that the emphatic exclamation was uttered, "How goodly are thy tents, O Jacob! and thy tabernacles, O Israel! As the valleys are they spread forth; as gardens by the river's side; as the trees of lign-aloes, which the Lord hath planted; and as cedar-trees beside the waters." And of this favoured people, it was declared on the same occasion, "Israel shall dwell alone, and shall not be reckoned among the nations." It may, by many, be deemed presumptuous, to attempt to assign, for our Society, a similar position in regard to other religious bodies: but when duly considered, will it not be seen that there is an accordance in the two cases? It is true, we are not an exclusive people; but were we not called out of the world, to be a special people? Peculiar testimonies are committed to our charge: and, above all, we specially profess to have our dependence for counsel, under all circumstances and in all emergen-

cies, on the divine principle of light and life inwardly revealed; and to wait oftener than the day, in the silence of all flesh, for his holy illuminations and leadings: and although, in the view of some, it may savour of sectarianism, to suppose that there is danger for the young and inexperienced, indeed for any of us, to associate so intimately as we do, with such as see not eye to eye with us in this respect, as well as in respect to our subordinate characteristic testimonies; there seems to be too much reason for apprehending, that such association has often proved a snare to many of our members; and that it is a cunning device of the enemy to draw them away from the simplicity of the truth, and from implicit submission to the teachings of Christ's Spirit within them. Thus, under the specious pretext of liberality, or perhaps even of usefulness, a relaxation in the support of testimonies, for which our worthy ancestors were made willing to suffer the loss of all, has followed in various ways. Is it not sorrowful to observe, that divers, if not nearly all of those precious testimonies, are now, by many amongst us, evaded, if not wholly relinquished? Is not the plain language in addressing an individual too often avoided? And when speaking to or of individuals or companies, are not terms customary with the world, and sometimes scarcely consistent with truth, adopted as substitutes for proper names, or for other correct appellations; because these latter might sound uncouthly to those who do not scruple to receive honour one of another? among which terms may be noted, as pre-eminently inconsistent with our profession, titles indicative of what are called degrees in divinity. Again, how great is the present deviation from plainness of apparel; also in regard to hat-honour, and the adoption of names of days and months derived from heathen idolatry; and the designation of quarter-days from popish mass-days—in prefixing the term "Saint" to names of places or parishes; and in calling a building appropriated to public worship, a church—all so pointedly testified against by our ancestors in the beginning; to which may be added, the attendance by some of missionary meetings; and occasionally, even of assemblies for worship, in which forms and ceremonies are introduced, against which, also, our faithful predecessors, in the authority of truth, testified, and from which they laboured earnestly to draw off the people. In this day, the testimonies committed to our charge are the same. Yet, far be it from me to pass censure upon my Christian brethren of other denominations. I believe that there are among them, many sincere in heart, according to the degree of light they have received; but if we would point out to them that which they have not yet attained, we must not lower the standard entrusted to us as a people to lift up to the nations; on which is inscribed the essential spirituality of the gospel-dispensation, which leads from types and shadows and lifeless forms, to that worship of the Father in spirit and in truth, in which God, through the revelation of his Son Jesus Christ, is pre-eminently the teacher of his people himself. If it should be sug-

gested that the foregoing are little things, I would remark, that nothing is little which the Great Head of the Church condescends to reveal or command; nor can it well be doubted, that while weakness prevails in what we are apt to consider as little, dwarfishness, at least, will ensue in the greater; seeing that the declaration of our blessed Lord himself was, "He that is faithful in that which is least, is faithful also in much: and he that is unjust in the least, is unjust also in much." The example recorded of Saul is awful. He ventured to compromise the Divine command, performing only what he judged to be the material part, and omitting what he deemed comparatively immaterial; but his unfaithfulness cost him the kingdom.

To what source can we trace the above-named, and every other of our deviations from ancient simplicity? the casting off, by so many, of badges which heretofore designated us a self-denying people, not conformed to this present world, but transformed by the renewing of our minds from its customs and maxims? Must it not be answered,—To a departure from the power of the cross? If any depart from this power, they assuredly depart from the wisdom also; seeing that in the cross the power and the wisdom are united, agreeably to scripture testimony. If then we lose the wisdom and lose the power, the life of our religion is lost also: the notion gets up in place of the reality: and though some leaves of the tree may retain an apparent greenness for a time, a canker is begun in the roots, because they no longer go down to the waters of life, from which alone substantial nourishment can be derived.

Are further symptoms needed of degeneracy amongst us? They are, I apprehend, to be discovered in habitual non-attendance of our week-day meetings; in hurtful discussions, now prevalent, of doctrinal points; in criticisms, now too common, on the ministry, and ministers; in acute investigations regarding those lamentable divisions already adverted to, that have shaken our society to its centre in a foreign land; divisions which originated in the unhalloved exertion of the natural understanding; incompetent as it is, and ever will be, to comprehend mysteries revealed to the "babes" and the "sucklings," whose dependence is on the sincere milk of that Word from which, only, the illumination which subjects and purifies the natural part, is derived. Another symptom that has often affected me with sorrow, is evident, as I apprehend, in the character of many, if not the generality of our meetings for discipline. These meetings, it will, I expect, be admitted, were established under the immediate guidance of best wisdom: if we do admit this, must it not be also necessarily admitted, that their important deliberations cannot be profitably conducted except under the influence of a measure of the same heavenly wisdom? and, if so, does it not equally follow, that those only who evince a living concern on their own account, and for the spiritual welfare of the society at large; and who, among other indications, manifest that concern, by a faithful support of our various testimonies, and a regular attendance of meetings for worship on week-

days as well as on first-days, can be rightly qualified to take an active part in those deliberations, or to fill important offices in those meetings, or in the church by their delegation?

Another thing, materially tending, in my apprehension, to our spiritual hurt, is the taking part with the world in contentions regarding public matters, whether ecclesiastical or civil; unfavourable as they are to the quietude essential to the growth of the immortal seed. Our blessed Lord said of his disciples, that they were not of this world: neither so are his devoted followers now; for they are still chosen by him out of the world.

In reviewing the state of our beloved youth in particular, is there not cause for the enquiry, does the dew of Hiermon descend upon them as in former days? Can we say of so many of our sons as formerly, that they are as plants grown up in their youth; or of so many of our daughters, that they are as corner-stones, polished after the similitude of a palace? Doubtless there are numerous instances, where this is precisely the case: but must it not be admitted, that our young people are, as naturally might be expected, partakers too generally of the defection that has crept in amongst us, similar to that described in ancient prophecy: "Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned: strangers have devoured his strength, and he knoweth it not?" a language, which, if it be at all descriptive of the state of our Society, may profitably tend to arouse us to the consideration, whether there is not danger for the unity of the body, the bond of its peace and prosperity; without which the righteousness of our Zion cannot go forth as brightness, nor her salvation as a lamp that burneth.

In concluding these remarks, originating I trust in Christian affection for the welfare of my brethren and sisters in religious profession, I have to express an earnest solicitude, that the spiritual eye in all of us may be enlightened to see how we stand, collectively and individually, in the sight of Him who hath not failed in blessing us ever since we were a people; and who now, as ever, preserves his little ones as under the hollow of his almighty hand. May He be graciously pleased to raise in our souls the reverent and earnest enquiry, "Where is the Lord God of Elijah?" so that through the abounding of his mercy, we may yet be a people to his praise; and the lamentation of the prophet never become applicable to our situation, "How hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from Heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger!"

9th month, 1834.

DIED, in Swanzy, Mass., the 10th of twelfth month last, after a distressing illness of twelve days, DEBORAH SLACK, aged 81 years, a worthy member of the Society of Friends. In his death his family and numerous relations have sustained a great and afflictive bereavement, and the Society to which he belonged the loss of one who has long been an active and efficient member. His last sickness was endured with Christian fortitude and resignation, and he manifested a full assurance of a glorious immortality beyond the grave; so that his friends have the consoling reflection that their loss is his gain.

For "The Friend."

GEORGE WHITEHEAD.

(Continued from page 150.)

Persecution was a soil in which Quakerism appeared to flourish. The frowns and contempt of the world were more congenial with its growth than the sunshine of favours and prosperity. Notwithstanding the sufferings which the Society endured at this period, it increased considerably in numbers, and fresh instances of cruelty and oppression only served to call forth the exercise of greater meekness and constancy in suffering. The early Friends would not stoop to flatter the world by courtly compliance, or tacit connivance at wrong things; their testimony led them to speak the truth honestly, and to contend against error fearlessly, lest it offend whom it might. This unyielding integrity and singleness of purpose placed a barrier between them and the corruptions of the times in which they lived, that preserved them from contamination during one of the most licentious periods that England ever saw. Modern Quakers, for want of some better excuse to palliate their degeneracy and unfaithfulness, sometimes plead the difficulty of resisting the general current of fashion; that allowance is to be made for the change of times and circumstances; and that the early Friends had not to encounter as great difficulties as those who now attempt to live and educate their children agreeably to the simplicity of our professions. Their dress, it is said, was of the kind generally worn, and their style of life such as obtained among persons of equal ability. But this is all a mistake, and if the argument be good for any thing, it is good against us, and in their favour. Their difficulties exceeded ours—fashions ran to a greater height of extravagance and folly, and luxury and costly living were even more thought of than at present. Moreover, the primitive Friends had to stem the torrent single handed—to withstand the influence of those customs in their nearest connections, and in the whole circle of their acquaintance, with scarcely a friend to advise or to strengthen and comfort them under the trials which their singularity occasioned. No inconsiderable number of them came out of wealthy and high families, where they had been accustomed to witness, daily, much pomp and splendour, and to live luxuriously—all which they renounced for conscience sake. This cost them great suffering both from persecution at home, the ridicule and sneers of their friends and relations, and from the public abuse and punishment with which their faithfulness was visited in those days of bigotry. Can we suppose that any thing short of a deep sense of religious duty could have induced them to adopt a garb and language, and mode of life, so mortifying to the pride of the human heart, or that less than Divine Power could have sustained them through the severe conflict which succeeded? No—it was part and parcel of their religion, a necessary consequence of their faith in, and obedience to, Christ Jesus, and that daily bearing of the cross after him, without which he declared that no man could be his disci-

ple; and without which, we may add, no man to this day, can be a true Quaker, however high his profession or offices in the Society. And these are the testimonies, stamped with the blood of our forefathers, and engrained in sufferings as bitter and harassing as any they endured, these are the *modern refined* Quakers tell us are little things, of no essential importance—the mere drapery of Quakerism—peculiarities arising from constitutional temperament, &c., and this too from persons holding high stations in the church. Could there be a stronger evidence that such are gone from the testimony of truth in their own hearts, and having shaken hands with the world, instead of being clean escaped from its pollutions, are striving to excuse their own degeneracy and apostasy by lowering the standard to suit their unfaithfulness and cowardly compliance. Such were not the Friends of the early days—they were too much devoted in heart to the cause of their Redeemer, too earnestly engaged to promote the prosperity of the infant Society, to suffer the pride of life or the love of the world to swerve them from their duty. George Whitehead was an eminent example in this respect—content with a very simple and plain mode of living, and with means which the pride of modern Quakers would esteem contemptible, his whole life was dedicated to the service of his Lord and Master.

The heat of persecution was a little allayed in 1658 and 1659, the magistrates evincing less avidity in arresting and imprisoning Friends. This seemed to vex the clergy, who were indefatigable in their exertions to misrepresent and traduce them, both by preaching and writing. George Whitehead thought it his duty to invite public conferences with a number of these priests in order that he might hear and answer their allegations, and several such meetings took place. They were largely attended, but do not appear generally to have terminated satisfactorily, for when the priests found Friends' arguments too heavy, they availed themselves of their influence to raise a clamour, and by noise and abuse to prevent the truth from being heard. This was the case in a dispute between George Whitehead, Richard Hubberthorn, Samuel Neale, and the minister of Sandwich in Kent.

The preacher at Enneth, in Norfolk, in accepting an invitation to a dispute with George, wrote down and sent him seventeen questions embracing the topics on which he supposed they differed, and requested an answer in writing. To this George acceded, and stated the queries and replies distinctly, some of which we shall copy as illustrating the doctrinal views of Friends, viz:

"Whether Jesus Christ hath a body glorified in the heavens, distast and distinct from the bodies of his saints here below?

"*Answer.* Yes, as a glorified body is distinct from natural or earthy bodies, and heaven from the earth.

"Whether the blood that Jesus Christ shed at Jerusalem, is the blood that believers are justified by? Or whether he dies in men for their justification?

"*Answer.* Sanctification, forgiveness of sins,

cleansing from sin, and justification, are sometimes ascribed to the blood of Christ, and to the Spirit of our God and our Lord Jesus Christ, which effects, works, and manifests the same in all true believers.

"But here are two questions put for one; the first appears not a scriptural or proper question: where does the Scripture use those words, viz. the blood that Jesus Christ shed? Seeing it was by wicked hands He was put to death, and his blood shed upon the cross? Yet as the blood of Jesus Christ is put for, or represents his life which He laid down, and even the offering and sacrifice of Himself at Jerusalem; that was a most acceptable sacrifice, and of a sweet smelling savour to God for mankind, respecting his great dignity and obedience, who humbled himself even to the death of the cross; and gave himself a ransom for all men, for a testimony in due time; and his sacrifice, mediation, and intercession, hath opened a door of mercy for mankind to enter in at, through true repentance toward God, and faith toward our Lord Jesus Christ: which are wrought in man, that obeys his call thereto, only by his grace and good spirit unto sanctification and justification, in the name and power of our Lord Jesus Christ, who of God is made unto us wisdom, righteousness, sanctification and redemption. God's great love toward mankind, was manifest in his dear Son Jesus Christ, and 'God was in Christ reconciling the world to himself, not imputing their trespasses unto them.' 2 Cor. v. 19.

"The latter question of the second is groundless and perverse: we know neither Scripture nor minister amongst us, that asserts Christ's dying in men for their justification, but that once he died, i. e. for our sins; and rose again for our justification; and that he ever lives to make intercession; and death has no more dominion over him. Christ Jesus lives and reigns for ever, in the power and glory of the Father, although some are said to crucify to themselves the Lord of life afresh, and to tread under foot the Son of God, which cannot be taken properly in a literal sense; but by their contempt of truth, and doing despite to his spirit of grace, as some malicious apostates have done; not to their justification but condemnation.

"What any of us, or among us, have spoken or written of the seed or word, which the Son of man, Jesus Christ, sows in men's hearts; and of the same being oppressed, or suffering in some, or as being clothed with worldly cares, and the love of riches in others, &c. These, and many such like expressions may have been used, according to the parables and similitudes which Christ Jesus himself spake, relating to the kingdom of heaven, the word or seed of life and grace, sown by him in men's hearts; and likewise of grieving, vexing, and quenching his spirit in them by their disobedience; and yet all these never intend, or mean, that Christ himself properly dies in men for their justification, although his spirit be both grieved and quenched in many; and many do lose the true sense of his living word in themselves, by suffering their soul's enemy to draw out their minds from that seed, that word, that light, that spirit, of our Lord Jesus Christ in

them, which in itself, in its own being, never dies. The immortal seed, the immortal Word, is of an immortal being, though many be dead thereunto, in their trespasses and sins.

"Whether the Scriptures be the rule of your faith, and life, or the Spirit ?

"Answer. We do not find that the Scriptures call themselves the rule of faith and life, but refer us to the Holy Spirit to be our guide into all Truth, and they testifying of Christ, as He is the Way to the Father, even the Way, the Truth and the Life; we do therefore truly esteem the Holy Scriptures as a subordinate rule, or directory, directing us to Him who is the principal, or chief guide, way, or rule of faith and life; and we do sincerely own, that the Holy Scriptures contain many divine rules, precepts, and doctrines, relating to our most holy faith and life.

"Whether there be any moral difference in days under the gospel ?

"Answer. No, not as under the law in the observation of sabbaths, which were a shadow or sign to Israel, and are ended in Christ, in whom is the faithful soul's everlasting rest or sabbath. Yet there is, and may be a religious or an occasional difference made in days under the gospel, as where a day is, or may be, regarded unto the Lord; especially in religious assemblies, and particularly as was, and is practised on the first day of the week among Christians.

"The apostle Paul was tender in this case, about one man's entertaining and regarding one day above another, and another man's esteeming every day alike, and about meats, so as not to judge one another; but let every man said he, be fully persuaded in his own mind. Rom. xiv. Yet condemns the Jewish, and superstitious observation of days, meats, and drinks, &c. Gal. iv. 10, 11.

"Whether the Scriptures need any interpretation and reconciliation ?

"Answer. Yea, to the first part, many scriptures are mysterious, allegorical, parabolical, and prophetic, and need to be interpreted and opened by the Spirit from whence they came; but not by man's human, or fleshly wisdom, or private interpretation; for the natural man perceiveth not, nor can he know the things of the Spirit of God, they being spiritually discerned. Neither need the Holy Scriptures reconciliation in themselves; for they are harmonious and do agree, and the Scripture cannot be broken.

"Whether the divine nature of Jesus Christ be united to the bodies of believers, as it was to his own personal body in Judea ?

"Answer. No, although true believers, who are Christ's members, are spiritually united unto Him, and members of his body, and made partakers of his divine nature; yet not in the same fulness as it is in Him, who is the head, in whom it hath pleased the Father, that all fulness should dwell."

The answers to the questions as here given, are of course only the heads of his reply; much discussion took place on several of the points, though there was not time to go through them all. The people were attentive and serious, and the opportunity ended quietly without any reflections on the new Society.

Several disputes followed this, in which the chief points of discussion were the possibility of perfection in this life, the doctrine of the Divine Light, the Scriptures being the rule of life, and the nature of Christ's body as now in heaven. On these several heads Friends gave clear and distinct answers in Scripture terms, which some of the disputants were satisfied with, and others objected to, wishing to draw Friends out into new and curious distinctions on matters beyond the reach of human wisdom. On the danger of such a practice G. Whitehead remarks:—

"Many persons, by vain imaginations and high thoughts, and intruding into things not seen [revealed], and matters too high for them, and their human wisdom and carnal reason do thereby darken themselves, and cloud their understandings from the true sanctifying and saving knowledge of God, and mystery of Christ Jesus, and his Power and Spirit, who is mighty and powerful in himself, and in his saints and members; who being spiritually united to him, and thereby made members of his body, are one body in Him; so that there is one body and one spirit. Ephes. iv. 4.

"There are other persons who in their singular opinions, strange or new notions, exalt themselves in their own conceits above all others, and thereby cause contention, strife, and divisions, many times either about words, critical distinctions, or things not essential to salvation, or to the saving knowledge of the true God or his son Jesus Christ; and thereby such endeavour to make divisions and parties to themselves.

"When a person fearing God, and loving our Lord Jesus Christ in sincerity and truth, confesseth a real belief, faith, or hope, in terms of Holy Scripture, it is sufficient; whether it be of the suffering, death, resurrection, or ascension of our Lord Jesus Christ into heaven and glory; or of his body being spiritual and glorious in heaven. And as the saints, being spiritually united to Him, are his church and body also, and esteemed mystical while here on earth; so their low or humble body shall be changed and fashioned like unto his glorious body. And I would advise all Friends to keep to the words, terms, language, and doctrine of Holy Scripture, and not to be wheedled or drawn from the same, nor suffer themselves to be imposed upon, either with unscriptural terms or unlearned questions, by any contentious or carping persons whatsoever: for foolish and unlearned questions, as well as profane and vain babbling, must be avoided."

On the universality of the divine light and the possibility of salvation to all who heard and obeyed its teachings, he had a close argument with one who contended, that even if the heathen (so called) improved the measure of light and knowledge dispensed to them to the utmost of their ability, it would not save them. Of the cruelty and injustice of such a sentiment he observes—

"Such partial opinion is manifestly repugnant to the free and universal love of God; with whose great Love his dear Son Jesus Christ was so fully replenished, that he was well called the Son of his Love; which he hath so freely and universally extended unto the

world, according to the good will of his Heavenly Father, in all the good he hath done and given to the children of men; and therefore the love of Christ testified of in Holy Scripture, is truly the love of God in Him to us all.

"And if God 'spared not his own Son, but delivered him up for us all; how shall He not with him also, freely give us all things?' Rom. viii. 32.

"Jesus Christ showed his own and Heavenly Father's great love to all men, as he is the light of the world, and given for a light unto the gentiles, and to be God's salvation to the ends of the earth; and also in his dying for all men; by the grace of God tasting death for every man; and giving himself a ransom for all men, and in making intercession both for transgressors and for the saints: also, according to the will of God, he appears in the presence of God for us, even in heaven itself; and also by his Holy Spirit in all true believers: His Spirit maketh intercession, helpeth our infirmities, moves and assists us in prayer. They who are sons of God, are sensible that 'He hath sent forth the Spirit of his Son into their hearts, crying, Abba, Father!' Gal. iv. 6.

"The humility, mercy, and condescension of Jesus Christ, our blessed mediator, are such, that he is touched with the feeling of our infirmities, weaknesses, and temptations, and ready to succour, help, and relieve all them that are tempted, even by his grace and good spirit, in their drawing near to the throne of his mercy and grace.

"O faithful Creator! O King of Saints! O merciful High Priest! O compassionate Mediator! let thy light and thy truth shine forth more and more, to the glory of thy great and excellent name and power, and expel the great darkness of apostacy, that has covered many nations and professions of Christianity, and greatly appeared in these latter times against thy light, thy truth, and people, whom Thou hast called and delivered out of darkness, into thy marvellous light. Glory and dominion be to thy great name and power, for ever and ever!"

DIED, on the 11th instant, in the 25th year of her age, LYDIA S., the wife of Samuel Rogers, of this city. She was married on the 6th of last third month, previous to which, symptoms of pulmonary consumption had appeared, which increased until, in the eleventh month, she was confined to her house. She then became alarmingly indisposed, and the thoughts of separation from those she loved, and the fear of death, caused her great conflicts. Under these exercises she was diligent in the perusal of the holy Scriptures, and was led to seek the forgiveness of her sins, and acceptance with her heavenly Father, through faith in his dear Son. Some weeks before her departure she was comforted with the assurance that this had become her experience. During the few weeks preceding her death she uttered many expressions evincing her resignation to the Divine will, her faith in the Lord Jesus, and love to him, her anticipations of happiness beyond the grave, and her desires for the everlasting welfare of the friends she was about to leave. It may not be needful to particularise these further than to mention that on the last night of her life, within an hour or two of her departure, she said to a near connection, "The dear Saviour is the way, he is the door; all that will come may come;" and a little while before she closed, she bore this testimony, "It is hard work to die, but the sting of death is gone: thanks be to God, he hath given me the victory."

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THE BRITISH WEST INDIES.

(Continued from page 154.)

We now proceed to furnish a brief sketch of the introduction of African slavery into the West Indies. In 1555, Queen Elizabeth granted an exclusive charter for ten years to a company to trade from the northernmost part of Senegal to the southernmost part of Gambia. It does not appear, however, that she was aware of the nature of the traffic which was about to be pursued. In 1562, Sir John Hawkins, the celebrated admiral, in his earliest voyage to Africa, was the first Englishman who brought slaves from the coast. By deception he procured the sanction of the queen to his proceedings. Charles I., in the seventh year of his reign, granted to Sir Kenelm Digby, Sir Richard Young, and sundry merchants, the sole employment of the trade to Guinea, Benin, and Angola, between Cape Blanco and the Cape of Good Hope, for thirty-one years; and for that purpose erected them by charter into a company. In 1651, the parliament granted a charter to carry on this trade for five years to the East India Company, who erected two new forts. In 1662, Charles II. granted an exclusive right to this trade to a company of royal adventurers, who undertook to supply the West India planters with 3,000 slaves annually. They were so reduced by war, misconduct, &c. that in 1672, they gave up their charter to a new company for the consideration of £34,000. The last company were incorporated by the name of the Royal African Company, to have exclusive privileges from South Barbary to the Cape of Good Hope inclusive, and for the term of 1000 years. In the tenth year of William and Mary, other persons were allowed to trade on the coast, provided they bore a part in the expenses of the company. In the twenty-third year of George II. an act was passed, which declares the African trade to be very advantageous to Great Britain, and necessary for supplying the plantations and colonies with a sufficient number of negroes at reasonable rates, and that for such purposes a trade ought to be opened to all his majesty's subjects. It therefore enacts that it shall be

lawful for all the subjects of the realm to trade in such a manner, and with such goods as they please at any place from the port of Saltee to the Cape of Good Hope. In subsequent years, a great number of modifications were made in the arrangements of this traffic. As might be expected, it was the source of innumerable perplexities and great embarrassments. The British government, however, continued to exhibit the most paternal care of these honourable traffickers in the souls of men. By the treaty of Utrecht, the *asiento*, a contract, by which the royal Guinea company settled in France had undertaken to supply the Spaniards with negroes at a concerted price, was transferred to the English, and a new instrument was signed in May, 1713, to last thirty years, by which England bound herself to send 4,800 negroes yearly to Spanish America. In 1689, ten of the English judges gave it as their opinion, "that negroes are merchandise." In 1760, South Carolina, then a British colony, passed an act to prohibit further importation of slaves, but England ejected this act with indignation, and declared that the slave trade "was necessary and beneficial to the mother country." The governor, who was concerned in it, was reprimanded, and a circular was sent to all the other governors, warning them against a similar offence. In 1765, however, the colonies repeated the offence, and a bill was twice read in the assembly of Jamaica for the same purpose of limiting the importation of slaves, when Great Britain stayed it, through the governor of that island, who convened the assembly and informed them, that, consistently with his instructions, he could not give his assent; upon which the bill was dropped. In 1774, the assembly of Jamaica again passed two bills to restrain the trade; but Great Britain again resisted the restriction. Bristol and Liverpool petitioned against it. The matter was referred to the board of trade, and the board reported in opposition to it. The colonies, by the agent of Jamaica, remonstrated against that report, and pleaded against it on all the grounds of justice and humanity; but Great Britain, through the Earl of Dartmouth, then president of the board of trade, answered as follows: "We cannot allow the colonies to check or discourage, in any degree, a traffic so beneficial to the nation." This was in 1774. The slave trade proceeded with unabated ferocity from that period, till its abolition in 1807, and indeed, subsequently, by clandestine means. During the sixteen years' previous to the abolition, 150,000 slaves were imported into the single island of Jamaica.

Respecting the actual condition of the slaves in the British West Indies, the ac-

counts are exceedingly contradictory. The West India merchants in England, the planters, and a majority of travellers, have represented the condition of the slaves as in most respects favourable to their happiness. But whatever mitigating circumstances might have existed in particular cases, it is quite evident that an enormous degree of cruelty and suffering was essentially connected with the system. The debasement, which it produced, was probably more severe than that caused by slavery in any other portion of the earth. The owners of the estates, in a great majority of cases, resided in England, and never took actual cognizance for any length of time of the real state of their plantations. The overseers, and drivers, to whom the estates were entrusted, might be trustworthy and humane men, or they might not be. From the nature of the case, they would be tempted to overwork the slaves, in order that the estates might yield as large an annual product as possible. In many cases, they were mere mercenaries, to whose care human life and limbs ought never to have been committed. Another unfortunate circumstance was the kind of employment to which multitudes were subjected, viz. that on sugar plantations, which is universally allowed to be of the most exhausting description. About 200,000 tons of sugar were produced in 1814, in the British West Indies. Coupling the severe and intense toil required in some branches of the department, with the heat of the climate and the natural disposition to languor and idleness, found to prevail among slaves, the enquirer will perceive that it necessarily tends to the destruction of human life. The following table, showing the decrease of the slaves in the sugar colonies, is decisive as to the point.

Antigua, decreases in 11 years,	868
Berbice,	9 1,578
Demerara,	12 12,037
Grenada,	12 2,515
Jamaica,	12 18,024
Montserrat,	11 131
Nevis,	11 192
St. Kitts,	10 100
St. Lucia,	13 1,942
St. Vincents,	10 1,248
Tobago,	10 2,863
Tortola,	10 143
Trinidad,	13 6,166

Total decrease in the above thirteen colonies, the average being a little more than eleven years, 47,749. The cause of this decrease could not have been soil, or climate, or any thing peculiar to the African character, or to these countries, because, if it were, it would have extended (as it did not) to the

free people as well as the slaves. It was not war, nor pestilence, nor famine, nor any great national convulsion, or mortality; because, if it had been, it would also have extended to the free people. The evil must have been something peculiar to the slaves; nor did it extend, in an equal degree, to all the slaves; the domestics and mechanics increased; the slaves on the coffee plantations, in many instances, also increased; but the full weight of this disease, so fatal to human life, fell on the slaves in the sugar plantations, who worked in the field-gangs at night. A reference to the state of Hayti will illustrate the point. Bryan Edwards, in his history of the West Indies, informs us that there was an importation of 150,000 slaves into Hayti, in the ten years immediately preceding the revolution; and yet we learn that it could not maintain its numbers. In 1804, its independence was established; the population then was 400,000, or 423,000. An official return was made in 1824, when it was 935,000.

It thus appears that in eleven years, the diminution of human life caused by the cultivation of sugar alone by means of slave labour, was nearly 60,000 souls. What must have been the waste of life for the two hundred years in which the system has lasted, taking into view all the other results of slavery, additional to those caused by the cultivation of sugar? The immoral and ruinous effects of the system are seen in this way in a much more striking light than by looking at its insulated instances of suffering.

Another prominent point in the consideration of West Indian slavery was the great number of parties and conflicting interests. In the first place, there was the British government, on the whole favourable, especially of late years, to the abolition of slavery, but cautious in its movements, wavering in its decisions, and at last pressed on to a determination by the imperative voice of the empire. Then came the abolitionists, with able leaders, expert in the use of the pen and press; fearless, with forty years' teaching in the school of affliction, and supported by a great proportion of the religious influence of the kingdom. A moderate party also existed in England, of whom Lord Bexley may be taken as an example, who were friendly to the final abolition of slavery, but who had not that fixed abhorrence of it, and that robust energy, which were necessary to secure success to the cause of the abolitionists. On the other side, were the West India body in England, who, through self-interest, had blinded their eyes to the enormous evils of the system—a body of men powerful in nobility of birth, in wealth, and in union of sentiment and action. In the West Indies, were the colonial legislature, in many instances arrogant and vain-glorious in proportion to the narrowness of their domain and the briefness of their authority; bitterly opposed to missionaries and dissenters, and to all religious instruction of the slaves; hardened and corrupted, in not a few instances, by contact with slavery. The fierceness of their tones of defiance to the mother country finds no parallel in our colonial history. They were

powerfully seconded by the great proportion of the white inhabitants of the colonies. Next came the established churches of England and Scotland, furnishing some indefatigable and excellent clergymen, but generally inefficient, so far as the religious instruction of the slaves was concerned. The dissenting missionaries, baptist, methodist, &c. constituted another class. They did not perhaps associate sufficiently with the white inhabitants of the islands, and, in some instances, employed terms unnecessarily harsh, in speaking on the subject of slavery. But in the language of Lord Goderich, "they cannot with charity, or in justice, be supposed to have been actuated by any views of secular ambition or personal advantage. They devoted themselves to an obscure, arduous, and ill-requited service; they were well apprised that distrust and jealousy would attend them, and that the path they chose led neither to wealth nor reputation. The great ruling motive must have been in general that which was professed, since there is no other advantage to be obtained than the consciousness of having contributed to the diffusion of Christianity throughout the world." Besides these, were the free coloured people, a highly respectable and increasing body of men, devoted in their attachment to the British government, favourable to the emancipation of the slaves, but remarkably judicious in their conduct, and discreet in their language. With so many parties, and with such powerful conflicting interests, it is not a matter of wonder that slavery maintained its ascendancy so long in the West Indies, nor that the minds of men were highly exasperated, and the sufferings of the slave, in many respects, augmented.

But it is not our intention to dwell upon evils, which we trust are now, in a considerable degree, simply matters of history. The jubilee-trump has been blown, and the shackles have fallen off.

The efforts of the friends of the abolition of slavery may be classed under three distinct periods.

1. Abolition of the slave trade. In 1785, Thomas Clarkson commenced his labours. Two years before, the Society of Friends had petitioned parliament for the abolition of the trade. On the 9th of May, 1788, William Wilberforce submitted a resolution to the house of commons, "that the house will early in the next session proceed to take into consideration the circumstances of the slave trade." After some debate, the motion was agreed to. Fox and Burke spoke in favour of it. In May, 1789, Mr. Wilberforce laid upon the table of the commons, twelve propositions, deduced from the report of the committee of the privy council. Mr. Wilberforce's brilliant address was seconded by Pitt, Fox, Burke, and Grenville. In 1791, the examination of witnesses, on the part of the commons, was completed. On the 26th of April, a motion of Mr. Wilberforce to prevent all further importation of slaves, was negatived by a vote of 163 to 88. In 1794, a motion to abolish the foreign trade was carried in the commons, but lost in the lords. In 1798, the bill for the abolition was lost in

the commons by a vote of 83 to 87. In 1804, Mr. Wilberforce obtained leave to bring in a bill, by a vote 124 to 49. It was postponed by the lords. In the next session it was lost in the commons. In 1805, an order by his majesty in council was issued, prohibiting the traffic except in certain cases. On the 25th of March, 1807, an act passed both houses of parliament by a very large majority (there being in the commons 283 yeas to 12 noes) for the final and total abolition of the slave trade, under large penalties, and offering bounties to those who might be instrumental in detecting it. This was followed by the act of 1811 declaring the slave trade felony, and subjecting those concerned in it to condign punishment. By a more recent act of parliament (4 Geo. iv.) the traffic in slaves by British subjects was declared to be piracy.

2. Efforts for the melioration of the condition of the slaves, and the gradual abolition of slavery. During the discussion in parliament, Mr. Wilberforce and his friends had abstained from touching the subject of slavery. It was considered expedient to let that question remain at rest till the traffic could be abolished. The evils of the system of slavery, however, became more and more obvious. Various measures for the registration of the slaves, for the abolition of Sunday markets, restraining the use of excessive punishments, &c. were in part adopted, but produced only slight alleviations of the evils. In 1823, three resolutions were brought forward by Mr. Canning, (then prime minister), which received the unanimous sanction of parliament, affirming in substance, that decisive measures shall be taken, and shall be enforced in a determined, persevering, and at the same time judicious and temperate manner, to raise the slaves to a participation of the civil rights and privileges enjoyed by other classes of his majesty's subjects. In January, 1823, the Anti-Slavery Society for the melioration and gradual abolition of slavery was formed. In one year, there had been formed in various parts of the kingdom 220 auxiliary associations. The number of petitions for the gradual extinction of slavery presented to parliament amounted to 600. In 1824, Dr. Lushington brought in a bill, which was supported by his majesty's ministers, for the consolidation and amendment of the laws abolishing the slave trade. Its most important new provision was the abolition of the *intercolonial* slave traffic which had been suffered to survive the general abolition. The orders in council proposing many salutary regulations in respect to slavery in the colonies were in nearly every instance resisted or evaded. In 1826, the number of petitions presented to parliament was 674. Mr. Canning complained of this loud and concurrent expression of the public voice, "as likely to excite determined resistance in the colonists, which must be overcome, before the purpose of government could be effected."

(To be continued.)

There can be no true peace with God without faithfulness in duty, and a resolute abhorrence of all sin.—*Adam.*

From the National Gazette.

Extract from the Journal of an American Surgeon.

PALERMO.

Case Revele dei Mazzi.—While at Palermo, last year, I visited the Royal House for the Inane, under the superintendence of an illustrious and devoted philanthropist, the Baron Pisanò. He is a stoutly formed man, of rather low stature and probably upwards of fifty years of age. He is the first fortune teller in Sicily, and features so common among the Italians, and a countenance beaming with benevolence, clearly indicative of the pure fountain within. For many years he has given his whole time and faculties to the melioration of that most unfortunate class of human beings, persecuted with more than ordinary severity, for their cheerfulness, gentle temper and perseverance with which he pursues this apparently discouraging and in some cases hopeless work, elicit the warmest admiration and respect, from all who are able to justly appreciate his character and his labours.

Possessed of an ample fortune and an elegant and refined education, he applied himself in his youth chiefly to music, and became a good composer. After some time he felt a predilection for the study of antiquities, and being surrounded with them in Sicily, and every part of Italy also presenting objects to occupy him, his progress was commensurate with his abilities, industry, and the facilities afforded him.

He never would marry, although his father with parental regard for his happiness strongly solicited him to that important measure; as he was afraid it might interfere with his plans and prospects of travelling.

Not finding in the study of antiquities or the physical sciences that exercise for the affections and moral sentiments, which contributes so essentially to happiness, in a mind sensitive and alive to social sympathies, he resolved to take upon himself the direction of what was then truly the most important of the world, Science, but which his humanity and unweary exertions soon transformed into an orderly and comfortable abode for its once wretched inmates.

The management of this institution differs in some respects from most of the others in Europe, of which there are many now, or nearly so, in the same part of Sicily. Scarcely a year since, the late King of Naples, at Leicester, the Friends' Asylum at York, the Esquiroi at Paris, and one at Vienna on which great attention has been bestowed.

The miserable condition of every thing belonging to the house, when the baron first entered upon his duties, was indescribable. It was then the abode of desolation and wretchedness. He found there a few squalid forlorn beings with scarcely a human appearance, in the midst of chains, filth and malaria. It resembled more a menagerie of wild beasts than a human habitation. The treatment was worse than that of the most afflicted and degraded felons and traitors. His heart melted at the sight. He threw off their chains. He comforted them by consoling language and still more by kind actions. He gave them refreshing drinks and good food. He used towards them an affable and affectionate manner, and although deprived of remedy, they were conscious of the benefit that had received from him, and often the poor forsaken creature would embrace him as his only friend. This stimulated him to new exertions. From sickly, pallid and unhappy, they became healthy and cheerful, and many showed him the greatest gratitude.

The old house was a series of little cells or prisons which enclosed only the insane of the city of Palermo. A new one was built combining in its plan all the necessary comforts. Baths were constructed and cleanliness enforced as a most important auxiliary in the treatment. The new house consisted of apartments for the accommodation of all the deranged persons on the island. The tranquil patients or subjects were put at work of some kind. This was and is yet the only medicinal means employed, if it may be so termed, except in cases where some physical disease is manifest. As soon as reason is restored, and when they become capable, they are sent to various useful and responsible little offices in the house. This is done to soothe their irascibility in some instances, and in many to rouse their ambition and self esteem.

The assistants treat them on all occasions with the

utmost kindness and tenderness. The furious and raving are confined when necessary by such an overwhelming force of assistants that they scarcely receive any notice. In the convulsive or epileptic (the hammock) by which the person is swung from side to side in a horizontal posture; this, with the free use of cold water to the head and face, tranquillises them after a little time, and some have become fond of it. In less than three years the success of this institution has been such that fifty-eight persons have been restored to reason and to their families.

The baron thinks that experience has demonstrated that insanity admits only of a moral cure. He confesses he has been more and more confirmed in this opinion, the longer he has continued to have charge of the institution, and although he is aided by every careful medical advice and assistance, he regards them as secondary in the prosecution of his plan. Far from being opinionative and ostentatious, he pursues his vocation in the simple, unaffected, humble spirit, which brought both philosophy and religion from heaven to make their abode among men. Nothing rude, nothing dogmatical, or overbearing, no claims to superior knowledge, no personal vanity, mark the exalted course of Pisanò.

He thinks the causes of insanity generally cannot be traced to any local lesion, but that the whole nervous system is more or less affected. The pathological views are given with the deference due to men who have deeply studied anatomy, physiology, and every thing which can elucidate this intricate subject, with the literary part of which he has taken great pains to make himself perfectly acquainted. His library contains all the most elaborate treatises in every language; and among them I had the satisfaction of seeing that of our venerable countryman, the late Doctor Rush.

To the direction, except when the physicians are consulted, he is absolute, and it is surprising to see how little objection is made to his subjects. He spends the whole day among them. They call him their good father. They look with impatience for his return in the morning; make their complaints to him as a child would to its parents. He hears them with attention, enters earnestly into their affairs and interests, and when they are sick and suffering, he is so fondled, reasons with them, they take his arm and walk with him, holding long conversations, they often kiss him, embrace him, and appear to adore him.

On one time he was obliged to be absent for two or three days, from indisposition; his principal assistant on whom his duties devolved, found the people extremely restless and refractory. At last, finding the baron was recovering, he went to him, and begged him to come down to the house, if it were only for a few minutes, that they were all in a frenzy, and in his own language, were "raising the devil."

He insisted to the house, his return was hailed with the greatest joy, and all were emulous to show him some token of affection.

Though, as has been stated before, the means of cure employed are mainly moral, they are well furnished with both physicians and surgeons, of the most approved and extensive experience. They have four or five able and sensible consulting physicians and surgeons, who attend three times a week. Once a week, a meeting takes place, of the director, the physicians and surgeon. The director presides. The apartments are adapted and appropriated to their various uses. A library of works on mental alienation, and on the management of the intellectual and moral powers, and on anatomical theories of the disease and preparation of morbid parts of those who die in the institution. A museum for depositing interesting preparations; the sight of these, however, is carefully concealed from the patients. The words insane, crazy, mad, are strictly prohibited being used in their hearing.

In the archives, every thing is carefully preserved, the history and termination of each case.

The assistants are four Custodi, (keepers) and four others, from the tranquil insane. There is a governor, who has her assistants from the tranquil, among the female, the necessary assistance for the means only are permitted to be used, the infamy of the whip is not only abolished, but all harsh abuses and violent language and epithets are constantly rejected and carefully avoided.

Nothing, says the director, is more requisite than a strong force of keepers and assistants, for when it becomes necessary to resort to their aid to confine the violent and raving, if an overcrowding number is sent, the patients submit without resistance, perceiving at once their inferiority; otherwise they struggle, and if not immediately overcome, it exacerbates their paroxysm and efforts. Four strong, robust men, are therefore kept, who possess intelligence and discretion, to manage the force of each case of persons. They tranquil, who, at work, receive a small compensation per month for their labour.

A chaplain attends daily in the chapel, and assists the sick and dying with the comforts of religion. All ages and sexes are received into the house, and the best history of their cases that can be obtained is procured and registered. The first thing, after their reception, is a good bath and a clean suit of clothes.

The physician and surgeon are sent for to examine if any personal injury has been received, and to ascertain whether or not the disease is real or simulated. A separation is then strictly enforced from all former associations. No relations or friends are suffered to see them. This is of the first importance in attempting to disentangle the confused and knotted chain of thought, and in trying to renovate by new and simple impressions, the regular and healthy operations of intellect. These are not to be admitted on any account, even after signs of recovery have become apparent.

Cleanliness has been found to have a most salutary effect, promoting health, cheerfulness and hilarity, almost as much among maniacs as among the rational. It is also found that a frank and benevolent conduct towards them procures their confidence, and in many instances they are capable of sustaining friendship and honorable sentiments.

Nothing has been found so effectual in breaking the morbid associations, as labour and fatigue. Those who are sufficiently firm to work are greatly benefited by it. Occupation not only relieves the intensity of the diseased functions, but procures for them refreshing and quiet repose. The director gives the preference to agricultural labours. The garden and grounds are consequently highly cultivated and adorned. No mania, however violent, is ever performed by the maniacs. On fast days and Sundays they are indulged in plays and diversions.

The whole discipline is constant, uniform, consistent and invariable. They begin with mass in the morning by the bell. Then go work—then breakfast. They again resume their labours, and it looks more like a house of industry, than a mad house, where almost every one is employed at some useful manual work. The men improving the grounds and planting trees. The women in spinning and knitting and whatever they like best.

At night when they retire, the Director accompanies each one to his, or her room, with the keeper, bestows some kind words and little caresses on them, asks if they want any food, and promises them every thing that will be good for them, and bids them an affectionate good night.

When the Consulting physician, already spoken of, is sometimes used when they refuse to work from perseverance. The tepid bath is also used to allay irritation.

When convalescence commences, as discerned by the return of the person to old habits, desire to see relations and friends, knowledge of objects and fears of again falling into insanity, the patient is immediately removed to the apartment, and a new train of treatment commenced.

The sufferings of the unhappy beings may be imagined by the fears they express of relapsing. They are at first entrusted with the care of their clothes and such other little things as are found to occupy and amuse the mind. They next receive the visits of the keepers, and are made as happy as possible by every indulgence that will divert them. They walk in the flower gardens, but are not permitted to see or hear an insane person. Care is also taken to avoid receiving premature visits from relations and friends. No unnecessary or irrelevant visits are allowed to them in this condition.

The incessant agitation attending on mental alienation produces in many cases insatiable voracity. In order to appease this as much as possible, a large pro-

portion of bread is given them. Thirty ounces in three portions daily. They have soup for breakfast, for supper, fruit, salad, rice, cheese, and macaroni, are also freely allowed them. They have five ounces of meat five days in the week. Mush is an article of diet much used by them. Beer and wine in small quantities are used in certain cases. Boarders are allowed coffee and other articles of which they are fond, and to which they have been accustomed, provided they have not been found injurious.

While I remained in the house, several little incidents occurred, illustrative of the baron's manner towards his people, and method of treatment. As we passed along, and he was passing so deeply, and his old uniform coat, of large stature and veteran appearance, was sitting on a stone bench which projected from a wall perpendicular to it. He leaned forward, with his elbows on his knees, covering his cheeks with his hands, in a melancholy posture. The baron, perhaps, thought he was musing too deeply, and that he would try and break up his "thick coming fancies." He raised the soldier with his hands into a more erect position on the bench. He kept himself carefully for a few seconds in the attitude in which the baron had placed him. He then turned round, and bearing his breast of his coat and gently pushed him until his back was perpendicular to the wall, which made his posture very disagreeable and painful. He remained, however, even in this ludicrous situation for an instant, but then jumping up, quite in a passion, he told the baron, "it is impossible for me to sit in that way, which you did not sit that way yourself!" The director laughed a little and the soldier marched off with great dignity. In this case the director might at first sight have been taken for the maniac, and the soldier for the rational man. But mark what a great end was accomplished by this simple strategy. The fat blushing chain of melancholy was suddenly broken, and a new and rational train of thought irresistibly substituted.

He says the women are vastly more difficult to manage than the men, of which we had an immediate proof in passing through the female apartment. The man was spoken to in that way, which you may employ in preparing and spinning flax. One among them was in a dreadful proxym of rage and frenzy at some imaginary affront. She had a natural deformity of the head. Her forehead was nearly twice the natural height, and so was the top of her head. Her eyes were large and staring, and her nose was of the middle size. Her appearance was frightful—and she had a terrible tongue, which, on such occasions, nothing could quiet. She went on with loud volubility—scolding in *alta voce* at those who had offended her, and was not even restrained this time in the slightest degree by the presence or remonstrances of the baron.

Those who were at work seemed alarmed and ashamed of their noisy companion, and several of them begged her to be quiet and behave better. The nurse, and a little girl of about twelve or thirteen (one of the assistants) of great beauty and intelligence, stood beside the maniac as she made the house ring with her terrifying denunciations. The nurse and little girl were trying to pacify her—she refused to hear them, and even the mild voice of the baron was for a while disregarded. The little girl patted her cheeks—but her words fell over her like a mill—she struggled to get her mouth free. The little girl kissed her on the cheek—she continued to bawl with a voice scarcely human. Her little friend would catch her by the nose, and again put her arm gently round her neck and kiss her; and after keeping up this badinage for about five minutes, laughing and talking kindly to her all the time, the maniac became more tranquil—the fierceness left her face, and she began to smile and then to laugh, but soon became as bad nearly as ever. The baron told her she must go to the Camicia. To this she objected and became more quiet. He then offered her his arm which she put her hand in and went along with him, still scolding and complaining, but in a moderated tone. Having arrived at the swinging hammock, a strong man lifted her in, when she was laid tight so as to prevent any motion of her arms or legs. Her head was wet with cold water; she was given some wine which she drank and she was thrown some in her face, and swung her a good while from side to side; it seemed to affect her head; she rolled her eyes and was silent. In a few minutes she was entirely quiet; the little girl again patted her

cheek and kissed it. We left her and walked round the garden. After a while we returned and took a seat under the shade. While she was seated we approached us, and I could see the little girl telling her that she must make friends with her benefactor. She accordingly came up behind the baron in a fine humour, and laughingly put her arms round his neck and kissed his cheek, appearing to feel contrition for her former conduct. He turned his head and smiled on her with great tenderness, as if nothing had happened, but said nothing to her, and she went away with her attendants to the apartment they had left.

The baron relates a singular cure which he effected a few years ago by a simple little stratagem which suddenly occurred to him at the time. A woman on becoming deranged, had resolved never to quit a certain position which she had taken, which was stooping down as low as she could but still resting on her feet. This bent her knees for the utmost degree; but in this way she continued long after she was brought to the house. She had continued for ten years without extending her lower extremities. When she came under his charge, he long tried to awaken her sensibility on some subject, without success. At length, he went to visit her one morning, and told her that he had some determination no longer to be a witness of her celibacy, and had now come to ask her hand in marriage. She was at first indignant and requested him not to make fun of her. He pressed his suit with so much earnestness and with so many complaints that at length she showed some attention to his conversation. He became more eloquent with arguments for their union, and at last she smiled. It was the first time for ten years. She became more cheerful, laughed a little, and finally consented to marry him. The next day was appointed for the solemnisation of the nuptials. All the tranquil insane were invited to the wedding. She was dressed and decorated like a bride, and then carried to an elegant arbour where a feast was prepared for all the guests. One of the keepers was dressed as the padre, a counterfeit ceremony was performed, and they all paid her the most particular marks of respect and congratulation, giving her the title she had acquired of being a wife. She talked to walk but was unable to straighten her knees. The tendons in the hams had become stiff and contracted. She was carried, and placed at his right hand at dinner.

From this time her recovery commenced. By the employment of liniments, frictions and exercise, the use of her limbs was gradually restored, and she is now an intelligent and respectable lady of Sicily, who often laughs with the baron, whom she calls her exposé, at the amusing freak of the marriage ceremony.

This renowned ancient state boasted of many great names, distinguished and still known to the civilized world for their genius, learning and patriotism. But there is a halo of moral sublimity now surrounding a modest and humble individual in Palermo, which not even the glories of Archimedes could shed—that man is Peter Pisanì.

A fall is God's advantage as well as the devil's; and as we incline to one or the other, we may rise higher from it, or fall still lower.

Adam's Private Thoughts.

THE FRIEND.

SECOND MONTH, 28, 1835.

The abolition of slavery in the British West Indies must exert an influence on the question in this country. However tenacious the white men may feel of his imaginary right over his fellow creature whose skin is a little darker, the immutable law of justice will finally prevail. He who can turn the hearts of men as a man turneth his water course in the field, can dispel the selfishness which clouds the vision of the slaveholder, and lead him to see that his own interest, as well as that of the slave, is involved in restoring to

him the enjoyment of his unalienable rights. The vote taken in the Kentucky senate although, as appears by the annexed paragraph, it failed in its object, encourages us to believe that the cause of the long injured descendants of Africa is gradually asserting its just claims in the hearts of many.

Slavery in Kentucky.—A resolution was recently introduced into the senate of Kentucky, proposing the call of a convention to amend the constitution of that state, so as to introduce the gradual abolition of slavery. It was finally lost by a vote of 19 to 19. The Cincinnati Journal remarking on this result, says, "While we rejoice that so much has been gained, we must be allowed to express our regret that one more vote for the affirmative could not have been given. We know a large majority of the intelligent and liberal minded Kentuckians have been for years desirous to rid the state of the evil and curse of slavery. Submit the question once to the people, and we have no fears for the result."

We have received, says the New York Daily Advertiser, files of Bermuda papers to the 3d of February, containing advices from several British islands. The accounts are of the most favourable character. The Free Labourer System appears to work much better than was predicted.

Then follows near a column of extracts relative to Trinidad, Christophers, Barbadoes, Antigua, &c. corroborative of the above, but for which we cannot at present find room.

The extract from the Journal of an American Surgeon, on another page, first published in the National Gazette, seemed to us to merit attention, not merely as an interesting sketch calculated to win our favourable regards towards the benevolent Peter Pisanì, but as containing hints which may be essentially useful to all concerned in the treatment of the insane, and particularly seasonable, perhaps it may be said, in reference to the near approach of the annual meeting of the contributors to Friends' Asylum.

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 of this month next, at 3 o'clock in the afternoon.

JOSEPH SNOWDON, Clerk.

Philad. 2d mo. 25th, 1835.

An Apprentice wanted to the retail Drug and Apothecary business. Apply at this office.

DIED, at Rahway, N. J. on the 30th of the last month, SARAH HARTSHORNE, in the 77th year of her age, many years of which she was a great sufferer with bodily disease. Her body was indeed afflicted, but her mind was strong, and much supported by a full confidence in the merits of her beloved Saviour. This she never lost; and so easily was her departure, that the near friends around scarcely knew when the last breath was drawn.

—, on the evening of the 26th instant, HANNAH WOOD, of this city, in the 83d year of her age.

For "The Friend."

TRADE AND BUSINESS.

Among the many evils which spring from the love of money and from an inordinate desire to accumulate it, is the spirit of speculation so common in the trading community. The magnitude and danger of this evil are increased by the example and connivance of persons whose moral integrity in other respects is not to be questioned; and if the daring adventurer who risks the property of others is but successful in the game, he is rather the object of envy and admiration, than condemned and discountenanced by society. Where such departures from the morality of the gospel are countenanced in a community, the standard of justice and honesty rapidly declines, actions of greater turpitude will soon be tolerated or encouraged, until finally the distinction between right and wrong, honesty and swindling, becomes almost obliterated. It must be confessed, to the sorrow of every truly pious man, that such in a lamentable degree is the course of things in this country, and that with many the acquisition of wealth is looked upon as a better test of a man's probity than the conformity of his conduct with the sacred precepts of our Divine Lawgiver.

One evidence of this deterioration in sound moral principles may be found in the enormous speculations of which we almost daily hear. However men engaged in these wild schemes may screen themselves under the cloak of public opinion, and excuse themselves by saying that they do no more than others; or that if they did not buy others would, and they may as well make money as another; all these flimsy apologies are rent asunder when their conduct is viewed in the light of the gospel. The spirit in which such speculations are conceived and carried on is the same that leads the gambler to the gaming table or the lottery office; the moral defection is of the same character, and the disgrace and degradation attending it are only different because a vitiated state of public feeling has made them so. Insatiable cupidity—the desire to over-reach; the reckless hazard of property, often that of other persons; the haste to be rich by means more rapid than the regular pursuit of an honest and moderate business, generally give rise to both these species of gambling.

In looking over a work entitled "Principles of Christian Philosophy," by Dr. John Burns, professor of surgery in the University of Glasgow, I was forcibly struck with the following excellent remarks on this subject, to which I would invite the serious attention of the readers of "The Friend," viz.

"Honesty requires, that every one shall have his due, and that restitution shall be made to him who has been injured. It forbids all fraudulent dealing, extortion, taking advantage of the ignorance or necessity of others, breach of trust, forgery, contracting debt, or neglecting payment, entering into speculations which exceed the capital possessed, enlarging the credit of others, or leading them into engagements which must be hurtful or ruinous, withholding what belongs to another on unjust or frivolous pretences, enriching ourselves at the

expense of others, or, in any other way, endeavouring to transfer to ourselves, clandestinely and injuriously, the property of another. Besides attending to the act of honesty, we are also to guard against those dispositions and circumstances, which may lead to a violation of this duty; such as covetousness, inordinate affection for temporal things, indulging in envy at the success or prosperity of others, distracting cares, and neglect of those means which provide an honest income.

"Before dismissing the subject, I may advert to an evil of great magnitude, an *extraneous spirit of commercial speculation*. The ruin or distress, which this has brought on too many families, is so well known that it requires no proof. The matter can be brought to a very short issue. It is evident, that he who trades greatly beyond his capital, *must endanger the property of those who give him credit; and he has no more right to do this, than he has to endanger their life*. By plausibility of story, or false appearance of wealth, he obtains credit. By expensive establishments, he endeavours to sustain it. Day after day he extends his transactions, which at length become so intricate, that *perhaps he himself cannot tell his situation*. Difficulties at last arise.

These are successively provided for, by new transactions, till, in the natural course of things, a crisis arrives, and friends and strangers meet the same fate, and partake of the same ruin. How far the devastation may extend, or how many families of little children are reduced to beggary, cannot be told. Yet, this man, whose ambition, avarice, or knavery, has spread desolation widely through the land, escapes without punishment, and appears in public without shame, whilst the petty swindler, who cheats his neighbour out of a few shillings, is banished from his country, or perhaps gives up his life as the price of his crime. It has always appeared to me, *highly immoral in any man, to trade beyond his capital, and to support his sinking fortune, by more extensive transactions*, of the ultimate issue of which he must be certain, or at least very apprehensive. An honest man, who has acted according to prudence and a good conscience, may, from inevitable losses, become a bankrupt, and deserves compassion, and usually receives assistance. But, he, who has been only gambling with the property of others, deserves the most severe punishment; and, were the mind of these men not callous, they would indeed receive it, in the contemplation of the misery they produce. True, indeed, it is, that they who make haste to be rich, fall into many temptations; for the love of money is the root of all evil, which, while some have coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

It is a sorrowful circumstance that some of the members of our religious Society, by giving way to the temptations of the wicked one, and letting out their minds after the love of money, are drawn into practices so repugnant to our Christian principles. The profession which we make is exceedingly high, and every member who voluntarily continues in connection with the Society is in some degree impli-

cated in that profession, and answerable for the conformity of his conduct therewith. How then must such practices bring reproach and disgrace on the Society, and baulk the testimony of truth, especially when they appear in persons who make a plain appearance and are even active in the execution of the discipline. Our principles are adverse to an extensive pursuit of even the lawful things of this life, and lead us, more than those of any other people, to a separation from the spirit of the world in its most plausible and innocent appearances; to a humble and constant reliance on the teachings of the Spirit of Christ, in the reverent belief that if we leave all to follow him in the path of self denial, as he is pleased graciously to provide for the ravens and the sparrow, so he will not fail to furnish us with all things which he sees we have need of, and bless our moderate endeavours for a comfortable livelihood.

In this state of reverent dependence and holy fear, the mind is preserved exceedingly tender and watchful lest it should be drawn out into things not convenient, and its wants and desires being restricted by the limitations of truth within narrow bounds, not only is a little business and plain and simple things most agreeable to it, but He who sees its sincerity and integrity fills it with a sweet peace and quiet contentment which no riches can ever confer. To these, riches would be a burden; they are set free from needless wants and the vexations and anxieties as well as from the "divers temptations and snares," into which those fall who "make haste to be rich," their time is more at their command to do the Lord's will and run his errands as he may be pleased to call or send, while the quiet composure and settlement of their minds is a suitable qualification for hearing the gentle intimations of that "still small voice," which it is to be feared many stifle and drown in their eager pursuit of the world. When I contemplate this blessed condition, which indeed is little less so than the life of angels, and view the situation of many of my brethren who are deeply involved in the eager pursuit of wealth, joining themselves with the spirit and policy of the world in the chase, and partaking of the cup of its confusion, my heart is enlarged in affectionate desire, that they may be persuaded to lay aside their high notions and ambitious desires, and come back to the simplicity and self denial of our holy profession. The blessed Saviour of man himself promulgated the precepts and set the example; and he calls all to come learn of Him, who was meek and lowly of heart, and they shall find rest to their souls. In the sacred enclosure of his fold, and under the limitations of his spirit, all our reasonable wants will be amply satisfied as regards outward things, and we shall experience our souls to be led by the still waters of peace, and into the green pastures of everlasting life. Our hearts, and affections, and conversation, would then be in heaven, and the riches and treasures which we should be enabled to lay up there, would be a source of perpetual joy and consolation, while the things of time would not be pursued as the sole business of life, but so far only as

was necessary to fulfil the injunction, "provide things honest in the sight of all men."

Use such as these heaven would begin on earth, their hearts would often soar above all temporal things, to their house not made with hands, eternal in the heavens; and whenever their Lord should see meet to call them home, they would not be laden with great estates as with thick clay, which are mostly left to minister to the corrupt desires and propensities of others, and drive them farther from the truth; but as good stewards over the little, with their loins girded and their lights burning, they would leave the world with joy, and enter the marriage chamber of the Lamb.

I rejoice in the persuasion that there are such preserved in our Society, who are its salt and virtue; some in humble and lonely situations as well as those of a more public character; and it is consoling to believe that the merciful Head of the Church is extending a renewed call and visitation to us as a people, "Come out from the world, my people, and be ye separate—touch not the unclean thing, and I will receive you, and ye shall be to me for sons and for daughters, saith the Lord Almighty." May the gracious invitation availingly reach the very hindmost of the flock, that through unfeigned obedience we may yet be unto Him "a peculiar people, zealous of good works." In a future essay, I wish to lay before the readers of "The Friend," some of the excellent advices of the Society on the subject of trade.

For "The Friend."

PEOPLE OF COLOUR.

The Society of Friends has long felt a deep interest in the abolition of slavery and the slave trade. Within the last fifty years many of the members have taken an active part in pleading the cause of the afflicted sons of Africa. They remonstrated with firmness and energy against attempts which were made at different periods to fasten more securely the chains of servitude, or to violate with impunity the rights of the free, and were instrumental in liberating many from their bonds. In some of the southern states, Friends are actively engaged in this righteous work; and in all parts of the Society, much is still felt respecting the increasing magnitude and crime of this enormous evil. Many deplore the hopeless condition of their fellow-creatures, bought and sold like sheep and oxen in this land of professed liberty, lashed and goaded to labour, often beyond their physical powers to endure without great suffering; and yet has not the zeal which led our fathers to advocate the rights of the oppressed, in some measure abated, and become in too many almost extinguished? We talk of our testimony against slavery, but with what consistency can a testimony be said to exist, unless it is openly borne against the evil? It is true, we do not keep slaves ourselves, but where do we fearlessly testify in the ear of the oppressor, that he is violating the golden rule of the Redeemer of the coloured man as well as of the white, in unjustly withholding from him his natural freedom, equally the gift of the Crea-

tor to all the workmanship of his hands? Are we not in danger of falling into apathy over this perpetual outrage upon our fellow men, concluding that it is too mighty to attack, or that there are comparatively so few who appear to benefit themselves by the freedom which they have obtained, we must therefore let the subject rest? But do we take the pains to ascertain certainly that few only do profit by the change? We hear stories of petty robberies in some parts of the country; that in the suburbs of this city, the "negroes" are lazy, idle, vagrant and debauched. The proportion of this description, however, we do not know, and perhaps too readily admit such reports to make an impression on us, unfavourable to the general character of that abused people, and the expediency of universal emancipation. Do we take care to enquire into the exertions which they have been making for years, to rise out of the mental and moral depression, in which slavery left them, and the happy results which attend those exertions? Are we equally disposed to look around to discover the number of industrious and exemplary coloured men and women residing amongst us—persons who have elevated their conditions by their persevering struggles, and who are laying the foundation for their growing families, to become useful, respectable and pious citizens—encouraging them to avail themselves of the facilities for education and improvement provided for them?

At my request, our estimable citizen James Forten, a man of colour, furnished some documents collected about three years ago, of which the following abstract will go to disprove some of the vague suggestions too often made, and too readily admitted against them.

1st. In a statement published by the guardians of the poor of the city and county of Philadelphia, for 1830, it appears that out of 549 out-door poor relieved during the year, only twenty-two were persons of colour, being but five coloured to every hundred white inhabitants thus provided for, and that the coloured paupers admitted into the almshouse for the same period, did not exceed that proportion, while their ratio of the whole population of the city and suburbs exceeds 8½ per cent.

2d. For want of designating in the tax books the property of the coloured people, reference was made to the receipts of the tax-payers, to ascertain as accurately as practicable, the amount paid. From this source, though deficient, it appears that within the same district, the coloured people paid in taxes not less than 2500 dollars, while the sums expended to relieve them, from the public funds, rarely, if ever, exceeded 2000 dollars a year, thus not only supporting their own, but contributing to the support of the white poor. The amount of rents which they pay to owners of property, is found to exceed 100,000 dollars annually.

3d. Many of them by industry have acquired property, and have become freeholders. Besides their private estates, they have six places for worship owned and used by the methodist society among them, two by

presbyterians, two by baptists, and one by episcopalians: they have also a public hall; the aggregate value of which they estimate to exceed 100,000 dollars.

4th. They have two first day schools, two tract societies, two Bible societies, two temperance societies, and one female literary institution. They have a large number of beneficent associations, some of them incorporated, for mutual aid in sickness and distress. The members are governed by rules which tend to promote industry and morality, and not one of them has been convicted of any crime. Seven thousand dollars are expended annually out of the stock of these associations in relieving distressed members.

5th. Owing to the prejudices with which they have to contend, they experience much difficulty in procuring places for their sons as apprentices to learn mechanical trades; notwithstanding which, in their remonstrance to the legislature of Pennsylvania in the first month of 1832, they stated that there are between four and five hundred people of colour in the city and suburbs, who follow mechanical employments.

6th. In relation to education they say, "While we thankfully embrace the opportunities for schooling our children, which have been opened to us by public munificence and private benevolence, we are still desirous to do our part in the accomplishment of so desirable an object. Such of us as are of ability to do so, send our children to school at our own expense. Knowing by experience the disadvantages many of us labour under, for want of early instruction, we are anxious to give our children a suitable education to fit them for the duties and employments of life."

The statements from which the above abstract is made, they say can be sustained by competent evidence, and were submitted to some intelligent citizens of Philadelphia, who can testify to their substantial accuracy.

Besides the institutions existing the first month of 1832, several others have been established since, among which are a library company, and a female literary association. A sketch of the objects and operations of the former, furnished by the same person, states that the Philadelphia Library Company of Coloured Persons, for the promotion of their moral and mental improvement, was instituted on the first day of the year 1833. It embraces three objects: the formation of an adequate library, a reading room, and a debating society. The present collection consists of nearly 400 volumes, and a number of valuable pamphlets, periodicals and maps. The members divide into companies, for reading, reciting, or conversation. Stated meetings are set apart for debating, in which subjects of a moral, scientific or historical nature that are connected with, or likely to enlighten them on their situation, are discussed, under proper regulations to ensure decorum and promote the instruction of the company. It occupies the first story of the hall built by the Abolition Society in Haines street, consists of from eighty to ninety members, and is in a prosperous condition. They feel much encouraged to prosecute the object of improve-

ment, having been left a handsome legacy by a benevolent coloured man, lately deceased, and from a respectable citizen they have recently received a donation of 101 volumes of valuable works. It would be well for their friends to bear them in mind, and to present them with useful books, and with other means to aid their laudable efforts.

The Dorcas Society, established in 1830, has been of great use during the winter seasons, in distributing articles of clothing, and affording groceries to the sick and aged. It has made up and distributed nearly one thousand garments since that period, 250 of which have been given away this winter; and groceries have also been given to thirty-six persons. In this account shoes are not included, many pairs of which are distributed every winter.

This statistical account proves that although many of this people may be too regardless of their moral standing, there is a large number who do appreciate the importance of education, and have already realised many of its advantages. It proves not only that they are no burthen upon the white population, but that they contribute to the maintenance of others. It shows that they possess a spirit of independency which leads to personal exertion for their own ennoblement and improvement, and were they free from the obstacles which surround them, it would be fair to conclude, that many more would vie with their white neighbours in the refinements of civilised life. When we contrast the condition of the present free coloured inhabitants of this city, with that of the natives as brought from Africa almost in a state of barbarism, and placed in abject slavery under those who treat them as if they were but little removed from the brute creation, we must admit, that however gradual the transition, a very striking change has taken place in the moral and intellectual character of many amongst them. The benefits derived from the possession of their civil and religious rights are not only highly important to themselves, but, if steadily improved, must extend to their brethren yet involved in the fetters of slavery. It will enable the friends of emancipation to point to them, as evidence of the blessings of liberty—their minds cultivated and expanded by the lights of science, and at the same time controlled by the benign influences of religion and the restraints of well educated society. Under the circumstances in which they stand, struggling as for an existence in the midst of an active shrewd people, they need the hand of encouragement and help to be judiciously extended, in order to strengthen their efforts, by fostering the rising institutions which they are attempting to establish for the good of their people. Contributions to their libraries, assistance in diffusing school learning, and the counsel and kind notice of their friends, showing a lively interest in their welfare, would animate them to pursue the path of duty, and prepare them for usefulness amongst their own colour, when it shall please the Sovereign Ruler of nations to effect the liberation of the oppressed from the galling bondage to which

they are subjected in this high-professing Christian country.

BENEZET.

For "The Friend."

OCASIONAL THOUGHTS.—NO. XVI.

"Far from the world, O Lord, I flee,
From strife and tumult far;
From scenes where Satan wages still
His most successful war.
The calm retreat, the silent shade,
With prey and praise are gone;
And seen by the sweet bounty made,
For those who follow thee."—COWPER.

There are none, I presume, who are seriously inclined, and have experienced the advantages a country life affords for retirement and reflection, but must feel their heart warmly respond to these beautiful, and expressive lines. Though the God we profess to serve is not partial, and his presence may be felt by his dependent ones "alike, in the void waste, and in the city full;" yet, from its remoteness from many of those scenes and pursuits, that are calculated to blind the eyes, and harden the heart against the reception of better things,—the quiet and seclusion of the country seem particularly calculated for self-examination, and for forming those resolutions, which, if adhered to, will make us useful through life and prepare us for a happy eternity. Here the young may sit down among the works of God, and while their hearts ascend in prayer to the Giver of all good, they may equip themselves for the warfare, which all who would live godly in Christ Jesus must necessarily maintain when they come into contact with the world; and here may those who are further advanced amidst scenes of which they can gratefully say, "My Father made them all," look back upon the many blessings and deliverances they have received at his hands, and pour forth their aspirations, that strength may still be afforded to discharge the duties that devolve upon them, and that the remainder of their pilgrimage may be spent in entire devotedness to Him whose presence has heretofore been to them "a fountain of health, and his protection a wall of fire."

But while there are some who feel the necessity of frequent abstraction from the world, and value their privileges; there are others who are saying loudly by their conduct, "We care for none of these things;"—our employments are so numerous, and the demands upon our time so great, that we have no leisure for serious reflection. But, alas! it is to be feared these have never partaken of the blessing pronounced upon those who "wait upon the Lord;" they continue to run their worldly course with weariness, and faint when they are walking in its paths. Those who are in the younger walks of life cannot make this excuse, and those who are further advanced, need not, unless they are unduly engrossed with earthly things. Much devolves upon the heads of families in country places; they have generally not only a larger number of persons under their immediate care, but they have usually a much greater influence over them than is the case in the city; and like the patriarchs of old, they are looked up to as the father, priest, and judge, in their own families; how essential is it then that they be endowed with wisdom from above,

to instruct by their example, and rightly to impart counsel to those who are under their direction. Vast (though silent it may be) is the influence that one really pious and devoted individual has in his society or neighbourhood; and great, sooner or later, will be the effect which that man or woman will have, who is careful to maintain a consistent deportment, to attend to the right organisation and direction of their own household, and is really solicitous that those who compose their family on earth should make a family in heaven. I believe our Society would be stirred in its length and its breadth, if each one would discharge their duty to these little communities over which they are placed as head. The times call loudly for attention to these things; surely nothing could be lost, and much might be gained by devoting a portion of each day exclusively to the duty of retired waiting upon God, for his counsel and direction.

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For "The Friend."

The following obituary is taken from "The Annual Monitor for 1855."

Mary Doyle, of Ballitore, Ireland, died, on the 6th of fourth month, 1834, in her 72d year. She was the eldest of three daughters of Edward Doyle, of Ferns, whose generous disposition, combined with circumstances beyond his control, reduced his property. His daughters, being industrious, and possessing an independent spirit, resolved to earn a livelihood in Friends' families, in which they conducted themselves so as not only to be the assistants, but the friends of their employers.

In 1796, Mary and her sister Anne, having saved a little sum, opened a shop in part of William Leadbeater's house at Ballitore. The intimacy and mutual good offices between these near neighbours knew no interruption, until death separated them. The sorrows and difficulties from which few are exempt, and which abounded in the early part of this connection, only served to cement their friendship: as appears from the following lines by Mary Leadbeater, which were a true picture of their happy union:—

"There lowly lies
My humble home, devoid of outward grace;
Yet the soft nest of dear domestic love,
And cordial friendship. Ye will witness this,
Ye maidens loved, with whom we share our roof,
And share our hearts—together we have joy'd,
Together mourned; and surely now we know
Joy may unite, but suffering knits the band."

These prudent young women kept no servant for many years; yet their apartments were remarkable for neatness; and they often entertained their friends in the evening when the business of the day was over. Their little stock increased, and they had been remarkably free from trouble or anxiety, till the rebellion of 1795 proved to them that no earthly happiness or possessions are secure. The military who were on free quarters, several times plundered them of their provisions. In the following winter, when unlapply outlaws made nightly incursions in the village, these unoffending young women were frequently robbed to a considerable amount. One night when the

robbers were drunk, they threatened to kill William Leadbeater, and missing their aim, one of them struck Anne Doyle on her head with his pistol. While the blood was streaming, her sister Mary lamented aloud. "Hush, for God's sake," said one of the robbers.—"Don't mention that name," said Mary, "I have nothing to do with such wickedness." They appeared struck with the solemnity and distress with which she spoke, their countenances fell, and their accents were those of compassion. "Surely," said one of them, "you do not think it was I who hurt her."

When the horrors of rebellion and robbery had subsided, Mary and Anne Doyle passed their lives with more than usual comfort. No doubt their pious and grateful hearts could better appreciate the sweets of peace and repose, than if their days and nights had never been disturbed.

Their business succeeded sufficiently for their humble desires; not only raising them above pecuniary difficulties, but enabling them to be hospitable and charitable. Their charity was remarkable both in its extent and kind. Modest, weakly cottagers, in low circumstances, such as are too likely to be overlooked or forgotten by the gay, the busy, or the prosperous, were welcome to Mary and Anne's neat fireside, where they often partook of a comfortable meal, soothed and made to feel at home by the cordial and sympathising conversation and manners of those two friends. Some of their neighbours, whose tiresome and often-told complaints made others avoid them, found the industrious Mary and Anne not too busy to listen to and cheer them.

They made great allowances for the failings of their fellow-creatures, never speaking unkindly of them, but assisting those whose errors had brought them into distress. Mary was considered too liberal in lending money and giving credit, but she could not hear a tale of want without manifesting some proof of her sympathy, and was several times paid pretty large sums which she had entirely given up—"The good man showeth favour and leneth." As to that charity, which is continually needed by the poor of Ireland, her beneficence was only limited by her resources. She used to say, she happened to have a little soup, or a little grog, &c., but the truth was, that her convenient little fireside was seldom seen without some preparation for the sick or hungry. Mary's skill in medicine was another attraction to the poor—nor was her advice unsought by the more affluent. Thus passed the useful lives of the two sisters, till in 1822, Anne died of a lingering illness. Mary's feeling mind never entirely recovered from this separation, which was rendered the more poignant by the emigration of her only remaining sister to America some time before. The death of her dear friends, William and Mary Leadbeater, in 1826 and 1827, also served to wear her from the world.

She suffered many years from a disease of the heart, which seemed to increase her tender feelings for the sufferings of others. In the 1st month, 1834, she took to her bed, entirely giving up all worldly cares and all expectation of recovery. She frequently expressed her

quiet resigned state, acknowledging Divine support, and feeling grateful for every attention. Although deprived by death of all near relations, except her far-distant sister, yet she was by no means lonely. She was beloved by all her neighbours, and the children of William and Mary Leadbeater, to whom from their infancy she had been kind, were attached to her with almost filial affection. As she had smoothed the pillow of many a dying friend, so she was provided with one who had long been to her as a dutiful and affectionate child, and spared no pains to make her death bed as easy as possible.

During her tedious confinement, when she was seldom able to see any of her friends, except her immediate attendants, she said:—"While I am lying on this bed, I have satisfaction in reflecting upon the quiet way in which I and my sister have endeavoured to procure an independence." Upon which a friend remarked, that they had helped many others also. "Oh!" said she, "there was too much said about that." What is the recollection of accumulated thousands at such a time, compared with these humble peaceful reflections.

Her remains were attended to the grave by a great number of her friends and neighbours, of different ranks, by all of whom she was sincerely beloved and lamented.*

The subjoined emphatic testimony on the subject of gospel ministry, was forwarded to us by an estimable Friend residing in the eastern division of New Jersey: "A correct copy," he remarks, "of some observations of the late Governor Livingston, of this state, as appears from its title; the extract was given to me some years past by a much valued friend in New York, then a member of the Historical Society in that city, and since deceased; it has lain since in my desk, and having lately taken it up, I thought that from the soundness of the views and the source from which it came, it might be proper to give it place in 'The Friend.'"

Observations of Gov. Livingston, of New Jersey, taken from the American Museum, vol. 8. page 255.

As to my own part, I doubt not that the gospel may be preached, without that immense apparatus of human erudition—an expensive education, and libraries of theological books—an apparatus that hath but too often proved the means of inflating with literary pride, and terminated in "that wisdom, by which the world knew not God," while it arrogantly despises, as foolishness of preaching, that by which it pleased God to save them that believe. Indeed I know it may, because I know it has been and still is.

The apostles had not any kind of prepara-

* Since receiving the above (sent for insertion) we have conversed with a friend, residing in this city, who has personal knowledge of the case, and fully corroborates the fidelity of the simple and instructive narrative; encouraging to others under reverses to pursue a similar course.—Ed.

tion, excepting Paul; they were all illiterate fishermen and mechanics; and George Fox alone, without human learning, has done more towards the restoration of real, unadulterated Christianity, and the extirpation of priestcraft, superstition, and ridiculous unavailing rites and ceremonies, than any other reformer in protestant Christendom has with it. But the apostles and primitive evangelists were, you say, in preaching the gospel, illuminated and directed by the Holy Spirit, and therefore wanted not the assistance of systematical codes, and cabalistical criticisms. They were so,—and who dare, in modern times, or in any time, preach that same gospel, without the like illumination, and direction? If without it, they pretend to preach any gospel, I am sure it will be one of their own making, or that of their scholastic preceptors.

For "The Friend."

Observations on the Ministry.

There is a large gift with few words, and there is a small gift with many words. We do not want a flowery ministry: we want a ministry that preaches Christ and leads to God; we want a ministry that breaks to pieces the hard heart and binds up the broken one: we want a ministry that leads to the Fountain of living waters and leaves us there. W. F.

Antiquities of Arkansas.—Arkansas, in common with many places of the West, has its antiquities; and they are surely most puzzling enigmas to the historian and antiquary.—A letter from a gentleman, now resident in that territory, to his friend in Ohio, gives some account of these unaccountable remains. It says:

"This country was once inhabited; and I propound this question to your antiquarians:—When and by whom? Two miles from this, on the banks of the White river, you can see the brick foundations of houses. Six miles from this, six hundred and forty acres are enclosed by a wall, and in the centre there is a circular building. North of this there are the ruins of a city; parallel streets crossing each other at right angles, may be traced by brick foundations, one mile in length. The bricks are shaped like modern bricks."

SOURCE OF TRUTH.

Each fabled fount of comfort dry,

Where can I quench my feverish thirst?

Is not the world one glittering lie?

Do not its swelling bubbles burst?

Systems, and men, and books, and things,

Are nothing drest in painted wings.

Lord, "thou art true," and O, the joy,

To turn from other words to thine;

To dig the gold without alloy

From truth's unshiftable mine;

To escape the tempest's fitful shocks,

And anchor 'midst the eternal rocks!

CUNNINGHAM.

THE FRIEND.

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THE BRITISH WEST INDIES.

(Concluded from page 102.)

3. Efforts for the immediate abolition of slavery. On the 3d of April, 1831, an extraordinary meeting of the friends of the anti-slavery society was held at Exeter Hall, London. Among the gentlemen present were Lords Suffield and Calthorpe, Sir James Mackintosh, Dr. Lushington, George Stephen, T. F. Buxton, William Smith, J. W. Cunningham, G. Noel, Daniel Wilson, and other eminent laymen and clergymen. At this time, a most powerful impulse was given to the cause. The Anti-Slavery Society adopted a new title, more in consonance with its objects—the speedy and entire abolition of slavery throughout the British dominions. An address was issued to the people of Great Britain and Ireland, calling upon all the friends of the cause to use every possible effort to return to parliament at the approaching election only such men as were the decided advocates of abolition. The kingdom from every quarter responded to this call. The entire attention of the people was, however, soon absorbed in the subject of parliamentary reform, changes in the ministry, &c. A powerful accession was made to the influence of the abolitionists by the elevation of Earl Grey and his party. At the same time, the slaves in Jamaica became discontented. They had heard that England meditated for them some great boon, which their employers, in their unguarded resentment, declared was equivalent to emancipation. In 1831, the slaves were deprived of their usual Christmas holiday, the value of which to persons in their condition, can be estimated only by themselves. They refused to work on that day. They were accordingly driven into the woods by an armed militia. In self-defence or retaliation, they set fire to the plantations of their assailants. Many of the slaves consequently perished. Religious persecution followed in the train. Some slaves were severely punished, simply on account of their having been concerned in acts of religious worship. A large number of edifices were demolished or burned down by mobs, and

other disgraceful acts were perpetrated. Of course, intelligence of these events greatly increased the excitement in Great Britain, and hastened the day of abolition. The West India party began to find no countenance either in government, parliament, or their fellow-countrymen. Early in 1833, petitions began to pour into parliament from every part of the kingdom. On the 14th of May, Mr. Stanley, secretary for the colonies, introduced into the commons the government plan for abolishing slavery in the British colonies, of which the following was the introductory resolution: "That it is the opinion of this committee that immediate and effectual measures be taken for the entire abolition of slavery throughout the colonies, under such provisions for regulating the condition of the negroes as may combine their welfare with the interests of the proprietors." The bill finally passed the commons on the 7th of August, and the lords on the 20th. Its principal provisions are the following:—After the 1st of August, 1834, all slavery is to cease in the British dominions, except in Ceylon, St. Helena, and the East Indies, (where are special provisions.) On the 1st of August, 1834, all slaves over six years of age to enter into the ranks of apprenticed labourers, and to be divided into three classes; prædial slaves, or those attached to the soil and engaged for the most part in agricultural employments. Second, nonprædial slaves, engaged in commerce, trades, &c. Third, all not included in the two preceding classes. The apprenticeship of the first class not to extend beyond August, 1840; and of the second, not beyond August, 1838. Labourers may be discharged by the voluntary act of their employers. The right to serve may be transferred as property, but in no case shall families be separated. The whipping of females is to be in no case permitted. All Sunday labour to be abolished. As a compensation to slaveholders, £20,000,000 sterling to be paid them from the treasury. The compensation to be distributed in nineteen shares, according to the number and relative value of the slaves in each colony; but to be entirely withheld from such as do not comply with the provisions of the act.

It seems to be acknowledged that the sworn or arbitrated value of a slave according to his current market price, is the fairest principle for awarding compensation. In order to determine the amount of compensation, accurate and complete returns from every plantation in

* It is an interesting fact that on the very night in which this resolution passed the commons, Wilberforce died.

the colonies is to be sent in by the 1st of August, or within three months from that date. These returns are to be transmitted to England, and as soon as they have all arrived, the process of awarding the compensation money will commence, unless where counter claims may be sent in from mortgages, &c.

The bill passed by decided majorities in both houses of parliament. The ultra-abolitionists, as O'Connell, and others, were opposed to the apprenticeship provision, and also to the granting of the compensation. Mr. Wilberforce, who died before the bill finally passed, was understood to have been in favour of the compensation. Mr. Buxton said that "there was not one clause to the bill, which he would support with more pleasure than the grant of £20,000,000; and if any degree of reproach attached to those who voted for it, he was prepared to take his share. The amount was far surpassing what he thought the actual value of the slaves, and if the government were only to wait till the next year, they might buy emancipation at a quarter of the present price; but, then, in what state would the colonies be? He supported the grant for this reason; that if emancipation was not given, more than £20,000,000 would be spent in military preparations. He would much rather give double, or any amount, to the planter, than have any such thing happen. The government was entitled to great praise for the measure, and he was sure they would be supported by the country. It would extinguish slavery in the colonies, it would extinguish the slave trade, and it would go a very great way towards abolishing slavery throughout the world."

A sufficient reason for granting the compensation can be derived from the well-known fact, that the *British nation, as such*, were the authors of West India slavery. Its introduction was a national concern, sanctioned by royal charters, and persevered in, in some extent, in opposition to the will of the colonists. Why should not its abolition be a national concern? The vote on the compensation in the commons was 132 to 51. It was also foreseen that the co-operation of the colonial legislatures was indispensable, in order to carry the bill happily into effect. Unattended with the compensation clause, the bill might have met with their decided opposition.

The bill no sooner received the sanction of the parliament than all eyes were turned to the West Indies, and especially to the leading colony—Jamaica. After a long discussion in the house of assembly of that island, the bill finally passed on the 12th of December, 1833, embodying all the principles of the parliamentary measure. It was determined

that apprentices may purchase their discharge, without consent of the master, by paying the appraised value. The value to be appraised by three justices of the peace, who are to order sums advanced on the security of the negro, to be paid out of the purchase money. No apprentice to be removed from the island, nor to another estate, if the removal separate him from his wife or child. Masters to be liable for the maintenance of discharged labourers above fifty years of age, or those who are disabled. The employer bound to supply the apprentice with food, clothes, and medicine. Children under twelve, now born, to be indentured, and remain apprentices till twenty-one. Special justices to be appointed for the execution of the act, who shall take cognizance of offences committed by negroes. Sunday markets are to be abolished, and pradial labourers are to have Saturday free.

The most serious difficulties were apprehended in Jamaica, where is a great quantity of uncultivated land, where vegetation is very rapid, and but little labour is required.* In the smaller islands nearly all the land is under cultivation. The legislature of Antigua was the first which set the example of an amelioration of the criminal law with regard to negro slaves, by affording the accused party the benefit of trial by jury, and allowing in the case of capital convictions, *four days* to elapse between the time of sentence and the execution. They have since, (Feb. 4, 1834), done themselves the further honour of enacting that "from and after the 1st of August, 1834, slavery shall be and is hereby utterly and forever abolished and declared unlawful within the colony and its dependencies." The laws of the island relative to slavery to be abolished, and the statute laws of England to take their place. The measure is unequalled from all the provisions of the apprenticeship. Food and clothing to be supplied to the old, young and infirm for one year, at the proprietor's expense, and reasonable wages are to be allowed to all competent labourers. The Bermudas have since copied the example.

Thus far, we believe, the results of the act of emancipation have been as favourable as could have been reasonably anticipated. The reports respecting the indolence of the negroes, and the arbitrary measures of the newly appointed *stipendiary* officers, are, doubtless, to a considerable degree, correct. Very serious embarrassments have existed, and do yet exist in Hayti. The statements of journalists on both sides, respecting that island, are to be received with great allowances. Owing to many causes, the advancement of the people in knowledge and happiness must be very slow. Still, the fact that the population has been doubled in less than twenty-five years, is certainly evidence of improvement. Our confidence that a favourable result will follow the late measures in the British West Indies, is founded on the following reasons.

1. We believe that the act of emancipation

* Of the 4,000,000 acres on the island, only 2,235,732 are occupied. The inhabitants are 56 to a square mile. In Barbadoes they are 816.

will receive the benediction of the Ruler of nations. He has not been an indifferent observer of the scenes which have for two hundred years disgraced the beautiful islands of the West. In respect to nations and large bodies of men, he has constituted this world a state of retribution. Where are the possessions now of that kingdom, whose armies and governors, with savage cruelty, exterminated the Caribs, the Mexicans, and the children of the sun? In whose hands are the Floridas, Mexico, Darien, Terra Firma, Buenos Ayres, Paraguay, Chili, Peru, California? England has pursued a different course, and will meet with a different destiny. Her religious influence has been consecrated long and nobly to the extermination of colonial slavery. Her reward is in heaven, and her record is on high.

2. We believe that the different races of men possess similar passions, and are governed by similar motives. We do not place much confidence in a few detailed instances of superior African intellect and cultivation. It is true that the African family have furnished a Hannibal, who was a colonel in the Russian artillery; a Lislet, who was a corresponding member of the French Academy of Sciences; an Arno, who took the degree of doctor in philosophy in the university of Wittemberg; an Ignatius Sancho, a Gustavus Vasa, a Cassinette, and a Louverture; but the instances are not sufficiently numerous to allow of a general deduction from them. We choose to take the broader assumption of an original equality in all the tribes of man. Southern India, and Eastern and Northern Africa, have had their days of splendid intellectual and military glory. With an object of sufficient magnitude before them, all men will labour perseveringly and successfully. Stimulate the negro with the hope of personal profit, and his indolence and ignorance will be transformed into industry and forethought. The result will not be fully developed in one, nor in two generations. But it will take place at length, despite of climate, configuration of the skull, want of ancestral recollections, or any other disadvantageous circumstance.

3. There are almost 200,000 coloured persons in the islands, who have been free for longer or shorter periods. As a body their character is most respectable. In Jamaica, they have been for some time entitled to seats in the legislature; many of them are persons of property, of intelligence, and of moral worth. Of course, their influence on the lately emancipated slaves must be great and salutary. They have long stood as a barrier against the insurrections of the slaves on the one hand, and of the tyranny of the whites on the other.

4. It is probable that there will be a considerable emigration of white agricultural labourers from Great Britain. The exaggerated views which are entertained relative to the difficulty and danger of agricultural labour in tropical climates will be removed. In several of the West India islands, with ordinary care and prudence, illness is very rare among the white inhabitants, where the heat, on an average of six working hours in a day, is but

little greater than it is during the month of July in England.

5. Our strongest confidence, however, is in the immediate and universal application of all the means of education in connection with religious influence. It is the mild and transforming influence of the gospel of Christ, which will prepare the negroes for freedom, and teach them how to improve the gift. The United Brethren now occupy twenty-five stations in the British West Indies. One hundred and twelve missionaries of their church, male and female, have the superintendence of about 39,000 coloured people, of whom 13,500 are communicants, and a large number are children receiving a Christian education. In Jamaica, where since the last insurrection they have been left almost alone, they employ eighteen missionaries, at six stations, and at eight detached school-rooms, besides those in their settlements. The Wesleyan Missionary Society expended in their missions, on these islands, in the year ending in May, 1834, about £5,300. They number twenty-one missionaries and assistants, 9508 scholars, and 31,937 members. Six chapels in Jamaica were destroyed or damaged in the late insurrection. Of the estimated cost of repairing them, £2000, the British government will pay one half. Thirteen of the baptist meeting houses were laid in ruins, in the same insurrection, at a loss of about £18,000, of which the British government will repay nearly £12,000. They have thirteen missionaries, 6000 members, and 10,000 enquirers. On a smaller scale, the Church, London, and Scottish missionary societies are labouring. On the 2d of June last, the British and Foreign Bible Society determined, at an estimated expense of twenty thousand pounds, to tender to every person receiving the gift of freedom in the British colonies, on the first of August, 1834, a copy of the New Testament, accompanied by the Book of Psalms, in a large type, and substantially bound, provided such persons can read, or may be at the head of a family, any member of which may be able to read. Other benevolent associations in Great Britain are proceeding on a corresponding scale to enlarge their sphere of operations. It is well understood that without great exertions of this description, vigorously and judiciously employed, the measure of emancipation will fail to produce its most precious fruits. May every blessing attend this noble effort of humanity. It is a spectacle on which is fixed the gaze of a great cloud of witnesses. It is a consummation worthy of Anglo Saxon energy. It is a subject for devout congratulation to all the descendants of Britain, in the four quarters of their dispersion. In the language of Mr. Buxton, "it has cost England twenty millions, but it has saved the colonies. It has cost her twenty millions, but it has liberated the negroes. It has cost her twenty millions, but it has preserved her power and raised her fame among the nations of the earth. It has cost her twenty millions, but, I trust, it has saved her from the anger of that Deity, who could not but have looked on her in wrath and indignation, had this evil not been removed."

For "The Friend."

TRADE AND BUSINESS.

The hurry and perturbation of mind attendant on speculative enterprises is very unfavourable to a growth in the Christian life. The cherished prospect of a speedy accumulation gives rise to a restless anxiety not unlike that which harasses the holder of a lottery ticket when the drawing is about to occur; the mind is one while elated with hope, at another depressed with fear, so that the true enjoyment of life as well as the qualification for the right performance of its duties, is greatly impaired. Confirmed speculators, like hardened gamblers, may get over these feelings, but it is only by producing a callousness of mind which marks a low state of moral degradation. There is a peculiar expression of the countenance in those whose minds are the subjects of this agitation, which even an assumed demureness cannot conceal, and when sitting in our religious meetings the workings of the visage indicate that if the body is at rest, the mind is busily employed in cogitating earthly matters.

Another injurious consequence resulting from this practice, is the disrelish it produces for the regular pursuit of a moderate and honest employment. Speculators generally conceive that they have talents peculiarly adapted to operating on a large scale, and look upon the procuring of a livelihood by the steady prosecution of a small business, as too trifling and contemptible for persons of their scope and abilities. What energies of mind they possess are thus wasted and perverted, the ordinary, every day duties of life are overlooked or neglected, and while chasing a phantom which every moment eludes the grasp of the confident expectant, life's little day is fast wearing away and the great purpose for which it was lent is entirely unattended to.

It is recorded of Joseph Pike, a worthy Friend in Ireland, that while engaged in mercantile business with Samuel Randall, at Cork, a prospect of great pecuniary advantage was presented to them by the purchase of a quantity of an article in the market which they had the opportunity and the means to do, and with a certainty of a great subsequent rise in price. But on solidly weighing the matter, they felt a secret restraint in their minds, and an objection to entering into such speculations, as well as the fear of bringing a shade over their religious profession. These considerations induced them at once to relinquish all thoughts of engaging in it, and they saw without repining or regret the great acquisition of wealth which another person obtained by the purchase. "Such conduct and sentiments," says the biographer, "strengthened them to admonish those whom they perceived to be launching too boldly into trade, and when such returned that it was easy for those who were in good business to recommend limitations, they answered by advising them to begin as they began and not begin where they left off." On this subject Joseph Pike remarks:

"Notwithstanding I have often declined the prosecution of prospects which carried a fair appearance of profit, yet I will not dare to say that they would have answered accordingly,

For the Lord having blessed me in moderate dealing he might have turned his hand against me, and frustrated my expectation, if I had overcharged myself with incumbrances, which would have hindered that service I had to do for him. And I can say in the sincerity of my heart, that I never inclined, or strove to be rich, or to make my children great and high in the world."

But many of our Friends in the present day, when spoken to about the great extent of their business, plead that they feel no scruples on the subject; they have no such checks or restraints in their minds as the Society recommends its members to attend to, and make this a plea for going on. This, I have no doubt, is true—they have no such checks; nor are they likely to feel them, while the spirit of the world and the love of money have such sway in their hearts. But the very fact that they have not, ought to alarm and arouse them to an enquiry whether with a high profession and a goodly outside show of conformity, they are not deeply entrenched in the spirit of the world, and "the earth with her bars," well nigh "closed upon them?" We read in the sacred pages of some in whom the god of this world had blinded their minds, lest the light of the glorious gospel should shine upon them: clearness of spiritual vision or tenderness of conscience would hardly be expected from these, for we may recollect it was to such the gospel was hid, and in the judgment of an eminent apostle they were in imminent danger of being lost. [It has been the experience of the faithful members of our Society, from its rise to the present time, that the spirit of truth does limit and restrain them from extensive business, as well as from the accumulation of great wealth, and the same blessed spirit, as sincerely waited upon and humbly obeyed, will continue to lead all its faithful followers in the same path.

The spirit of the world manifests itself not only by tempting persons to engage in hazardous enterprises, but also by the eager pursuit of a regular business, and the desire to continue amassing after a sufficiency has been obtained to supply all the moderate wants of life. This disposition to accumulate is unquestionably a growing malady, with which the very head and heart of the Society may be said to be sick, and its sad and weakening consequences are felt even to the extremities of the body. Where one departure from the pure standard of truth is tolerated in a Society professing to live and act under the government of the spirit of Christ, dimness and faulting, to a certain degree, is introduced, and the way opened to other and greater deviations. In this declining state of things, instead of keeping a single eye to the Divine Leader, and following Him without regard to the prevailing customs around us, we look to the example one of another, and make that the standard instead of the mind of truth. Persons who fill no station in society, though perhaps plain and exemplary in most respects, seeing ministers or elders, or other active Friends, engaged in certain practices or allowing some liberties which are agreeable to

the natural mind, plead their example as a sufficient excuse for their going into them also. Thus we go on measuring ourselves by ourselves, and comparing ourselves with each other, until the true standard is in danger of being entirely lost; and instead of consulting the Divine Witness in humility and fear as the great ruler of our actions, we are copying one after the other and making man our guide. Such I fear is the course pursued in treasuring up riches, and it is mournful to see the untiring diligence with which the race is run. In this low state of the Society, it cannot be denied that to a certain extent wealth gives power, and if a close and vigilant guard be not placed on this quarter, the time may not be distant when its influence in the concerns of our meetings for discipline may prove like a withering blast.

Our blessed Saviour exhorted his followers "not to lay up treasures upon earth," and though Lord of the universe, and capable of commanding the fulness of the whole earth, he chose to set an example of great humility and self-denial—he came in the lowly and despised character of a servant, and had not whereon to lay his head. He was perfectly acquainted with human nature and its frailties, and with whatever increased or lessened the difficulty of attaining the great prize of eternal life; and he deliberately pronounced the opinion, "how hardly shall they that have riches enter into the kingdom of God," and this too with reference to one who could say, as regarded the commandments, "All these have I kept from my youth up."

That the power of Divine grace is fully equal to overcome these obstacles, I readily admit, but why should we voluntarily take upon us a condition in life attended with so many dangers and such increased responsibility, and which must necessarily hazard the eternal welfare of the never-dying soul? "What shall it profit a man if he gain the whole world and lose his own soul; or what would a man give in exchange for his soul?" When we reflect on these things, on the shortness and uncertainty of human life, the little that is really necessary to supply our wants in this state of being, and the certainty of the promise that if we "seek first the kingdom of God and his righteousness, all things necessary shall be added unto us;" surely such considerations would moderate the strength of our desires after riches and grandeur, and check the avidity with which we are pursuing the things of time and sense.

May the following extracts from the excellent advices of the Society, be deeply pondered, and closely followed by us all.

"Let none strive nor covet to be rich in this world, in these changeable things that will pass away; but let your faith stand in the Lord God who changes not, that created all, and gives the increase of all. 1676.

"And let all be exhorted to abide under the daily cross, whereby the earthly mind may be crucified, which hath its delights and ease in vanity, pride, and covetousness; that friends, being preserved out of those things wherein the enemy hath had, and has, his kingdom, and too plainly lays his snares to hinder their holy

progress, may every where be more and more a retired, serious, plain, and self-denying people; growing in the grace and knowledge of God; and our Lord Jesus Christ, and exalting his spiritual kingdom in their souls. 1699. P. E.

"As our Lord and Saviour Jesus Christ exhorted and warned to beware and take heed of covetousness, which is idolatry, we are concerned that all among us may take heed of pride, covetousness, and hastening to be rich in the world, which are pernicious and growing evils: let them be watched against, resisted, and suppressed, in the fear and dread of Almighty God, and have no place or countenance in his camp. 1720. P. E.

"It is our earnest desire that Friends be very careful to avoid all pursuit after the things of this world, by such ways and means as depend on hazardous enterprises; but rather labour to content themselves with such a plain way and manner of living, as is most agreeable to the self-denying principle of Truth which we profess; and which is most conducive to that tranquillity of mind that is requisite to a religious conduct through this troublesome world.

"Speculations of any kind which may seem to hold out the prospect of a rapid accumulation of wealth, greatly endanger that tranquillity of mind to which we have alluded. They often involve in perplexities, which disqualify us for exercising a patient dependence upon Him from whom cometh our strength. They are very apt to lead into acts unbecoming the character of upright men, and in some cases their effects are deplorably felt by innocent sufferers. They expose to the danger of violating our religious testimonies to the simplicity of the Gospel of Christ: and they often arise from the love of money, and that eager pursuit after riches, which is inconsistent with the character of a people, who believe in the necessity of being redeemed from the spirit of this world.

"Dear Friends, the continuance of covetousness and of earthly-mindedness in many, calls upon us to endeavour to awaken such as are infected with it, to a sense of what they are pursuing, and at what price. The great Master bath shown the unprofitableness of the whole world, compared with one immortal soul; and yet many are pursuing a delusive portion of it, at the expense of their souls' interests. But were all thus awakened, what place would be found for extensive schemes in trade, and fictitious credit to support them? To mix with the spirit of the world in the pursuit of gain, would then be a subject of dread; and contentment under the allotment of Providence, a sure means of preservation. 1788. P. E.

"We are not about to condemn industry; which we believe to be not only praiseworthy, but indispensable. It is the desire of great things, and the engrossment of the time and attention, from which we desire that all our dear friends may be redeemed. We doubtless owe duties to ourselves and to our families; but we owe them also to society; and do we not we even our own selves to our all-

wise, all-protecting, and provident Creator? 1797. P. E.

"Dear Friends, in times of outward prosperity there are snares to be avoided, as well as duties to be fulfilled. One of those snares seems to us to be a too eager, and therefore unlawful, pursuit of lawful things. Such a pursuit prevents the mind from rising in living aspirations to God, the giver of every good and perfect gift; indisposes it for duty assembling with his devoted servants to wait upon Him, and worship Him; and causes 'the volume of the book' of sacred scriptures—that record of truth which was written aforetime for our instruction—to be but seldom perused. Such a pursuit also, if general, spreads devastation over religious society. But, friends, we entreat you, 'Seek ye first the kingdom of God, and his righteousness; and all these things,' said our blessed Redeemer, speaking of necessary things, 'shall be added unto you.' Then would your assemblies together be seasons of heavenly consolation; your hearts would be enlarged in that gospel love that knows no bounds to its desire of human happiness; ye would covet that others might partake with you of the enriching joy; and ye would be careful that not any trifling impediment prevented the due attendance of your own families. 'Come,' would ye say by your example, if not in words, 'Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of his ways, and we will walk in his paths.' 'Come and let us join ourselves to the Lord, in a perpetual covenant that shall not be forgotten.' 1802. P. E.

"Now, dear friends, hear, we beseech you, the word of exhortation. What hinders the advancement of our Society, in its Christian progress; seeing the holy High Priest of our profession is willing to lead us to complete sanctification? What, but the carnal mind, operating in various, and in specious forms? We do not tax all who embark in large concerns in trade, with an undue desire after riches; but we much fear that the effect, which their schemes are likely to have upon themselves and their connections, as affecting their condition, both religious and civil, is not duly regarded. The love of money is said in scripture to be the root of all evil; and we believe it may be shown, that honest industry and moderation of desire are roots of incalculable benefit to the humble Christian. 1805. P. E.

"That contentment which characterises the pious Christian, is a treasure which we covet for all our members; and we especially desire that those who are setting out in life may so circumscribe their expectations, and limit their domestic establishments, as not to bring upon themselves expenses which could only be supported by an imprudent extension of their trade. Care in this respect will enable them to allot more of their time to the service of their fellow-men, and to the promotion of the Lord's cause. We believe that, were parents to instil into the minds of their children principles of moderation and economy, suited to their future expectations, it would under the divine blessing not only conduce to their preservation, but promote their safety and comfort

in life. We are far from wishing to discourage honest industry; and farther still from countenancing in any degree a spirit of avarice. We are not insensible, that the situation of many of our members is such as renders necessary to them a diligent attention to the concerns of this life. Christian simplicity and self-denial we would, however, earnestly recommend: these attained, the object which, in this respect, we have at heart for all our dear friends, will be accomplished. 1815. P. E.

"He that is concerned to support the character of a follower of Christ,—and who amongst us would disclaim this character?—ought to be earnest in his endeavour that acquisitions of wealth do not in any way disqualify him for the discharge of every duty. Those who, whilst honestly and diligently endeavouring to provide for their families, have to encounter many difficulties, have a strong claim on the sympathy of their friends: yet they need not fear, as they continue to place their whole trust in our Heavenly Father, but that He will care for them in such a way as He sees meet. But if any, whether of the more affluent, or of those who cannot be ranked in this class, are deviating from safe and regular methods of business, if they are carried away by uncertainty and hazardous, though plausible schemes for getting rich, if they yield to a desire rapidly to enlarge their possessions—such are in imminent danger. They cannot justly expect the blessing of the Most High on such pursuits: their spiritual eye becomes dim; and they do not perceive with clearness that light which would enable them to perfect holiness in the fear of God. And we believe that if there were a due attention to this light, there would be a larger proportion of our members qualified to fill the stations of elders and overseers amongst us. When the duties of these offices are faithfully discharged, it greatly tends to the edification of the body in love. How beautiful and how safe would be our condition, if we were all endeavouring, each in his proper allotment, to walk in humility and devotedness of heart before the Lord! 1825. P. E."

Ame's Shovel Works in Massachusetts.—There is a great deal of Yankee enterprise in old Massachusetts. Perhaps no State goes before her in the extent and variety of manufactures, compared with the amount of population. There are many instances of individuals in that State starting from small beginnings, and rising to wealth and eminence by their enterprise in manufacturing establishments. A striking instance of this kind is found in the shovel works of Oliver Ames. A correspondent informs us that he commenced the manufacture of shovels when young, and carried on the business in quite a humble style. When he had finished a few dozen of shovels he would pack them into a one horse wagon and carry them off to market. Now he has three extensive shovel factories, one at Easton where he resides, one at Braintree, and one at West Bridgewater, and gives employment to three four-horse teams to carry his shovels to market. He has in his factories nine *till hammers*, which weigh about four tons a piece, and each cost from \$1500 to \$2000. His works turn out about forty dozen shovels a day, and that is not sufficient to supply all the orders he receives. He employs about sixty workmen constantly. Each shovel goes through about twenty different hands. He pays his workmen from twelve to fifty dollars a month. His works cost upwards of \$75,000. His profits are probably from 15 to \$20,000 a year. So much for individual enterprise.

For "The Friend."

GEORGE WHITEHEAD.

(Continued from page 156.)

The next dispute in which he engaged was with a priest of Earith, at Haddenham in the Isle of Ely. It appears to have been chiefly on one side, the minister taking most of the time to revile and abuse Friends without allowing his opponent any opportunity of reply. His people repeatedly called out to him to permit George to be heard, but so conscious was he of the weakness of his cause that he declined coupling, and after venting his malice and spleen went off. His conduct seemed to prepare the minds of the people for hearing the truth, and after he was gone George had a fine opportunity to show them the falsity of the priest's charges, and to preach the gospel of life and salvation, to which they were attentive. Having cleared his conscience in these respects, he gave public notice of a religious meeting which he designed having next day in the same town, and then they all peaceably withdrew from the steeple house, and the following day "had a very good, servicable meeting to which divers men of account came."

The narrative of George Whitehead proceeds as follows:—

"After I had travelled and laboured some time in the work of the Gospel, in Cambridgeshire, Huntingdonshire, the Isle of Ely, and some parts of Lincolnshire, and Northamptonshire, I was much pressed in spirit, to endeavour for a meeting in the city of Peterborough, though I heard of no Friends there to receive me, or our Friends; but upon enquiry, a sober honest minded man, of reputation and quality, was willing to have a meeting at his house, which accordingly was appointed to be on a First-day of the week, in the first or second month, in the year 1660. And many Friends from divers parts adjacent, resorted to it.

"In the week before the meeting, I had a great weight and sense upon my spirit, that we should have some trial and exercise, by suffering at that meeting, being sensible of the great darkness and wickedness that were in that city, though but a little one; and so it came to pass, for when our Friends began to meet in the house, the mob and rude people gathered about it and in the yard, in such a rude and turbulent manner, as if they were minded to pull down the house; whereupon we thought it best to remove the meeting into the court yard adjoining, being unwilling the honest man's house should any ways be damaged by that rude crew: and I was resigned in the will of the Lord, rather to be given into their hands, than that the family where we met should suffer on account of the meeting being there.

"After we were removed into the yard, I was moved to stand up, and in the name of the Lord, to preach the Truth for near an hour; and the Lord stood by me and strengthened me, so that I was enabled lively to declare the Truth, with a free resignation also to suffer what violence He should permit the wicked to inflict upon me; for I had often before that

time resigned life and liberty for the Gospel's sake.

"While I was declaring the Truth, a man who they said was an inn-keeper, with a rude company after him rushing violently and furiously, came in aiming chiefly to pull me down. The meeting being somewhat crowded, he could not readily get at me; in the mean time, others of them threw dirt at me, whereby my head and face were greatly daubed, yet I went on declaring the Truth. The furious man still striving to come at me, took up a stool by the feet, and heaving it up to strike such as were in his way, a Friend standing by, caught hold of it as he was making his blow, to prevent the same; yet notwithstanding he gave an ancient woman, a friend of ours, a blow with the edge of it on the side of her head, which made such a wound on her temple, near her eye, that it was thought, if his blow had fallen directly on her head, it might have beaten out her brains; but the Lord providentially prevented that.

"Still the man's fury and rage seemed to be chiefly against me, and his struggle to get at me; so that rather than he should do more mischief, I desired the meeting might make way, that he might come to me; for I was really above the fear of any hurt, he or they could do to me. Then he and his company came and violently pulled me down; and when I was in their hands, I felt much ease in my spirit, being sensible the Lord was secretly pleading my cause with them, so that their fury was immediately abated, and their spirits down; insomuch that they were restrained from doing me harm; only they hailed me out of the meeting, through part of their cathedral church, so termed, there being a passage open; and then they quickly let me go.

"There were some soldiers, as it was said, of Lambert's, or the old army, then quartered in Peterborough, who were spectators, and beheld how I and others were treated and abused, at the said meeting; and some of them took compassion, and had us to one of their quarters; where I washed the dirt off my face.

"Some Friends with me, were then directed into an upper room in the inn, where we sat together, waiting upon the Lord for some time. I think near two hours; and the Lord comforted and refreshed our spirits; and He put it into my heart to return again to the same house, from whence I had been haled away out of the meeting; and several sober people were there gathered together, in the afternoon, and I had a good meeting and service for the Lord, in bearing testimony for his blessed Truth among them; and we held the meeting quietly, and parted peaceably.

"After the meeting was over, I left Peterborough, and some Friends rode with me, and I went away thence much comforted, and refreshed in the Lord my God; having felt his living power and presence with me and my friends, to our preservation, and deliverance out of the hands of unreasonable men; though they had shown their fury and madness against us that day, but were not suffered to do us much harm; except the aforesaid ancient woman Friend's being wounded, as before related."

The government of the commonwealth was drawing to a close. A large portion of the people had become dissatisfied with its continuance, and longed for the restoration of monarchy, for which preparations were now making. The presbyterian party who found they could no longer retain the power in their own hands hoped to curry favour with the king by promising his return, while the royalists and episcopalians were raised to the summit of their wishes in beholding Charles II. on the throne, and the church of England about to resume her former supremacy. The king's declaration of liberty to tender consciences, issued from Breda, was presented to the house of peers, and by their order published, which no doubt tended to quiet the minds of many and induce them more readily to acquiesce in his return. Nothing could be more fair than the promises made by the king, nor can greater faithfulness be conceived than he subsequently manifested in regard to their fulfilment. The declaration says:

"And because the passion and uncharitableness of the times, have produced several opinions in religion, by which men are engaged in parties and animosities against each other, which, when they shall hereafter be united in a freedom of conversation, will be composed or better understood—We do declare a liberty to tender consciences; and that no man shall be disquieted or called in question, for differences of opinion in matters of religion, which do not disturb the peace of the kingdom; and that we shall be ready to consent to such an act of parliament, as, upon mature deliberation, shall be offered to us for the full granting that indulgence."

Whether the king or his advisers were sincere in the professions they made at this juncture, is a question of little importance to determine, since it is certain that if they were, their minds soon changed. For when it was proposed in parliament that the substance of the king's declaration should be embodied in an act granting liberty of conscience to the subjects of the realm, the secretary of state rose and opposed the motion, in consequence of which it was lost. Charles was devoted to the love of ease and pleasure, and while he cajoled all who approached him with fair promises showed an utter disregard to the real welfare of his subjects; he was quite willing to leave the cares and duties of government to others that they might not interrupt his course of licentiousness and dissipation.

"If even, as a matter of taste and general feeling, he would have preferred seeing all his subjects worship as they please; as a matter of principle, exercised as his mind must have been by profligate habits, and imbued with popish principles, it is not to be supposed that he would rightly estimate the claims of tender consciences, or have energy to execute what he even desired. If the Episcopalians were now indisposed to toleration, the king would not have forgotten how, when he was in the hands of the Scots, the latter had made him confess the *sinfulness of toleration in general*; and that just before his restoration, they had sent over a deputation to Holland, to remind him that the kirk of Scotland expected pro-

tection upon the footing of the Presbyterian establishment, *without indulgence to sectaries*. He knew also, with how little toleration to others the Independents had exercised their authority; and that there was not any considerable party, whose favour he would obtain by supporting his declaration from Breda. The just principles which the declaration contained, would appear to many, at that time, as dangerous, and perhaps to most as theoretical: so that any abuse of liberty, or ebullition of enthusiastic feeling, would be likely to furnish the alarmists with an argument sufficient to excite popular fears; and thus to give again the reins of government, in ecclesiastical matters, to those who were disposed to drive all, by pains and penalties, into an external uniformity in matters of worship."

The restoration of Charles in 1660 let loose a flood of debauchery, wickedness, and excess upon the nation which swept it like a mighty torrent. Whatever might have been the vices or the hypocrisy of the ruling party in the times of the commonwealth, certain it is there was a more decent respect paid to morality and religion than at the period to which we now allude. The court was abandoned to every species of licentious folly and corrupt pleasure: the upper classes in private life copied after it, and the infection spread through the lowest departments of society.

"With the restoration of the king," says Burnet, "a spirit of extravagant joy spread over the nation, that brought in with it the throwing off the very professions of virtue and piety: all ended in entertainments and drunkenness, which overrun the three kingdoms to such a degree, that it very much corrupted all their morals. Under the cover of drinking the king's health, there were great disorders and much riot every where." And speaking of the first session of parliament after the king's return, he says: "It was a mad, roaring time, full of extravagance; and no wonder it was so, when the men of affairs were almost perpetually drunk."

The Episcopalians being now settled in power, were not long in finding an opportunity to exercise it against dissenters and especially the poor offending Quakers, who, though they took no part with or against any in the struggle for power, but endeavoured to live peaceably under whatever government was placed over them, were yet the common butt for the persecution and plunder of all.

A few months after the king ascended the throne, a set of wild enthusiasts about thirty-five in number made an insurrection against the government. They pretended that the one thousand years of *Christ's reign*, spoken of in Rev. xx. was just commencing, and ran about the streets of London well armed, to put an end as they pretended to the reign of Charles. Applying those words of Holy Scripture to themselves, "one shall chase a thousand and two put ten thousand to flight," they acted with a degree of fury and violence proportioned to their false confidence.

There was not the slightest pretext for connecting this mad conduct with any religious party but the unhappy actors themselves, and least of all for suspecting the Quakers of

being concerned in it, not only because it was well known they had endured much bitter persecution during the interregnum, but also had steadfastly maintained their Christian testimony against all fighting as well as against being concerned in pulling down or setting up governments. Yet in these evil days the occurrence was sufficient to excite against dissenters generally, that undistinguishing feeling of animosity common to weak and bigoted minds, and it gave the court, now under episcopal influence, a pretext for reviving the horrors of persecution. A proclamation was issued prohibiting all meetings for the worship of the Almighty, unless in some parochial church, or chapel of the realm, or in private houses, by the family living there only. All other religious meetings, of any kind whatever, were declared to be unlawful assemblies, and the persons so meeting directed to be proceeded against, and all justices were commanded to tender the oath of allegiance to every person brought before them from any such meeting.

This cruel law fell with great severity on the Society of Friends, who could not skulk and hide as many others, but were in conscience bound to continue meeting publicly in their usual places, for the worship of God, bearing an open testimony to the indispensable obligation of this great duty. Moreover they could not swear for conscience sake, because our Lord and his Apostle James expressly forbid it, and therefore the tendering the oath of allegiance furnished another excuse for sending them to jail or spoiling them of their property. George Whitehead, in speaking of these times, says:

"Hereupon the most irreligious and profane sort of people were animated, and took occasion against our religious and peaceable meetings, eagerly to endeavour to suppress them; being encouraged by the new justices and magistrates, then got into commission. The vile and profane, and most wicked of all sorts, being lifted up and exalted in their spirits, upon the restoration of the king and his accession to the crown, were then triumphant and insulting against all religious dissenters; and especially threatening the Quakers and their meetings with ruin, &c. And seeing what a great flood of wickedness and debauchery was broken forth, and religion and virtue despised, we then expected no other but severe and hard treatment from our persecutors, whose hearts were set in them to endeavour our ruin, or to root us out of the land: dark clouds then appearing, and threatening a great storm.

"Insomuch that at a certain time, when I was travelling alone on the high-way, and in earnest supplication to the Lord, and spreading our case and my complaint before him, in deep humility and contrition of spirit, I said in my heart and in expression: 'O Lord! this wicked persecuting spirit, that is got up and let loose, will seek to lay waste, and root thy heritage and people out of the land: Oh! Lord, plead our cause; plead the cause of thy people, thy seed and heritage.' Whereupon the Lord gave me this answer, viz.

"The wicked shall not have their evil de-

sires accomplished against my people; I will frustrate their wicked purposes; they shall not root my heritage out of the land, though they be suffered for a time to persecute and try my people; I will stand by and defend, and in due time deliver them, &c.' Yea, and to this purpose, and much more of the same tendency, has the Lord often livingly signified and revealed to me, by his Holy Spirit, even in times of deep suffering and trials; that under them, or any of them, I might not faint nor be discouraged, but still believe to see the goodness of the Lord in the land of the living, where praises ever live to Him.

"After the aforesaid insurrection, and the said proclamation was issued out; then persecution, outrage, and violence, quickly broke out in the land; then the roaring, raging, busy persecutors bestirred themselves, to hunt up and down after religious meetings, assemblies, and congregations, which they unjustly termed seditious conventicles, to break up and disperse them and cause many to be imprisoned and confined in nasty jails; where great numbers of innocent persons then suffered, in most counties of England and Wales, especially of the people called Quakers; whose meetings were most apparent and open, and most easily come at.

"Our Friends were not wanting to plead and make known their innocent cause, to the king and government, both by word and writing; and to show how clear their religious meetings were, from any sedition, plots, conspiracies, or contriving of insurrections against the government or nation; and consequently no such meetings as are by law deemed conventicles, unlawful, or riotous meetings. So that those persecutions and punishments, inflicted upon us because of other men's crimes, appeared to be no small perversion of justice, as well as injury done to many hundreds of honest industrious families; whose innocent cause the Lord in his own time pleaded in those days; and since hath not been wanting to stand by, and help his faithful people in their times of need."

For "The Friend."

DIVINE WORSHIP.

The simplicity and spiritual nature of worship is clearly inculcated by our Lord in his conversation with the woman of Samaria. No forms or ceremonial observations are there enjoined. Though the Jews considered Jerusalem, and the Samaritans the mountain where their fathers worshipped, as the places appointed for that solemn duty, and their temples as indispensable to it, yet our Lord told her that, "the hour cometh, when they should neither in this mountain, nor yet at Jerusalem, worship the Father. But the hour cometh and now is, when the true worshippers shall worship the Father, in spirit and in truth; for the Father seeketh such to worship him. God is a spirit, and they that worship him, must worship him in spirit and in truth." In conformity with this doctrine, Friends withdrew from the modes of worship which generally prevailed, and instead of engaging in singing, praying or preaching, which were

regarded by the different sects of Christians as constituting worship, they sat down in silence, to wait upon the Lord, without whom, he told his disciples, they could do nothing. They waited to feel him in the midst of their assemblies, the minister of the sanctuary, to show them their conditions, what they needed, and what to pray for,—to enable them to pray effectually, which can only be done with the spirit and with the understanding also. And when he saw fit to call upon any to preach his gospel, they did it in the ability which God giveth; without which ability they knew they could not preach to the states of one another—nor could they unfold the heavenly mysteries, or the doctrines and principles of the Christian faith, in demonstration of the spirit and power. Like the primitive believers, they were often in weakness and in fear and in much trembling, both from a clear sense of their own impotency, and the majesty of the high and lofty one who inhabiteth eternity. This was an essential preparative to experience his divine strength more perfectly displayed in their weakness; by which they were qualified to renounce, with great sincerity, all confidence in themselves, and to give him the glory due to his name. In this humble frame of mind they were prepared to worship God in spirit and in truth. Their adoration, thanksgiving, prayer and ministry being the works of his spirit operating in their souls, praised him, as all his works must do; and thus they offered true and acceptable worship to Him who seeth in secret and rewardeth openly. This is a worship, which the untegenerate professor of religion will lightly esteem, because it requires that redemption from a worldly spirit, and that subjugation of the wandering and activity of the mind, which it is too irksome to him to bear. The following selection from the writings of Joseph Phipps furnishes a summary view of the doctrine of Observance worship, and is worthy the observation of all.

S.

We look upon Divine worship to be the most solemn act the mind of man is capable of being engaged in; and in consideration of the high and inconceivable majesty of Almighty God, think it our duty to approach him with the greatest reverence. Every thinking person, who is in any degree sensible of the love and fear of God, must esteem it an awful thing, to present himself to the especial notice of the Infinite Omnipresent Eternal Being. Under a sense of this, the wise man adviseth, "Keep thy foot when thou goest to the house of God" (or interest upon worship) "and be more ready to hear, than to give the sacrifice of fools; for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God; for God is in heaven, and thou upon earth, therefore let thy words be few." He well knew, as he expresses it, that both "the preparation of the heart, and the answer of the tongue is from the Lord." This accords with what our Saviour saith, "Without me ye can do

nothing."* We, therefore, cannot perform Divine worship acceptably but by his assistance. This must be received in spirit; for, saith the apostle, "The spirit also helpeth our infirmities; for we know not what we should pray for as we ought."† This being as certainly our case, as it was that of the apostles and primitive believers, it is incumbent on us to wait for that spirit which is requisite to help our infirmities, in order to pray as we ought. No forms of devotion of men's invention can supply the place of the spirit. The same apostle further saith, "Through him we both have an access, by one spirit unto the Father."‡ Seeing therefore, that both our help and access is through the spirit of Christ, the renewal of which is at his pleasure, and not ours, we must necessarily wait for it. This waiting must be in stillness of mind from the common course of our own thoughts, from all wandering imaginations, and also in silence from the expression of words; for the utterance of words is not waiting, but acting.

Words are requisite to convey the sense of one person to another, but not to that Omnipotent Being who is an universal spirit, and every where Almighty, who therefore stands not in need, either of the use of corporeal organs, instruments, or the sound of words, to communicate with the spirit of man.

If, in order to worship, the mind do not settle into stillness, the passions will be at work, and may agitate it into enthusiastic heats, and vague imaginations. But in true stillness, and singleness of soul towards God, they are silenced and subjected. The still small voice of the inspirer of all good then comes to be heard, and the mind being closely engaged in attention therunto, and answering it in faith and humble submission, feels Divine life and love spring up, and receives ability therein, truly to worship the great Author of its existence, and heavenly Supplier of its wants, with a devotion no forms can reach.

This worship is not entered upon by totally laying aside our faculties, and falling into a senseless stupor, as superficial observers have imagined, but by a real introversion of mind, and an attention fixed singly upon the alone object of all adoration, in patient yet fervent desire after him. Thus, according to the Hebrew, the experienced psalmist advises, "Be silent to the Lord, and wait patiently for him;"§ and respecting his own practice, he saith, "Truly my soul is silent upon God," adding this cogent reason, "from him cometh my salvation."|| Verse 5, he applies the exhortation to himself. "My soul, wait thou only upon God, for my expectation is from him." Great encouragement he had thus to wait, as appears Psalm xl. where he saith, "I waited patiently for the Lord, and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings, and he hath put a new song into my mouth, even praise unto our God." This was no new song in itself, but being sen-

sibly renewed to him in his acceptable waiting, with sufficient propriety, styles it so.

To the same practical and profitable doctrine Jeremiah bears testimony. "It is good that a man should both hope, and quietly wait for the salvation (or saving help) of the Lord. It is good for a man that he bear the yoke in his youth. He sitteth alone, and keepeth silence, because he hath borne it upon him."*

Silent waiting was in practice among the prophets, and those that attended them, as appears in the prophecy of Ezekiel. We find the spirit of the prophet was engaged in Divine vision, whilst the elders of Judah sat before him, as it is described from the first verse of the eighth chapter, to the fourth of the eleventh chapter. During the time of which vision, it cannot be consistently supposed, that he was either speaking to them, or they to him, or to each other. This was not a singular instance of their meeting together, for it was the manner of God's people to congregate with the prophets, as that close representation plainly indicates. "They come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them."†

In this solemn practice, we have often been enabled thankfully to acknowledge the verity of that gracious declaration of our Lord, "Where two or three are gathered together in my name, there am I in the midst of them;"‡ the fulfilling of that promise, "They that wait upon the Lord shall renew their strength;"§ the certainty of that assertion, "The Lord is good unto them that wait for him, to the soul that seeketh him;"|| and the necessity and authority of that just command, "Be still, and know that I am God."¶

As silent waiting appears to us, in the first place, requisite to the worship of God in spirit and truth, it is always our practice, for we believe he ought to have the direction of our hearts therein; and if he please to influence any one under due preparation, vocally to appear, either by way of address to himself in prayer, or to us in preaching, we never preclude such appearances, but silently assist according to our measures. If it prove that none are so concerned to speak, we sit the time through in silence, wherein true mental worship is often experienced; but never appear any meeting with intent that it shall be held throughout in silence, as some have mistakenly imagined; for we believe, that all ought to be led and guided by the good spirit of God, more especially in the solemn acts of Divine worship. It would be an happy thing, were all so led, amongst us as well as others, but the case appears otherwise with too many, who sit unconcerned, in expectation of hearing the ministry, instead of waiting upon God, and therefore often meet with disappointment. The apostle said in his age, "they are not all Israel, which are of Israel."** So we must acknowledge, all who have descended from faithful ancestors, are not themselves faithful: but the defect is in themselves, and not in the principle.

* Eccles. v. 1.

† Prov. xvi. 1.

* John xv. 5.

† Rom. viii. 26.

† Eph. ii. 18.

§ Ps. xxxvii. 7.

|| Ibid. lxxii. 1.

* Lam. iii. 26, 27, 38.

† Enc. xxxviii. 31.

† Mat. xviii. 20.

§ Isa. xl. 31.

|| Lam. ii. 25.

¶ Psal. xlv. 10.

** Rom. ix. 6.

For "The Friend."

OCCASIONAL THOUGHTS.—NO. XVII.

"Before I was afflicted I went astray; but now have I kept thy word."—Psalm exix. 57.

It is no uncommon thing for all those who profess to believe in the reality of religion, to acknowledge in a general way the necessity of, and advantage to be derived from, affliction; but it is far more rare to see those who are really afflicted, patient under their trials, and endeavouring to make use of them for their own individual improvement: instead of saying in such circumstances, "Lord, make me thy servant, however severe may be the discipline which thou seest fit to make use of for the purpose," they write under the chastisement, and fly to every avenue for escape, rather than to the Strong Tower, which alone can afford them refuge. It is said, "the goodness of God leadeth to repentance,"—this may be understood in a twofold sense, for the blessings of Providence, health, wealth, friendship, and a sound mind, which constitute outward prosperity, *should* lead the possessor to devote them to the service of the Great Giver; but when this is not the case, and they are made use of merely for self-gratification, and to nourish sinful and improper dispositions, in his goodness He often removes these false props we have been leaning upon, and prostrates our idols in the dust.

Though king David was high in authority, though he had had frequent intercourse with God, and had partaken of the joys of his salvation, yet we find that, notwithstanding all this, he was guilty of some sin which only affliction could eradicate, for he nobly says, "Before I was afflicted I went astray; but now have I kept thy word. Thou art good and doest good; teach me thy statutes." There are, however, I believe many, who, with the sweet "singer of Israel," have known that it was good for them that they have been afflicted, and when they could find no consolation from an earthly source, they have poured out their souls to God, and have experienced that unutterable happiness which he alone can dispense, and which the world can neither give nor take away; they have called upon him in the day of trouble, and he has delivered them in a way that they little expected. Not the most exquisite gratification the perishing things of time afford, can equal one hour's enjoyment of the consolations true religion imparts in adversity.

"Trials make the promise sweet,
Trials give new life to prayer,
Trials brought me to His feet,
Laid me low, and keep me there."

And it is in the time of sorrow that He whose promises are yea, and amen, for ever, and who has pronounced a blessing upon those that mourn; it is in the time of nature's sorrow that He condescends in a peculiar manner to make known the power of his grace, and to comfort those who trust in Him. What shall we not render to the Lord for all his benefits? Is there any sacrifice so great, or any earthly loss so dear, that we shall hesitate to surrender it to our great deliverer, who in return for all his goodness, requires only that we shall give

him our hearts? Let us henceforth lay our time, our talents, and all that we possess at the foot of the cross, and like the blessed Jesus, let it be our meat and drink to do our Father's business. Let our language be, Lord, make me what, or send me where thou wilt, only let me be thy disciple, and partake of thy consolations.

. . . h

For "The Friend."

The grand dogmas of Indian theology are exhibited with the blended energies of philosophy and poetry, in an Ancient Hymn, or Divine Ode, addressed to Narayana or the Divine Intellect, as it appears in the animated translation of Sir William Jones, from which these *stanza's* were taken.

Spirit of spirits, who through every part
Of space expanded, and of endless time,
Beyond the stretch of fab'ring thought sublime,
Badst up'ron into beauteous order start;
Before heaven was thou art—
Ere spheres beneath us rolled, or spheres above,
Ere earth in firmamental ether hung,
Thou satst alone, till, through thy mighty love,
Things unexistent to existence sprung!

Wept in eternal solitary shade,
The impenetrable gloom of light
Impervious, inaccessible, immense:
Ere spirits were infused or forms displayed,
Brahm his own mind surveyed.

Mountains, whose radiant spires,
Presumptions rear their summits to the skies,
And bend their emerald view with sapphire light;
Smooth meads and lawns, that glow with varying
dyes,
Of dew-hung pangled leaves and blossoms bright,—

Hence! vanish from my sight.
Delusive pictures, unsubstantial shows,
My soul absorbed one Only Being knows—
Of all perceptions one abundant source
Whence every object every moment flows;
Suns hence derive their force,
Hence planets learn their course;
But suns and fading worlds I view no more,
God only I perceive, God only I adore.

It is well said, that though faith justifies us, yet works must justify our faith.

Adam's Private Thoughts.

THE FRIEND.

THIRD MONTH, 7, 1835.

Information has been received from two or three quarters that the arrival of "The Friend," has, within a few weeks, been subject to some irregularities; and in a few instances delayed several days beyond the usual time. We are obliged for the hints, and may state that the papers have been regularly forwarded from the publication office, except in one instance, when a reason was assigned the following week. It is our desire and determination to give no reason for complaint, if possible; the delays must be owing to irregularities in some of the post offices, or in the arrival of the mail.

FRIENDS' FAMILY LIBRARY.

Nathan Kite has in press a fifth volume of this publication, containing "Memoirs of the Rise, Progress, and Persecutions of the People called Quakers, in the North of Scotland," by John Barclay. It is expected to be ready

for publication by the time of the approaching yearly meeting. We understand a number of the preceding volumes remain on hand, which will be sold either in sets, or single volumes; they consist of the following valuable works:

Vol. 1. Memoirs of Isaac Pennington; and Selections from the Letters and Papers of William Grover.

Vol. 2. Letters on Religious Subjects, collected by John Kendall.

Vol. 3 and 4. Memoirs of George Whitehead, by Samuel Tuke; and an Account of Richard Davies.

HAVERFORD SCHOOL.

The summer session will commence on the second fourth day in the 5th mo. Applicants for admission are requested to forward their names to the secretary of the managers, No. 39, Market street, Philadelphia, as early as convenient.

3d mo. 7th, 1835.

An adjourned meeting of Friends to consider the propriety of establishing a reading room for the members of our Society, will be held at the committee room, Mulberry street meeting house, on third day, the 10th instant, at 7½ o'clock, to receive the report of the committee to draft a constitution.

2d mo. 7th, 1835.

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 of the third month next, at 3 o'clock in the afternoon.

JOSEPH SNOWDON, Clerk.

Philada. 2d mo. 25th, 1835.

An Apprentice wanted to the retail Dry and Apothecary business. Enquire at this office.

An Apprentice wanted to the retail Dry Goods business. Enquire at this office.

MARRIED, at Friends' Meeting House, Orange street on Fourth-day, the 4th inst. JOHN RICHARDSON, to MARTHA, daughter of Joseph Gibbons, all of this city.

DIED, at his residence in Trenton, N. J. on the 20th ult. GEORGE SHERMAN, a respectable member of the Society of Friends, in the 61st year of his age.

— On the 3d ult. at her late residence in York-town, West Chester county, New York, PHEAS UNZERT-HILL, daughter of the late Jacob Underhill, in the 41st year of her age. In the removal of this dear friend, from a militant to a fixed state—her own family and the Society of Friends have sustained an afflicting bereavement.

She was a firm believer in the christian doctrine, as they are held by us, and much devoted to the service of the Discipline, for which through divine grace she was well qualified. She endured a protracted and painful illness, with christian fortitude and resignation—giving abundant evidence of the strength of that faith that overcomes the world, and that enabled her, with christian meekness and in humble confidence, to adopt the blessed anthem, "Thy will be done."

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THE FRIEND.

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VOL. VIII.

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PHILADELPHIA.

From the Asiatic Journal.

SPLENDOURS OF THE EAST.

OUDE.

The King of Oude has kept up a greater degree of state than his more highly descended, but less fortunate, contemporary of Delhi, and, in fact, Lucknow is the only native court throughout Hindoostan, which can afford any idea of the princely magnificence affected by the former rulers of India; that of Gwalior can bear no comparison, nor are those in the central provinces distinguished by the pomp and splendour which still characterise the throne of this ill-governed kingdom.

Like the generality of Indian cities, Lucknow presents a more imposing spectacle at a distance, than its interior can realise, though some of its buildings may bear a comparison with those of the most celebrated capitals in the world. When viewed from some commanding point, the city exhibits a splendid assemblage of minarets, cupolas, pinnacles, towers, turrets, and lofty arched gateways, through which, with many windings, the river glides, while the whole of this bright confusion of palace and temple is shadowed and interspersed with the rich foliage of trees of gigantic growth, and redundant luxuriance. But when visited in detail, the gorgeousness of the picture is obscured by the more than ordinary degree of dirt, filth, and squalid poverty, which are placed in juxtaposition with its grandest feature: the lanes leading from the principal avenues are ankle-deep in mud, and many of the hovels, which afford an insufficient shelter to a swarming population, are the most wretched habitations the imagination can conceive.

The palace, which faces the Goomtee, comprises six principal courts or quadrangles, surrounded by pavilion-like buildings. In the first of these, which is entered by two lofty gateways, the attendants of the court have their apartments. Over the outer gate there is a handsome chamber, called the *Nobut Khana*, or music-room, forming an orchestra upon a very splendid scale. The second court, encompassed by state apartments, is laid out as a garden, having a well, or bow-

lce, in the centre. Round this well are pavilions, opening to the water, and intended to afford a cool retreat during the hot weather; the air is refreshed by the constant dripping of the fountain, and the piazzas and arched chambers beyond, within the influence of its luxurious atmosphere, are well calculated for sleeping chambers in the sultry nights so constantly occurring throughout the period of the hot winds. Parallel to the second court, and to the eastward of it, stands a splendid edifice, raised upon an arched terrace, entirely of stone. This fabric, which is called the *Sungee Dalau*, contains a grand hall, surrounded with a double arcade, crowned with a cupola at each angle, and one over the principal front, all of copper doubly gilt. At the extremities of the terrace there are wings, and flower-gardens stretch along each front, divided into *parterres* by walks and fountains. A corridor extends round this court, planted with vines, and out of three entrances, one with a covered passage is appropriated to the ladies. These gateways are decked with gilded domes, and the mosque, *zenana*, and other buildings attached to the palace, give to the whole edifice the air of a city raised by some enchanters. Without entering farther into dry descriptive details, it may be sufficient to say, that in no place in India can there be a more vivid realisation of visions conjured up by a perusal of the splendid fictions of the *Arabian Nights*. Those who have visited the *Kremlin*, have pronounced that far-famed edifice to be inferior to the *Imbaraba*; and the palaces of the *Hyder Baugh*, *Hossein Baugh*, and *Secsa Mahal*, have nearly equal claims to admiration. The banks of the *Goomtee* are beautifully planted, and its parks and gardens rendered singularly attractive by the multitude of animals kept in them. At a suburban palace, European visitants are delighted with the novel sight of a herd of English cattle, their superior size, roundness of form, and sleek looks, offering a strong contrast to the smaller, humped, and dewlapped breeds of Hindoostan: the latter are perhaps more picturesque, but the associations connected with cows bred in English meads, the numerous pastoral recollections which their unexpected appearance revive in the mind, render them, when viewed beneath the shade of the *tamarinds* and *banians* of a tropical climate, objects of deep and peculiar interest.

The menageries of Lucknow are very extensive, and besides those wild and savage animals kept for the purpose of assisting at "the pomps of death and theatres of blood," in which this barbaric court delights, there are many fierce beasts, not intended for fight-

ing, retained merely as ornamental appendages. Several rhinoceroses are among the number; they are chained to trees in the park, but some of the tigers appear to be so ill secured, rattling the wooden bars of their cages with such vigorous perseverance, that it requires rather strong nerves to approach the places of their confinement. *Delkusha* (heart's delight) is one of the most celebrated parks belonging to the king; it is planted and laid out with great care and taste, open glades being cut through the thick forest, in which numerous herds of antelopes, Indian deer, and the gigantic variety of this interesting species, the *nylghau*, are seen disporting. This park abounds with monkeys, which are held sacred; for, though the Moslem religion has the ascendancy, that of the Hindoo is not only tolerated but allowed the fullest enjoyment of its superstitions: the monkeys in this district are under the guardianship of a party of *fakirs*, who have established themselves in the private park of a Mahomedan monarch. The palace of *Delkusha* possesses no great exterior pretensions to elegance, but it is handsomely fitted up, and, in common with the other royal residences, contains toys and *bijouterie* sufficient to stock a whole bazaar of curiosity-shops.

The pigeons belonging to Lucknow even exceed in number those of Benares, and other places where they are objects of reverence; here they are more esteemed for their beauty than for any peculiar sanctity, and the different breeds are preserved with the greatest care. On the summits of nearly all the roofs of the palaces, particularly the *zenanas*, these interesting birds are seen in flocks of from seventy to a hundred in each; they are selected for the beauty of their plumage, and each variety is kept in a separate flock. Boys are employed to teach them different evolutions in their flight. When on the wing, they keep in a cluster, and at a whistle fly off into the fields of air, ascend, descend, or return home as the signal directs. When turning suddenly, and darting towards the sun, the gleam of their variegated necks produces a beautiful effect, and when they alight upon the ground, they form a carpet of the most brilliant colours and the richest design imaginable. So great is the native attachment to the amusements which these birds afford, that it is recorded of some of the sovereigns of Lucknow that, in their country excursions, "they were accompanied by their women and pigeons."

Another remarkable feature of this extraordinary city is its elephants, which are maintained in multitudes; immense numbers belong to the king, and all the nobility and rich

people possess as many as their means will admit. In royal processions, festivals, and state-occasions, they appear in crowds. A battalion of elephants, fifteen abreast, formed into a close serried column, richly caparisoned in flowing jibbols of scarlet and gold, with silver howdahs, and bearing natives of rank clothed in glittering tissues, form an imposing sight; but this can only be seen with full effect in the open country beyond the city. Once within the streets, the jostling and confusion are tremendous, and not unfrequently, in very narrow passes, ladders, and housings, or perhaps part of the roof on the verandah of the projecting buildings, are torn away by the struggles for precedence displayed by elephants, acquainted with their strength, and entering with ardour into the resolves of the mahouts to gain or maintain the foremost places. Elephants breed in a state of domestication, and young ones not larger than a good sized pig, are frequently seen frolicking by the side of their mothers through the streets of Lucknow; a spectacle fraught with interest to the eye of an European stranger. Camels are equally numerous, and when handsomely caparisoned, add considerably to the splendour of a procession. The king's stud does not consist of fewer than a thousand horses, many of which are perfect specimens of the finest breeds, and considered paragons of their kind; these are brought out to increase the splendour of his retinue, and, even upon ordinary occasions, his swarree exceeds in multitude and variety any European notion of ostentatious show. When seeking amusements at his numerous parks and gardens, the king is attended by immense numbers of people, and spare equipages of every description, dogs, hawks, hunting leopards, with their keepers; and an almost endless train of guards and domestics, both on horseback and on foot, form his multitudinous accompaniments; and though the delight in show, which characterises Asiatics, may be esteemed a childish and puerile taste, and we could wish the sovereign of so interesting a territory to be guided by nobler aims, and to seek higher pursuits, one can scarcely desire that these pomp and pageantries, the relics of old romance, should be numbered with by-gone times.

In imitation of European sovereigns, the king gives his portrait set in diamonds to ambassadors and other persons of rank, this distinction being also bestowed upon the aides-de-camp, and officers who have accepted situations of equal honour at the court. There is nothing very remarkable about the audience-chamber, but the King's throne is extremely splendid. It is a square platform, raised two feet from the ground, with a railing on three sides, and a canopy supported upon pillars; of these the frame-work is wood, but the casing pure gold, set with precious stones of great value; the canopy is of crimson velvet richly embroidered with gold, and furnished with a deep fringe of pearls; the cushions, on which the king is seated, are also of embroidered velvet, and the emblem of royalty, the chattach, is of the same, with a deep fringe of pearls. The king appears

literally covered with jewels, the whole of the body down to the waist being decorated with strings of diamonds, rubies, emeralds, &c.; his crown is a perfect constellation of gems, and overshadowed by plumes of the bird of paradise. A native of rank stands on either side of the throne, waving chowries of peacocks' feathers set in gold bands. To the right of the throne are gilt chairs for the accommodation of the resident and his wife, if he be a married man; the rank of the British ambassador (who certainly acts the part of vicerey over the king) being recognised as equal to that of the monarch himself: he is the only person permitted to use the chattach, the chowrie, and the hookah, in the sovereign's presence. The English persons attached to the residency take up their position behind and at the side of these chairs, standing; those in the service of the king wearing very handsome court-dresses of puce-coloured cloth, richly embroidered with gold. The left of the throne is occupied by natives of rank holding high official situations, splendidly attired in the picturesque costume of the country. The prime minister stands at the king's feet to receive and present the nuzzurs. These consist of money, from twenty-one gold mohurs down to a few rupees in silver, according to the circumstances of the parties. The person offering, advances to the throne with many salaams, and having his gift placed upon a folded handkerchief, presents it to the king to touch in token of acceptance; it is then given to the minister, who adds it to the heap by his side. After this ceremony, the king and the resident rise; the former takes from the hands of the person in waiting certain necklaces composed of silver riband, ingeniously plaited, which offers a cheap mode of conferring distinction; the investiture is made by the king in person, and upon taking leave, the resident is accompanied by the king to the entrance, where he salutes him with a short sentence, "God be with you!" pouring attā on his hands at the final exit. Should the ambassador happen to be in great favour at the time, the compliment is extended to all the English visitants as they pass out. Titles of honour, khillauts, and their accompanying distinctions, such as an elephant fully caparisoned, a charger, or a palanquin, are frequently conferred upon these court-days; the nuzzur is then of proportionate value, persons anxiously coveting some grant or distinction, offering not less than a lac of rupees; this sum is conveyed in a hundred bags, covered with crimson silk, and tied with a silver riband, and so solid a proof of attachment is not unfrequently rewarded by an embrace before the whole court, a mark of royal favour well worth the money bestowed upon it, since any person's fortune is made in native states, who is known to have interest at court.

The king's dinners are better than his breakfasts; there is an abundance of wine for the English guests, and though the native visitants do not partake in public, many confess that they indulge at their own tables. Nautches and fire-works conclude the evening's entertainment; the latter can never be

shown off to so much advantage as in an Indian city, where the buildings they illuminate are of the same fairy-like nature. No description can do justice to the scene presented on some fine, dark, clear night, when the Goomtee is covered with boats, of those long canoe-shaped graceful forms, belonging to the king, some resembling alligators, others swans, peacocks, or dolphins, enamelled in various colours, intermingled with gold, and filled with a splendid company glittering in gems and tissues. Blue lights, so artfully disposed as not to be visible, while they clothe the whole pageant with their unearthly gleams, render every adjacent object distant, and as the blaze of ten thousand rockets bursts forth, palaces, mosques, and temples seem to rise majestically during the brief illumination. In the next moment, all is dark save the pageant on the Goomtee, and again minarets and domes, cupolas and spires, spring up, silver and gold, as the marble and the gilding catch the vivid gleams of jets and spouts of fire ascending to the skies.

For "The Friend."

JOHN NEWTON.

The annals of biography scarcely furnish a more striking instance of Divine grace than is to be found in the life of John Newton. From the lowest point of moral degradation, in which he seemed to shed a pestilential influence on all within his reach, he was raised by the sanctifying power of God to be a blessing and an ornament to the Christian world. He was born in London in the year 1725, of parents respectable though not wealthy. His father was many years master of a ship in the Mediterranean trade. In the year 1743 he went governor of York Fort in Hudson's Bay, where he died in the year 1750. His mother was a pious woman, who made it her chief business and pleasure to instruct him and bring him up in the nurture and admonition of the Lord. She died before he was seven years of age. His father shortly after married again, and as neither he nor his wife were under religious impressions, their son was left to mingle with idle and wicked boys, whose ways he soon learnt. From his eighth to his tenth year he attended school, but the sternness and severity of his teacher broke his spirit, and instead of making progress in his studies he nearly forgot all his mother had taught him. At eleven he went to sea and made five voyages to the Mediterranean with his father, who on the fifth left him with a friend at Alicante in Spain. Here he might have prospered had he behaved well. But his sinful propensities had gained strength, and being very wicked and foolish he seemed determined that no one should be his friend. About the fifteenth year of his age he appears to have received a visitation of divine mercy, under the influence of which he began to pray, read the scriptures and to keep a diary. But not getting deep enough to witness a complete surrender of his own will, these became mere formal observances, which he soon grew weary of. His evil propensities again acquired dominion, he learned to curse and swear, and became exceedingly wicked.

He was roused from this state for a time by being thrown from a horse near a dangerous hegerow newly cut;—and again by the loss of a companion who had engaged to go with him on the first day of the week on board a man of war. John was too late for the boat, which going without him was overcast, and his companion with several others was drowned. But these providential deliverances were too soon forgotten, his heart was insincere, he often saw the necessity of religion, as a means of escaping eternal woe, but he loved sin and was unwilling to forsake it. In the last of these seasons of awakening, he spent the greater part of every day in reading the scriptures; he prayed and fasted often; for three months abstained from animal food, and would hardly answer a question for fear of speaking an idle word. This moral reformation, which continued for two years, appears never to have been accompanied by that humility of soul that leads to Jesus. It was effected and supported by that will of man which can never work the righteousness of God. At this time he met with and studied the Characteristics of Shaftesbury, which although it produced no immediate effect on his belief, operated as a slow poison, and was no doubt one cause of his subsequent degradation.

In 1742, his father, who intended retiring from the sea, endeavoured to settle his son in the world. A merchant of Liverpool, afterwards a special friend to John, offered to send him to Jamaica for some years. The vessel not being quite ready to sail, he went down to Kent on business, and having received an invitation called to visit some relations of his mother. Here he became acquainted with and attached to a young girl then scarcely fourteen. Of this attachment he says, "I soon lost all sense of religion, and became deaf to the remonstrances of conscience and prudence, but my regard for her was always the same, and I may perhaps, venture to say, that none of the scenes of misery and wickedness I afterwards experienced, ever banished her a single hour from my waking thoughts for the seven following years."

Determined not to be separated from her by so great a distance and for such a length of time, as the proposed voyage anticipated, he did not return to his father until after the vessel had sailed. He then went as a common sailor to Venice, and whilst gradually relaxing from the sobriety he had in some degree so long preserved, was frequently pierced with convictions, and he had also a remarkable dream which made a strong impression upon his mind; but though induced to make a few faint efforts to reform, the effects were not abiding.

On his return in 1742, he visited Kent again, and staying in the same imprudent manner as he had done before, so disappointed his father's designs for his interest as almost induced him to disown him. He was then impressed and carried on board a man of war, where, on the application of his father he was made a midshipman. Here falling into companionship with an infidel, he was soon lost to all restraints of conscience, renouncing the comforts of the gospel. Obtaining leave to go on shore he

took the opportunity to visit Kent, by which rash act he lost the favour of his captain. He then deserted, but being retaken he was first put in irons and then publicly stripped and whipped. He was degraded from his rank, his former companions forbidden to show him the least favour, and having been haughty and vain as a midshipman he was now exposed to the insults of all. He was most miserable, but had no friend to take his part or to listen to his complaints. As the vessel left the English shore he was tempted to throw himself into the sea, but the secret hand of God restrained him. In the passage from England to Madeira he deliberately determined to take the life of his captain, for the Lord seemed to have given him up to judicial hardness of heart, and he felt capable of any thing.

Whilst at Madeira he prevailed on his captain to exchange him, and he entered on board a ship bound for Sierra Leone. Here he was even viler than he had been before, making it his business to tempt and seduce others upon every occasion. He soon forfeited the favour of the captain and the mate by his carelessness and disobedience, and feeling assured that they would put him on board the first ship of war they met, he determined to remain in Africa. Finding that some of the white slave dealers, settled on the coast, had acquired considerable estates, he looked forward to the same success. As he received no compensation for his services on board the ship, but a bill upon the owner in England, he landed on the island of Benaoles like one shipwrecked, with little more than the clothes upon his back.

"The two following years," says he, "of which I am now to give some account, will seem as an absolute blank in my life: but, I have seen frequent cause since to admire the mercy of God in banishing me to those distant parts, and almost excluding me from all society, at a time when I was big with mischief, and, like one infected with a pestilence, was capable of spreading a taint wherever I went. But the Lord wisely placed me where I could do little harm. The few I had to converse with were too much like myself, and I was soon brought into such abject circumstances that I was too low to have any influence. I was rather shunned and despised than imitated, there being few even of the negroes themselves, during the first year of my residence, but thought themselves too good to speak to me. I was as yet an outcast, ready to perish, but the Lord beheld me with mercy—he even now bid me live; and I can only ascribe it to his secret upholding power that what I suffered in a part of this interval, did not bereave me either of my life or senses."

Extracts from the Remarks of John Dickson of New York, in the House of Representatives of the United States on the presentation to the House of several petitions for the abolition of slavery and the slave trade in the District of Columbia, 2d mo. 2d, 1835.

Mr. Speaker: On the presentation of these petitions, and asking for them a different reference from that usually given to such petitions, I propose to offer a few remarks. They shall be presented in that blended spirit of freedom and candour, truth and justice, that

becomes a member of this House. I will not conceal my own feelings, and I shall studiously avoid intentionally injuring those of others. And whilst I am opposed to, and deeply deplore the existence of slavery in every form, and in every land, I, in common with the petitioners, disclaim all power in the national government to control or abridge its duration in the several states of this Union. And throughout these remarks, in speaking of slavery in this country, I wish to be understood as confining my remarks to that portion of the country over which the national government has ample and complete jurisdiction, and the sole power of legislation, and that is the District of Columbia.

The petitioners complain that a portion of the people of the District of Columbia are, without crime, disqualified as witnesses. A freeman may commit any crime, even murder itself, in the presence of slaves only, and escape conviction and punishment. They complain that, by the laws of the District, which are the laws of congress enacted to govern the same, every black man, and every mulatto of every shade and complexion, though born and nurtured in freedom, and this, the moment he touches the soil of the District, is made a slave, on an offence of the city of Washington, he is treated as a disorderly person, and required to exhibit to the mayor, within thirty days, evidence of his freedom, and enter into a bond with two freehold sureties, in the penalty of five hundred dollars, conditioned for his peaceable, orderly, and good conduct, and not become chargeable to the corporation for twelve months, to be renewed at the commencement of each year for two successive years, or forthwith depart from the city, or be committed to the work-house until he complies with such requisitions. Such imprisonment not to exceed twelve months for each neglect. So that the poor black, or mulatto may be imprisoned at hard labour in the work-house, for the term of three years, although innocent, and without crime.

He may have been well educated, moral, and industrious, have exercised the elective franchise, and voted for the highest officers of the national and state governments, entitled to all the rights and privileges of the white man and of an American citizen: yet in this District he shall be presumed a slave, and in the city of Washington a disorderly person, and compelled to give security for his good behaviour for three years. For such presumptions of crime is known to the laws of England, to the civil law, or to the laws of the most despotic country in Europe. It has no foundation in the law of nature, the common law, nor in common justice, and is contrary to the genius and spirit of all wise and free governments. It is a maxim that every man is to be presumed free and innocent, founded on the immutable principles of natural justice, acknowledged by all, and which can never be changed but by that arbitrary tyranny which feels power, forgets right, and knows neither mercy nor justice.

The petitioners complain that, by the laws of the District, every such free black man or mulatto, going at large with the colour of freedom, is liable to be taken up as a runaway slave, and thrown into prison, and sold for prison fees, as a slave for life, unless he proves his freedom. Unless he proves his freedom: a freedom given him by a power older than the laws which incarcerate him—older than the country which gave him birth—older than the primal days of time, and which endure as long as the world is on fire, and time shall be no more—by God himself.

They complain that by the laws of that part of the District formerly Maryland, though such person be a freeman, and prove his freedom, and shall then refuse to pay the fees and rewards for apprehending fugitive slaves, he may be committed to prison, and sold as a slave for life. So that a freeman, although he does away the before-mentioned odious presumptions of law by clear proof, must still pay for his own illegal arrest and false imprisonment, for being thrown into the dumps of a dungeon and shut out from the light of day, for all the pains and expences of the law, that could be heaped upon him, or be sold as a slave, and never more to breathe the air of freedom. Terrible alternative! more afflictive to a human being, having the feelings of a man, of a freeman, than death itself. Such laws are meshes to entrap the unwary, and to consign a freeman, a servant of God, and who they are man traps set at the seat of government of this re-

public to seize and drag into perpetual bondage a freeman entitled to all the rights and privileges of an American citizen. Does such a statute blot the page or tarnish the annals of any other republic on earth? Does it dishonour the pages of any monarchy or despotism now in the world? The tyranny of Caius Vindex, in a province of the Roman Empire, was met by when compared with such a law. Many, very many freemen, have fallen victims to this merciless law, and lost all dear to them on this side of the grave.

The petitioners complain, that, by the laws of the United States, the slave trade, in and through the District of Columbia, is permitted to be carried on with distant states, and that this district is the principal mart of the slave trade of the Union.

Sir, the foreign slave trade with Africa is condemned by the laws of this country, of England, of France, and by those of almost every nation of the civilized world, as well as of those who carry it on; are denounced as outlaws and the common enemies of the human race. And yet we tolerate, in this District, and at our seat of government, a traffic productive of much pain, anguish, and despair, of as deep atrocity, and as many accumulated horrors, as the slave trade with Africa.

And here there are no foreign powers to compete with us; we have no rivals; the trade is all ours, and the odium and the guilt all our own. The traffic was, in former years, presented by a grand jury of the District as a nuisance. And as long ago as the year 1816, it was denounced by the ardent and eloquent John Randolph, of Roanoke, on this floor, as a nuisance, and as "an inhuman and illegal traffic in slaves;" and, on his motion, a select committee was appointed to enquire into the trade, and what measures were necessary for putting a stop to it. The committee were empowered to send for persons and papers; called before them many witnesses, and took numerous depositions, depicting in glowing terms the enormities and horrors of the traffic, and reported them to the house. But I do not find that any thing further was done by that talented, but sometimes eccentric man, or by the house.

Since that time the slave trade in the District has increased in extent, and in its enormities. Free blacks have been kidnapped, hurried out of the District, and sold as slaves. Slaves for a term of years have been sold to the slave traders, transported to a distant land, beyond the hope or possibility of relief; sold as slaves for life, and their temporary has been changed into perpetual bondage. It has been said by a committee of this house, that the last mentioned class may apply to the courts; that the courts are open to them in the District.

To talk to men degraded to the condition of cattle (their masters their enemies, conspiring with the purchaser to deprive them of liberty for life, and no freeman their friend) of courts of justice, is adding insult and scorn to injustice, and aggravating their doom by a mimicry of all the forms and all the tribunals of justice.

Private cells and prisons have been erected by the slave traders in the District, in which the negro is incarcerated until a cargo of slaves, of "human chattels" can be completed. The public prisons of the District, built with the money of the whole people of the United States, have been long used for the benefit of the slave traders, and the victims of this odious traffic have been confined within their walls. The keepers of those prisons, paid out of the moneys of the whole people, have been the jailers of the slave traders, until their drove, their cargo of human beings, could be completed.

The petitioners complain that a traffic so abhorrent to the feelings of the philanthropist, so repulsive with suffering and woe, is approved and licensed by the corporation of the city of Washington, which receives five hundred dollars a year for each license, thus increasing her treasures, and increasing the amount of an odious trade. Finally, the petitioners complain of the existence of slavery in the District of Columbia, as the source of all the before mentioned evils, and others too numerous now to detail. They consider it an unchristian, an unjust, an unjust, not warranted by the laws of God, and contrary to the principles and declaration of independence, that "all men are created equal."

It has been regretted by a committee of this house, "that persons without the District," as well members of congress as others, "and having no concern with it," should attempt to procure the abolition of slavery and the slave trade here, and it was in the year 1829, declared by a member of the house, in debate on this floor, to be meddling with matters not their own.

Sir, the territory is federal, and is under the care, protection, and government, of the whole people of the United States. Congress is the sole legislative body for the District, to the exclusion of all others, and here possessing undefined, unlimited, legislative powers, solely for the benefit of the whole Union. The whole Union defers to the expenses of the local Legislature and of the entire territorial government, builds penitentiaries, endowsschools and colleges, makes side walks, Macadamized roads, canals, aqueducts, and bridges, pays the interests on loans, and beautifies and adorns the District by its busy yards, its arsenals, its hospital, and other public buildings and improvements, and enriches it by the annual expenditure of millions.

Every member of the house may, with or without petition, originate, bring forward, and propose to congress any bill for the benefit of, or in any way connected with, any particular district, or any part of the state in the Union. His powers for such purpose are, and must be, co-extensive with the jurisdiction of congress. The power is incident to all legislative assemblies, having a general jurisdiction and the power of legislation. It is not only the right, but the duty of a member, to defend over, and with vigilance to guard, protect, and promote the interests of all parts of the country. And shall it be said that he has no right and power to propose laws for the District of Columbia, to do away wrongs and oppressions here, where his powers of legislation are more unlimited than in any other part of the Union? The idea that he cannot assume to be pro-temproser. And if a member has such right, surely his mind may be enlightened, his attention awakened to corruption, crimes, or oppressions here, and his patriotism roused to action, by the petitions of his constituents, or of the people of any other portion of his country. In this district, every member of congress, and every citizen of the republic should feel deeply and lively interest. They all have a voice in selecting its rulers; they all contribute to defray its expenses, and they all have a deep concern in its honour and glory, and have a right to be heard in its legislative assembly, for the purpose of the appropriation of money here, or the correction of abuses, oppressions, and tyranny. As the seat of their empire, under the superintending power of the general government, they have a right to require that it shall be governed in accordance with our declaration of independence, and the principles of free government, and that the despotism of Archangel and of Turkey should not prevail here.

But, sir, if it were necessary that the citizens of this District should petition, many of them have petitioned for the abolition of slavery and the slave-trade in this district, and this fact may not be known to most of the members of this house. I hold in my hand a petition, taken from the files of this house, presented in the year 1824, by the ladies of the laid out of the District of Columbia, and more than one thousand respectable citizens of the counties of Alexandria and Washington, and then owning a large proportion, and I am excitedly informed more than a moiety, of the property of this district. So that the abolition of slavery here, and in accordance with the wishes and desires of a large and highly respectable portion of the citizens of the whole district.

Sir, the petitioners ask that slavery and the slave-trade in and through the District of Columbia may be abolished, with their appalling train of evils. They entreat into detestation and they prescribe no terms or conditions. Those they very properly submit to the discretion and the wisdom of congress. They ask that these petitions may be referred to a select committee. This request, I submit, is reasonable and should be granted. The parliamentary usage of Great Britain, and of the legislative assemblies, requires that the petition should be referred to a committee, a majority of whom should be favourable to the prayer of the petitioners. Similar petitions, for years past, have been referred to the Committee on the District of Columbia. For the last ten or twelve years, I believe, no petition of the committee on the district have been referred to the slave-holding states. I mean no reflection on the

speakers of the house, but mention it as a fact proper to be known by the people. "Each year, however, it was a slave-holding territory, it was proper in relation to the general business and interests of the district that a majority of the committee, should be from the slave-holding states. But, sir, their early education, associations, and interests, and a knowledge of human nature, must be such as to lead them to view petitions such as those now presented with a favourable eye, and consider them without that prejudice natural to and inseparable from the honourable, the worthy, and the very best men.

Sir, at the session before the last, at the last session, and the present, similar petitions from various parts of the Union, signed by many thousands of citizens, have been presented to this house and referred to the committee on the District, and no report has been made thereon to this house.

I mention this as a fact only, and do not intend to cast any aspersions on the present or past committees of the house. They may have had good and sufficient reasons for the course they have pursued, unknown to me. But, sir, I differ with them entirely in opinion, as to the course they have pursued, and must frankly declare my reasons. I believe that the importance, so great magnitude, I believe it would have been a matter for the majority of the committee to have made a report favourable or adverse to the prayer of the petitioners, and thus have enabled the minority to present a minority report. And thus would all the facts and circumstances connected with slavery and the slave trade in the District, and the views and opinions of the whole committee have been published and seen, and read by the American people. But the petitions are not published—there is no report—and no light is shed on the dark subject of slavery and the slave trade.

And, sir, to petition the government for a redress of grievances" is secured to the people. But, sir, of what use to the people is the right to petition, if their petitions are to be unread, and to sleep "the sleep of death," and their minds to be enlightened by no report, no facts, no arguments. Have congress the power to abolish slavery, and the slave trade, in the District? It is believed they have. Of the three committees who have reported very briefly on the subject, one expressed no opinion, another admitted congress had unlimited powers, and the other admitted the power they had by the letter, but denied that they had the power, right, and means of the constitution, without the consent of the people of the District.

By the Constitution, Article 1, Section 8: "Congress is to exercise exclusive legislation, in all cases whatsoever," over the District.

Could language give higher power, or greater authority? The power of congress is more unlimited than that of legislatures of the several states: They are limited in many instances by the constitution of the United States. "To the power of congress over the District there is no limitation. It is undefined, unlimited, and absolute, and has no foundation and no existence." Congress never could have been accepted, without a convention of the states, a cession from the states of Maryland and Virginia, abridging, in the least, such unlimited powers. Congress has then the same power over the subject in the District that the several state legislatures have in the several states. Several of the state legislatures have abolished slavery in their respective states. And the power, I believe, is universally conceded to every state legislature to abolish slavery and the slave trade within its own territories. Congress must have such power over the District, or whilst slavery may be established in every state in the Union, must be perpetual here. We should then have a republic, rotten at the core, boasting of its freedom and tolerating the most cruel and odious oppressions. But if the consent of the people of the District be necessary, the people of the District, and the people of the United States, may and can obtain the abolition of the majority cannot act, the majority have no power, no will, and if they had, they have no legislative organ but congress to express it. So that by this doctrine, whilst slavery may be abolished in the several states, it must still be perpetual here. For every state has ten or twelve years, or entirely changed, or until the millennium, when enslaved men will be emancipated by a Power more than mortal, will all the

citizens of this District unite in the abolition of slavery.

And are the measures proposed by the petitioners expedient? It is believed that they are. And here I would beg leave to notice some of the objections that have hitherto been made to their adoption. It has been said by a former committee of this house, that "the question must be ended, unless suffered to rest, be productive of serious mischief, not fit danger to the peace and harmony of the Union." Not so. Slavery here has no necessary connection with slavery in the several States. It exists, so far as that is concerned, under separate circumstances and the action of one of these governments in relation to slavery, has no necessary connection with the action of the others.

Again it was said by the same committee, the question "erects a restlessness in the slave for emancipation, rendered incompatible with the existing state of the country." Humanity sometimes fails of its object, and rivet tighter the chains it would loose, by injudiciously interposing its good offices, in cases where it belongs more properly to others to act."

Sir, the petitioners claim, and I claim an equal right to act and to hear with any citizen of the District or of the Republic. Strange, indeed! if we have only to give, give, and have not the right to petition "for a redress of grievances," wrongs and cruel oppressions. Shall humanity be told, shall the hundreds of thousands who have petitioned, be told, that we and their efforts will only rivet tighter the chains of slavery in this District? No danger of insurrection can, or will be feared in this District. The number of whites is near five to one of the slaves, and considerably more than twice that of the entire black population. The excess of the white population, the military, the marines, the police, arms and ammunition, are a complete and entire security against any and all insurrections of the slaves in the District.

Again, it was said by the same committee, "It is not the District of Columbia, alone, that is interested, but a large portion of the United States, that must be affected by every movement of the kind, and particularly Maryland." It is true, that the slave ought not to be abolished here until abolished in those States.

I deny that the question has any necessary connection whatever with the slave-holding States. The abolition of slavery here would be productive of no injury to any States. It is a slave only confined in one State without injury to an adjoining State. And to make the abolition of slavery in the District dependent upon its abolition in the States of Maryland and Virginia, would prevent the general government from selecting their own time for the performance of an act of justice, too long delayed, to a much injured class of our fellow-beings. The will of the national government, as well as the benevolent wishes and prayers of hundreds of thousands of humane petitioners, would be dependent on the legislative acts of two separate governments. The petitioners disclaim all alliance between us and the slaveholders in the several States; and I hope that the citizens of the slave-holding States will not claim such alliance, and that they will not attempt to make slavery here dependent upon slavery there; and that they will not contend that an attempt to abolish slavery in this District is a meddling with slavery in the several States. It is a wrong claim, and one which ought not to double millions of people inhabiting the free States to their exertions for the abolition of slavery in this District. But, sir, I cannot believe they will claim such alliance.

Sir, I believe it is expedient to grant the prayer of the petitioners and to abolish slavery and the slave trade throughout the District. They are not warranted by the laws of nature, or of God, and are oppressive and unjust—and injustice can never be tolerated without crime, where the power exists to correct it. And it appears to me that no man can be a slave, whose mind and body are not his own. It will strengthen the District by the introduction of a free population, and do much to protect it against all future invasion. The abolition of slavery will render the District more prosperous. Agriculture will flourish; its fields and plantations will be better cultivated and more improved. Its manufactures will be increased, and industry and enterprise will be doubled. The black population will be rendered more servicable

than they now are; for in the same proportion that you degrade man you destroy his usefulness. Money would be more freely appropriated, and a better feeling toward the District would exist. Greater harmony would prevail throughout the Union. The public mind would be quieted and tranquilized. The power of congress over slavery spent and ended, there would be no more petitions for the abolition of slavery—none, none, would ask congress to interfere with slavery in the several States.

The prayer, then, of the petitioners is reasonable: in accordance with the nature of man, and founded on the principles of eternal justice. The time, the age, the progress of liberal principles throughout the world, seem to require of this republic the abolition of slavery in the District of Columbia. The inquiries of Spain and Portugal have been abolished, and slavery throughout the British dominions has ceased to exist. The abolition of slavery has kept pace with the march of republican principles in S. America, and there, as sceptres have fallen from the hands of kings and tyrants, the shackles have fallen from enslaved man; and slavery has ceased to exist, and is unknown throughout the free American Republic. It is only known in Brazil, which is still a monarchy, and has never assumed a republican form of government. And shall slavery be upheld and retained by this government, be-stung of its freedom and its republican principles? Our country spent hundreds of millions of dollars and sent thousands of lives to secure our independence and freedom from the tyranny and oppression of Britain. And we uphold and support, at the seat of our government, personal servitude, personal bondage, and cruel oppressions, harder to be endured by the sufferers for one day, than years, all the ages, of the colonies of Britain, by our ancestors. And do not our professions, consistency, and the honour of our country, demand freedom from personal bondage in all places under the sole legislation of the national government? If we refuse to grant it, shall we not be liable to be reproached in the following language of the illustrious Jefferson, when speaking of the ten millions of slaves of his country with England, "What a stupendous, what an incomprehensible machine is man, who can endure toil, famine, stripes, imprisonment, and death itself, in violation of his own liberty; and the next day be through all these motives whose power supported him through his pain, and inflict on his fellow men a bondage, one hour of which is fraught with more misery than ages of that which he rose in rebellion to oppose."

The common land, where all the legislators of this country meet to transact the business of a great and the only republic, should be lovely, smiling with peace, and blessed with the especial presence of liberty and justice. No bondage, no stripes, no fetters, or chains, inflicted or fastened on man without crime; no tears and screams of the oppressed, no heart-broken lamentations, or wailings of despair for the lights of morality and religion extinguished; for hopes present and hopes future rained; for all the delightful and happy associations, and joys of domestic life, to consider the negro man; for all the ties of kindred, of blood, and of nature, torn asunder and dissolved forever, should fatigue the eye or pain the ear of any legislator, or officer of this government, or of the citizen of this or of any other country, who makes a pilgrimage to this Alliance, this hall of the faithful, this—as it should be, chosen residence of freedom, to render homage at the shrine of liberty.

From "The Farmer's Register."

BONE MANURE.

Extract from a late English publication

[The Long Island Star, when giving the following article, states, that the farmers of Long Island are beginning to understand the value of bone manure. Not the least use of it has yet been made in Virginia. Some of the intelligent "town farmers," who reside in Richmond or Petersburg, might profit greatly by the general neglect and consequent cheapness of this very rich manure.]

In several of the northern, as well as some

of the midland counties, this excellent manure has been long used, progressively increasing in quantity from year to year, as experience taught its value. It is not a little extraordinary, that in many of the counties in the southern part of the kingdom, the farmers should be so long ignorant of its virtues; but since its introduction into Berkshire and Surrey, about five years ago, with complete success, many who were sceptical, have now become warm advocates for its general use; and ere long, the agriculturists of the counties around the metropolis at least, will be as loud in its praise as the experienced farmers of Lincolnshire, Yorkshire, and Nottinghamshire.

Of the use and advantage of this manure, we will now proceed to give a brief description, the result of our own experience.

No manure equals it for the turnip crop—Swedish, as well as all the other kinds. When land is dressed with bone manure, plants are rarely attacked by that dreadful destroyer of turnips, the fly; and even when subject to the depredation of that insect, they thrive so rapidly that they generally grow beyond its power of injury. It is almost needless to call to the recollection of the farmer the fields which he has seen devoured by that voracious insect, as soon as the plant appears. Now by using bones this evil will scarcely ever occur.

Bone manure is cheap, light of carriage, and possesses strength and durability—no slight recommendations.

First—It is cheap. An acre of land, however poor and barren, will produce a good crop of turnips, by expending sixty shillings in bone manure; and where the land is in good condition, an excellent crop will be obtained by using from thirty to forty shillings' worth.

Secondly—It is light of carriage. One wagon will easily convey one hundred and thirty bushels. Let the average of land be estimated as requiring twenty bushels per acre, there will be enough in a wagon load for six acres. With a proper drill ten or twelve acres can be manured in one day. Here is an immense saving of labour, at a season of the year too, when so much is to be done by the farmer. If dung were to be had for nothing, and happened to be two miles from the field, the cartage alone would cost nearly as much as the whole amount of the bone dressing. But dung is sold in many parts of the kingdom at a high rate, the cost of it swallowing up not only the turnip crop, but a portion of that crop which follows. Where a large breadth of turnips is sown and where there is plenty of dung on the farm, how frequently do we see the best part of the season gone before half the turnips are sown.

The reason is obvious—the cartage of this species of manure has taken up the time.

Let us now consider, thirdly, the strength and durability of bone manure. It is strong enough to produce as fine, nay, a superior crop of turnips to that produced by the richest dung; and the crops of the three succeeding years will be quite as good as those following a crop of turnips from rich dung. In making

these observations, we beg to be understood as not depreciating the value of dung as a manure. We admit that it is of immense importance; but we presume it will be conceded that few farmers have as much as they wish, and the majority have not half enough. If it be now asked, how these deficiencies of manure are to be supplied, we answer, by bone manure.

It would be a waste of time to enter into the question of carrying dung from large towns to a remote distance; but bone manure, from its lightness of carriage, is not liable to that objection. There is no farm, however remote, that may not partake of its advantages. Even the distance of twenty miles from a navigable river or canal will not be deemed too great to fetch it, seeing that one team will draw bone sufficient to dress six acres of land. To those persons, then, who have not as much dung as they would like to have, and to those who have not half as much, bone manure will prove inestimable.

The best method of using this dressing is to drill it in with the seed. It may, however, be sown broad-cast with good effect. If drilled, it is better when the soil is well pulverised, to let the land remain just as left by the drill, without being harrowed or rolled. If the manure be used by broad-cast, ten or fifteen bushels per acre extra should be sown. Where land is highly cultivated, from ten to sixteen bushels an acre drilled have been sufficient to produce excellent turnips. If the broad-cast system be practised, the bone manure must be scattered after the land is ploughed; then let it be harrowed once, and the seed next be sown. The land must then be harrowed as it may require.

For barley, or oats, the bone manure is very good, and particularly fine for winter or spring vetches, as well as peas of all kinds; also for wheat. It is still better for rye. With each of these crops, it may be either drilled in with the seed, or sown broad-cast—taking the precaution of using more, should the latter method be practised. The quantity used per acre, according as the soil is more or less fertile, varying from sixteen, the minimum—to forty bushels, the maximum—an acre.

The late Sir Joseph Banks esteemed bone manure highly for potatoes.

This manure, for the crops above enumerated, is adapted for all soils, except strong clay; but the lighter, the drier, and the warmer the soil is, the more will the good effects be manifested, and come quicker into operation.

As a dressing for grass land and young clover, on every kind of soil, clay, as well as the lighter species of land, it cannot be equalled. The proper periods for using it are, in the autumn, or very early in the spring, taking care to have the grass short, so that the manure may the more readily reach the roots. If used in meadows, the best time is immediately after the hay is cleared off. Fifty bushels an acre on grass land would have a beneficial effect, even to the tenth year. If a hundred bushels per acre were used on pasture lands, no manure would be required for twenty years. It has the effect of pro-

ducing white (Dutch) clover, and other rich herbage, in the greatest abundance, upon which sheep and cattle thrive exceedingly. Worn out meadows, and gentlemen's parks, even where situated in the poorest soils, will derive an incalculable benefit from its fertilising powers.

It may be advantageously used to be mixed up with any kind of ashes, or very rotten dung—about two thirds ashes or dung, and one third bones—after being mixed together, there will a strong fermentation take place, which will cause the former to be almost as powerful as the bones. The bones will also decompose, and operate more speedily, than they otherwise would do. The horticulturists and florists, in their several departments, will find it excellent. No other manure will produce flowers so luxuriantly as this; and from its easiness of carriage, it may be conveyed into the parterre without injuring the walks. In hot and green houses it will be found of great use. In fact, whether used in the field or garden, it cannot be misapplied.

For "The Friend."

MISSIONARY EFFORTS IN CEYLON.

The columns of this Journal have heretofore furnished but little information as to the efforts which are now making in almost every part of the globe to diffuse a knowledge of the gospel among heathen nations. It is however a deeply interesting subject. Called to the support of certain great principles as yet advocated by no other community of Christians, the Society of Friends has not been led to engage in those efforts which seem to require the use of means inconsistent with the maintenance of what they believe to be primary truths. We may not venture to enquire into the counsels of the Most High; and whether the way may ever be opened for us to engage in this field of labour, or whether it shall always be our place to exhibit the light of truth within a more limited sphere, it must be the earnest desire of every enlightened mind, that we may not, in the hope of doing good, be induced to sacrifice one title of those testimonies in which our fathers most surely believed. In the mean while, the success of efforts made by men who conscientiously differ from us, and the purity of whose motives reason and charity alike forbid us to impugn, cannot but be a subject of deep interest to every believer.

The blessed influence of the gospel is not confined to those who have a knowledge of Scripture, but the glorious effects of this knowledge, through faith, in purifying the morals, elevating the views, fixing the desires and animating the hopes of the heathen, must render it the ardent aspiration of every friend of his race, that the nations which sit in darkness may be brought to see this great light.

The following letter, which we extract from "The Sunday School Journal," furnishes an interesting account of one of the many Missionary stations in India.

FROM CEYLON.

We have just received a letter from the Rev. Mr. Eckard, the last missionary sent by the American Board to Ceylon, and give below

such paragraphs as are likely to interest our readers generally. Mr. Eckard arrived in Batticoota on the 5th of March last, and entered at once on his duties in the seminary there, besides devoting several hours daily to the study of the Tamil language. It will add to the gratification of our readers to know that Mr. Eckard was for several years a Sunday-school teacher in his native city, Philadelphia, and went fresh from that service to his present field.

"You are aware that I am connected with the Mission Seminary. It is a college where religion and science are taught together. There are 130 students in it, all of them natives of Ceylon. Of these 56 are members of the church, and many more profess to be converted, but are kept as "candidates" for some time "to try their spirits;" for we cannot here "believe every spirit," nor admit members to the church until after a long trial. More than 100 of these students can speak English. I therefore have a wide field open, even before I am master of their language. On an average I spend about two hours every day with some of the classes, instructing them either in religion or scientific truths. The greater part of the students are superintended by young men, who themselves are educated in the seminary. All these superintendents are, as we trust, decidedly pious, and will probably become preachers to their heathen countrymen. Some of the higher classes are to be taught by Mr. Poor, or myself, and I have to study hard to be able to undertake the management of these higher sciences. You must understand that science is part of the Hindoo religion. Their sacred books pretend to teach all sciences. One of the most powerful modes of overturning their idolatry is to teach a correct system of philosophy. Hence the importance of the studies in the seminary will be manifest. If we teach the true system of astronomy, and prove that we have the true system, by calculating and predicting eclipses, and explaining how we do this, we at the same time give the lie to their sacred books, which assert a very wild and extravagant system of astronomy. So by means of trigonometrical calculations we can prove the falsehood of some of their assertions respecting the height of the north star, which assertions are part of their religion. Trigonometry therefore must be taught, and in order to teach it as well as astronomy, we have to teach algebra and geometry. Much of this is well taught by our native assistants. Their sacred books contain much error respecting the causes of thunder and lightning; we oppose this by lecturing on electricity. An old Brahmin, who lives near us, remarked to one of our native preachers: 'If the missionaries would cease to tell us of that *Jesus and the motion of the earth, they would do very well.*' You perceive readily that our science as well as our religion is calculated to blow up their superstition.

"I have said enough already to show you that I am sufficiently employed—but this is not all. There are many villages all around, crowded with miserable idolaters. It will not answer to neglect these entirely. At present I go but once a week to these villages, on

Tuesday, for on Sunday I preach to the students. Every Tuesday evening, just as the hot sun sinks below the horizon, I start in one direction and Mr. Poor in another, and Dr. Ward in a third. We each take two native assistants from the seminary. These pray and preach also, and in my case act as an interpreter; for until I acquire the language I will be able to preach in this way only, which is a miserable way with a bad interpreter, and a good one with such interpreters as I have, intelligent, warm-hearted, young Christian converts, well educated both in heathenism and Christianity. Can you imagine me at one of these meetings? We assemble after dark in a house, which consists merely of posts driven in the ground supporting a roof of large leaves laid on palmyra rafters. The hard ground is covered with coarse native mats. Two lanterns suspended from a beam partially illumine the darkness. By their gleam you may see the dusky forms of my auditors, two or three dozen men and boys, some almost naked, the others with a piece of cloth tied round their bodies and a dirty turban on their heads. All are seated on the mats which cover the earthen floor. Amidst this group of pagans we speak of Jesus and the only true God, of faith and repentance and a judgment to come. Generally they are attentive—their eyes fixed on the speaker as they lie in a half-reclining attitude along the mats. They very frequently ask questions, or make objections to what is said, and sometimes become turbulent. Often however they will only say "very good" at the end of each sentence which they like. They say it of course in their own language. One evening a man said to me in the course of the remarks—"Whilut I am here listening I am very good, but as soon as I go away, all my evil comes back again." Another on the same occasion remarked with great earnestness—"You come here and tell us that all our old ways are bad and that we must repent, nor tell me what repentance is." When such a question is seriously proposed by a heathen, there is some ground to hope that he will learn to answer it by his own experience. *

"I much doubt whether there are many Sunday schools in America much superior to ours at Batticotta, composed of 300 heathen children, and taught by young men who themselves were once heathens. The good behaviour of the scholars here casts shame upon that of many children in the United States. In the daily schools of the mission we have in all about 2700 boys and 400 girls. The church members are in number 201; but there are others who, we trust, are converted, but whom it is not safe to admit to the church until they are well tried."

We learn from Mr. Eckard that the British government in India have given permission to the American missionaries to establish a station at Madura, in the presidency of Madras, a city of a hundred thousand inhabitants, and formerly the capital of the Tamul kings. Messrs. Todd and Hoisington had left Ceylon and proceeded to Madura.

For "The Friend."

OCCASIONAL THOUGHTS.—NO. XVIII.

"There was a certain rich man which was clothed in purple and fine linen, and fared sumptuously every day; and there was a certain beggar, named Lazarus, which was hid at his gate full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom."—Luke xvi. 19—21.

There is much contained in this account of Lazarus and the rich man, calculated either to comfort the "poor of this world rich in faith," or to warn those who are apparently satisfied with the good things that this life affords; but it may be more profitable at the present time, perhaps, to consider it chiefly as it regards the latter. We are told nothing of the early history of these two individuals, but that one was an afflicted beggar, and the other a rich man who was clothed in purple and fine linen, and fared sumptuously every day; but from the sequel, made known by Him in whose hands are the keys of life and death, we conclude that one, amidst his poverty and distress, was serving God; while the heart of the other was far from him. The present is a day wherein it would seem that there are some even in our own Society, who are "lovers of pleasure more than lovers of God," and like this rich man are squandering the wealth committed to their keeping, for the agrandisement of their families, or to gratify their own sensual appetites. Though unlike many whom they would perhaps term "people of the world," they are found neither at the horse race, the theatre, the ball room, nor the card table; though their outward conduct may be correct according to man's judgment; though they may not, like this rich man, be arrayed in purple, yet they are clothed in fine linen, and fare sumptuously every day; and from their spirit, their conversation, the pleasure evidently derived from their splendid establishments, their costly furniture, and elegant equipages, we should conclude that "God was not in all their thoughts." Who does not remember that instructive account of the moral young man who thought he was willing to give up all for Christ; but when he was told to part with his idol, "to sell all that he had and give to the poor, went away sorrowful, for he had great possessions?" Though we would be far from limiting the power of Divine grace, or excluding any from its efficacy, yet we are expressly told, and we believe it to be true, that "They that would be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men's souls in perdition." Not that there is any sin in possessing wealth; but there is such a proneness in men to make it their idol, so much in the deference and respect which it naturally excites, to nourish pride and self-confidence, that it is "easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven." Seeing then that there is so much danger connected

with worldly property, that many who are rich in time, become beggars in eternity, is it not enough to alarm those who in their lifetime are enjoying so many good things, and to bring them to a strict examination to know, whether their accumulating treasures are of such a kind, and spent in such a manner, as not to impede their progress to a better world? But methinks I hear one say, "I have amassed riches by my own industry, and it is just that they should be spent to purchase happiness." I reply, what hast thou that thou hast not received? Who has made the fruit tree to blossom, and the fields to yield their wheat? By whose command has thy ship been wafted across the waters, and health and strength been afforded thee to attend to business in times of greatest exigency? By whose blessing have thy honest efforts prospered, and thy life and reason been preserved, while many have been cut off unprepared? Hast thou by thy own power done all these things? If not—then render unto Him from whom proceed all these mercies, the thanks due unto Him. To those who look only at the things that are seen, the affairs and business of this life appear of great importance; but be assured the time will come, sooner or later, when all that is worldly shall turn to dross around us; when to feel that, amid our earthly pursuits, we have still kept our eye steadily fixed upon a "mansion in the heavens," will be the only reflection that will give us any consolation; be persuaded, then, to arouse and shake yourselves from the dust of mammon. The time shall speedily arrive when you will have to say, "We wearied ourselves in the way of wickedness and destruction: yea, we have gone through deserts where there lay no way: but as for the way of the Lord, we have not known it. What hath pride profited us? or what good hath riches with our vaunting brought us?"—Wisdom v. 7.—8. . . . h

For "The Friend."

Believing that the careful perusal of the accompanying extracts from "A Christian Epistle to Friends in general," by George Whitehead, would be of advantage to many, their insertion in "The Friend," is respectfully requested.

"It is both a great grief and scandal also to see so many of the younger sort who frequent our meetings, even of Friends' children, degenerating into pride and height of spirit, and apparel, so nearly to imitate and border upon the world as too many do, contrary to the gravity, modesty, sobriety, plainness, simplicity, innocence, and humility which truth requires, in example as well as in spirit, and which truth at first led many into; and as still it doth lead and order them that truly love and obey it; in which I pray God to settle and order his people, and that no plea nor excuse may be made to maintain pride, vanity, or immodesty in apparel, which only gratifies vain airy minds and spirits, and the lust of the carnal eye, and grieves the tender, and gives occasion of reproach and stumbling to them that are without, and to such as are soberly and religiously inclined. Oh, it is pre-

cious to keep low and humble before the Lord, and to walk as living examples of Christian humility; a lowly mind is content with low things and loves plainness.

"And this is observable, that if never so much be truly and sincerely preached in public against pride and vanity of apparel, &c. if it be indulged or connived at in children or young persons, by parents, guardians, or overseers, all preaching, instruction, and warning, proves to them but as water spilt upon the ground, and makes no impression; whilst through such encouragement and indulgence at home, they embrace a spirit of pride and irreverence towards God, and disregard to his truth and people; and though some formality and something of the form of truth they may have, by outward education, it is not by the work of regeneration; for there are but few in comparison that really come in at that door; and therefore I have had often a godly fear upon me of the springing up of degenerate plants amongst us, and a degenerate generation to the dishonour of truth and our holy profession, after our day.

"And, Friends, have not the faith of our Lord Jesus Christ with respect of persons. This was ancient and Christian counsel. So let not the rich and high condemn the low and mean; let not uncertain riches puff up any, or exalt them above their brethren; nor any brother of high degree in earthly enjoyments, slight or condemn their brethren of low degree. Some sincere hearted and serviceable Friends and brethren have enjoyed plenty of the world's goods, and yet through losses, sufferings, and disappointments, or others, unjust dealings by them, are brought low in the world, and who were esteemed when in prosperity. It would be very unchristian and sinful to slight or disesteem them in this adversity, which is their trial. The poor of this world who are rich in faith, whom God hath chosen, are near unto him: their faith is the more tried by their poverty and lowness, and how soon that may be the trial of many that are rich, they know not; therefore it is very unsafe for any to trust in uncertain riches, or to be exalted or lifted up because of them; they should rather humbly depend upon the living God, and trust in him, and love and esteem their brethren in truth, bow mean and low soever in this world, knowing that with God there is no respect of persons, nor with them who truly bear his yoke."

Selected for "The Friend."

THE MORE CONVENIENT SEASON.

Alone he sat and wept. That very night,
The ambassador of God, with earnest zeal
Of eloquence, had warned him to repent;
And, like the Roman at Drusilla's side,
Hearing the truth, he trembled. Conscience wrought,
Yet sin allured. The struggling shock him sore,
The dim lamp waned—the hour of midnight tolled—
Prayer sought for entrance—but the heart had closed
Its diamond valve. He threw him on his couch,
And bid the spirit of his God depart.
—But there was war within him, and he sighed,
"Depart not utterly, thou Blessed One!
Return, when youth is past, and make my soul
For ever thine."

With kindling brow, he trod
The haunts of pleasure, while the viol's voice,
And beauty's smile, his joyous pulses woke.
To love he knelt, while on his brow she hung
Her freshest myrtle wreath. For gold he sought,
And winged wealth indulged him, till the world
Pronounced him happy. Manhood's vigorous prime
Swelled to its climax, and his busy days
And restless nights swept like a tide away.
Care struck deep root around him, and each shoot
Still striking earthward, like the Indian tree
Shot out with woven shades the eye of heaven;
When, lo! a message from the crucified—
"Look unto me, and live." Pausing, he spake
Of weariness, and haste, and want of time,
And duty to his children; and besought
A longer space to do the work of heaven.
—He spake again, when ere had shed his snows
On his worn temples, and the palsied hand
Shrank from gold-gathering. But the rigid chain
Of habit bound him, and he still implored
A more convenient season.—"See, my step
Is firm and free—my unquenched eye delights
To view the pleasant world, and life with me
May last yet many years. In the calm hour
Of lingering sickness, I can better fit
For vast eternity."

Disease approached,
And reason fled. The maniac strove with death,
And grappled like a fiend, with shrieks and cries,
Till darkness smote his eye-balls, and thick ice
Closed in around his heart-strings. The poor clay
Lay vanquished and distorted—but the soul—
The soul whose promised season never came
To hearken to its Maker's call,—had gone
To weigh his sufferance with its own abuse,
And 'bide the audit.

L. H. SQUIREN.

THE FRIEND.

THIRD MONTH, 14, 1835.

It may not be known to many of our distant subscribers, that during the session of congress which has just closed, a number of memorials were presented from Pennsylvania, New York, and the New England States, urging the expediency and duty and policy of abolishing slavery, and the domestic slave trade, in the District of Columbia. As it was believed that the proposed measure is free from every constitutional objection—that it would not interfere with the plea of exclusive right reserved to the slave states to legislate on the subject of slavery, it seemed but reasonable to hope, that all parties, not excepting slave holders themselves, would unite in the enactment of a law called for by every consideration of sound policy, justice and benevolence. It appears however that the petitions were disposed of in a very summary way, almost without a hearing. There was nevertheless, among the members of the house of representatives, one man, at least, of sufficient intrepidity and independence to plead in support of the memorials, and who brought to his aid an array of facts and argument, which we could wish might be read throughout the land. We have in the present number inserted from the National Intelligencer (a paper published at Washington) of 2d month 16th, the largest part of the speech alluded to, and to which we solicit the special attention of our readers.

However justly we may condemn the folly, extravagance and pompous display in the customs of different nations, that is no good rea-

son why we should be ignorant of the existence of these things. We have copied from the last number of Littell's Museum an article, "Splendours of the East," which may serve as a specimen of oriental magnificence.

We have derived much gratification from the inspection of several successive numbers of The Farmers' Register, a well conducted monthly journal published at Richmond, Va. They contain many articles of interest and value, particularly to persons connected with rural occupations. One of these, which treats on "Bone Manure" we have selected for today, in the belief that it furnishes hints which may be turned to account.

Friends' Reading Room Association.

A meeting of Friends to consider the propriety of establishing a library and reading room, was held on the 10th inst. and an adequate sum of money having been subscribed to commence the institution, a constitution was prepared and adopted, and a committee appointed to report the names of managers, a treasurer, and a clerk. The Association adjourned to the evening of Third day the 17th inst. to meet at half past seven o'clock, at the committee room, Arch street, to receive the report, and make the appointments required by the constitution.

An annual meeting of the Tract Association of Friends, will be held on the evening of fifth day, the 19th instant, at 7 $\frac{1}{2}$ o'clock, in the committee room, Arch street. The members of both sexes, and Friends generally, who feel interested in the object of the association, are invited to attend.

JOHN CARTER, Clerk.

Philad. 3d mo. 12th, 1835.

HAVERFORD SCHOOL.

The summer session will commence on the second fourth day in the 5th mo. Applicants for admission are requested to forward their names to the secretary of the managers, No. 39, Market street, Philadelphia, as early as convenient.

3d mo. 7th, 1835.

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 of the third month next, at 3 o'clock in the afternoon.

JOSEPH SNOWDON, Clerk.

Philad. 2d mo. 25th, 1835.

Agent Appointed.—William Cobb, Gorham, S. Windham, P. O., Maine.

DIED, in this city, on the 9th instant, of consumption, giving a consoling evidence of peace, EDWARD HACKER, son of William E. Hacker, in the 15th year of his age.

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NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

Agriculture, Soil, and Products of Middle Florida.

Since the transfer of the Floridas by Spain to the United States, in 1819, those countries, in various points of view, have become objects of increasing interest. In one of the late numbers of the Farmer's Register, is a letter addressed to the editor, the information contained in which respecting a portion of that newly acquired territory—the culture of sugar, cotton, the orange, &c., we thought would be acceptable to the readers of "The Friend," and therefore insert the greater part of it.

Up to the period of our acquisition of the Floridas, little was known of their internal condition, their soil, climate, &c., and the most contradictory opinions were entertained. But when Middle Florida had been penetrated and explored, and a country found possessing a large portion of fertile lands, with a beautifully undulating surface, and a climate, as it was fondly hoped,

"Where the flowers ever blossom, the beams ever shine."

the most favourable impressions were made upon the public mind; the expectations of many were wrought up to an inordinate degree, and they indulged the belief that they would be able to unite there the various products of the temperate and torrid zones. Besides cotton, sugar cane, &c., many hastened to plant the orange, not doubting that, in due time, they would be gratified by the fragrance of its bloom, and the luxury of its fruit. But, in the full tide of experiment, "there came a frost, a killing frost." The memorable frost of the 6th of April, 1828, and those of the two succeeding winters, have demonstrated to the unwilling inhabitants of the interior of Middle Florida, that, with them, the orange cannot be produced in the open air. On the sea coast and islands, however, no doubt can be entertained of the practicability of producing it, because it is produced in East Florida, in the same latitude, and on the sea islands of Georgia, in a higher latitude.

With respect to sugar cane, the disappointments have been less signal and decisive, but

the losses far greater. Its production and manufacture is an expensive process, and where any thing like a crop is attempted, a failure is attended with serious consequences. The failures which have been experienced here in this crop have resulted mainly from want of knowledge, and want of adequate preparations for "taking off the crop," that is, for grinding and boiling the cane. In common with Louisiana, however, much loss has resulted from the severe frosts of the last three winters. From my own experience, and from my observations in Louisiana and in Florida, I believe that in no part of the United States is the sugar cane so good a crop as cotton; *Quæque ipse miserrima vidi, et quorum pars fui*. In the lower part of Louisiana, however, and in East Florida, that culture may be advantageously pursued, because there the climate is most favourable for cane, and the soil not so suitable for cotton. The high price of sugar which now prevails, and which is likely to continue, is an additional incentive to its production in those parts of the United States, which favour it most.

So much has, of late years, been written and published in the United States concerning the culture of the sugar cane, that I shall be brief in what I have to say on this subject.

Two sorts or species are cultivated in Florida, the Otacite or Green Cane, and the Ribband Cane. The former attains the largest growth; the latter is a more hardy plant, and, therefore, better adapted to the vicissitudes of our climate. The mode of planting is in drills, from four to five feet apart; the cane laid horizontally in the trench or drill, two or three together, in order to insure a good stand. The time of planting may be at any time between the first of November and the first of April, when the temperature of the weather does not approach the freezing point, at which times the cane must not be taken from its beds, and exposed to the air. After it has come up, it is ploughed and hoed like cotton or Indian corn. About the middle of October, the grinding and boiling should be begun, as the lower part of the canes is then fit for sugar, and the tops for planting. But it is usual also to reserve a portion of the entire canes for planting. When the approach of frost is feared, the standing cane is cut off at the surface of the ground, and laid in large flat beds, or *mattresses*, in which situation, if the operation be properly performed, it is secure from the effects of frost. After this the grinding may be continued, and I have known sugar made from cane that had lain in mattresses for forty, fifty, and sixty days.

From the roots of the cane left in the earth, a second crop is obtained, which is called the

"Rattoon crop," which ripens earlier and more perfectly than the crop from the plantings. It is desirable, therefore, to have one half the crop of each year from rattoons, in order that by mixing them, in boiling, the greater maturity of the one may compensate, in a degree, the deficiency of the other. After severe winters, however, the ratoon crop has been found to fail to a greater or less extent. In this climate the rattoons can only be relied on for one year, and, without them, it requires from twenty to twenty-five per cent. of the whole crop to renew it. It is obvious that this alone is a severe tax upon the sugar planter.

The cultivation of cotton, which, at first, was but a secondary object with most of the settlers in Florida, has become the principal pursuit of the planters.

Three sorts or species of cotton are planted in Middle Florida. First, the common green-seed cotton (*Gossypium herbaceum*), originally from India, and the Levant. Second, the Mexican cotton (*Gossypium hirsutum*). Third, the sea-island cotton (*Gossypium Barbadosense*), which is a native of some of the West India islands. The two former are *short staples*, the last is the *long staple* cotton. The modes of cultivating and ginning the latter differs from that of the two former, which is so well known in all the southern states.

The sea-island cotton being a plant of larger growth, requires more space than the two other species. On good soils it is not unusual to see it ten feet high. It is usual to make the beds or ridges larger, and to hoe it more carefully than the other sorts; but it may be doubted whether there is any essential difference in the plants, in this respect. It requires a longer season to mature its fruit than the others. The difference is probably about four weeks.

The short staple cottons are prepared for market with *saw-gins*, which do their work with great despatch. On the contrary, it is necessary to prepare the sea-island cotton with *roller-gins*, in order to avoid breaking the staple, and thus destroying that *length of fibre* which gives it its superiority over the other sorts of cotton. Of the roller-gins, there are several sorts, differing in the mode of construction, as the foot-gin, the horse-gin, &c., but all of which are slow in operation when compared with the saw-gin. Again, the product of this cotton, to the acre, is not so great as the other. But to compensate for these disadvantages, the price of it, when prepared for market, is usually about double the price of short staple cotton. On some of the sea-islands of South Carolina, a variety of the long staple cotton is produced (by a few planters) which is much finer than that which is ordinarily

cultivated, and which commands about double the price of the latter, and quadruple the price of short staple cotton. The knowledge of it was for a long time a secret, confined to a few; but the seeds are now freely sold in the Charleston market, at from two to five dollars a bushel. At times when the prices of cottons have been high, this fine variety has commanded a dollar per pound, and the discoverer of it was offered, by a neighbouring planter, \$50,000 for the secret!

As yet, however, the Mexican cotton is that which is most commonly cultivated in Middle Florida, but the soil and climate having been proved to be well adapted to the production of sea-land cotton, it is probable that, as the plantations are opened, and the pressure of out-door labour during winter becomes less, the proportion of this cotton will be increased.

The average product of this species of cotton may be stated at about six hundred pounds to the acre, though it is not unusual to obtain as much as eight hundred pounds. Its yield from the seed, is as one to three, while that of short staple cotton is a little more than one to four. During the past season, some planters of Mexican cotton have obtained seven, eight, and even nine bags to the hand, but the average is probably not more than four or five.

Cotton in this climate begins to bloom during the first week in June, and the picking may be commenced early in August. Sea-land cotton should be planted between the 10th of March and the 1st of April. Short staple cotton may be planted at any time from the 10th of March to the middle of May. The sea-land cotton is used for the finest cotton fabrics, and the finest sewing cotton, and it is said to be used in France for adulterating their silks.

Spanish tobacco has been cultivated in Florida, and found to do well. Segars have been made of it which have all the perfume of good Havana segars. It is said to be a profitable crop.

The olive tree (*Olea Europaea*) has been tried, and found not to succeed. Col. John Gamble imported a number of trees from Marseilles, and planted them on his estate. He informs me that they have perished to the roots by frost, every winter since he planted them. And yet in the garden of my friend Dr. Wray, of Augusta, (Geo.) I have seen a young olive tree, which for several years, has borne the winters in the open air. Of the European olive, however, there are several varieties, and that which I saw in the garden of Dr. W. is not the one which is commonly cultivated, as it requires a much longer period to come to maturity. Like the orange tree, the olive would probably do well on the sea coast and islands. I learn that the olive has been reared at Augustine, where oranges are also produced in abundance.

Indian corn does well, and the crop is easily made. It may be planted the first week in March, and the cultivation completed early in June. When the spring is favourable, it may be planted in February, and the cultivation completed in May.

Oats and rye do well, and ought to be ex-

tensively introduced to alternate with cotton and corn.

Wheat has been but little tried, and I am unable to say with what success.

In the soil of Florida there is great diversity. The reader, perhaps, has not to be told that a large portion of the country is occupied by *pine barrens*, as they are called. Even in these there is great diversity, some being quite productive, while others are extremely barren. In the former, the pines (*pinus palustris*, the long leaf, pitch pine) grow large and tall, and are associated with the *Black Jack* (*Quercus nigra*) in the latter they are stunted in growth, and are associated with the "barrens scrub oak," (*Quercus Catesbei*) which, in common language, is often confounded with the "Black Jack."

The richest uplands are the Hammocks or *Hammocks*, a word which probably has its root in the Latin *humidus*, moist, or *humeco* to be wet, indicating in this instance, not a wet or swampy soil, but its contiguity to some body of water, either a creek, river, or lake.* Intermediate between these are the *oaky lands*, which have a stiffer soil than the others, and by many are thought to excel the hammocks in the production of cotton. The frequency and suddenness with which these soils change from one to another, surprises every observer, and baffles every theory to account for it. Frequently after passing a dreary tract of pine barrens, or barren sand-hills, you come suddenly on the borders of a hammock, which greets you like an oasis in a desert, contrasting with the former the fertility of its soil, and the beauty of its numerous evergreens.†

Marl is not rare in Florida, and the whole country being based on a shell rock, it is, probably, abundant, and will, in due time, be developed. I have myself seen some very fine specimens.

Very respectfully, yours,

H. B. CROOK.

Lake Lafayette, near Tallahassee, March, 1834.

P. S. With respect to fruits, I may state, that peaches do very well, though they are sometimes destroyed by the spring frosts. Apples, pears, cherries, &c. have not been sufficiently tried. The number of wild plums in this country, is remarkable. A species of gooseberry (*Ribes rotundifolium* of Michaux?) grows wild in the hammocks, and from the quantity of subalpine growth, it might be inferred that this country would prove fa-

* Or perhaps in allusion to the humidity of its atmosphere, as the branches of the trees and their dense foliage detain the evaporation, and keep up a degree of moisture very favourable to the growth of parasitic as the Long Moss, Mistletoe, Epidendrum, &c.

† Pre-eminent among these stands the stately *Magnolia Grandiflora*, accompanied by its relative the fragrant *Magnolia Auriculata*, the *Olea Americana*, *Hopca tinctoria*, *Ilex Opaca*, *Prunus Caroliniana*, &c. Here too, are the Red-bud and the Beech, the elegant *Stuartia*, the showy *Hydrangea*, and the *Azalea*. These are often entwined about their trunks by those elegant creepers, the *Carolina Jessamine*, the *Coral Honeysuckle*, the *Decursaria Sermentosa*, the luxuriant *Cissus*, and the splendid *Bignonia*, while the *Tillandsia Resendei* festoons their branches! Such is a Florida hammock—the pride of Florida, and the paradise of botanists.

vourable to the production of most of the fruits of temperate climates. But the fact remains to be tested. Strawberries grow as large and as fine as I have seen them in any country. They are now ripening abundantly: (March 31st.)

Some corn which I planted about the 20th of February last, came up in due time, has been ploughed and hoed once, and is now thrifty and promising. It is probable that two crops of corn might be made in one season, if it were desirable to do so. But late corn in this climate is apt to be attacked by worms, while in roasting ear.

For "The Friend."

THE DOCTRINE OF THE SPIRIT.

One of the most important and noble testimonies which the Society of Friends is called to proclaim to the world, is that which respects the spirituality of the gospel dispensation and the immediate sensible influences of the spirit of truth, or light of Christ, on the soul of man; by which his conscience is enlightened, his duty manifested, his sins reformed, and his obedience commended. This was a prominent and distinguishing characteristic in the ministry and writings of the early Friends, and one which involved them in much controversy with the priests and high professors of that day. The prevailing error in Christendom was not a disbelief of the truth or divine origin of the holy scriptures, of the outward manifestation of the dear Son of God, of his deity, or the remission of past sins through his propitiatory sacrifice. Such heresy was scarcely known, at that period, and wherever it existed was viewed with abhorrence by Christian denominations, and by Friends especially; as is obvious from their prompt disownment of one or more of their own fraternity who had fallen into those errors, as well as by the energetic and indignant replies of William Penn to a Socinian opponent. The great error which Friends perceived in most religious societies was an implicit reliance on the mere assent of the understanding to those precious truths of the Christian faith, while the all-important work of regeneration, a real and thorough change of heart by the cleansing and sanctifying operation of the Holy Spirit, was neglected and overlooked. Orthodox in their principles, and punctual in the performance of the external duties and ceremonies of their respective sects, they imagined that they had attained all that was to be known of the effects of religion, not considering that it is the spirit of Christ only which can give life or virtue to any acts of obedience or devotion, or present them as an acceptable offering to the Father of Spirits. Friends viewed this state of carnal security as dangerous to the spiritual welfare of immortal souls, and they therefore constantly and earnestly insisted on the indispensable necessity of coming under the powerful and humbling influences of the light of Christ. Another prevalent idea was that of holy scriptures were the only rule of faith and practice—that in them every man might find his whole duty recorded, and that he had only to turn over their inspired pages to as-

certain every thing necessary for him to believe and perform in order to salvation. Friends, on the contrary, held that though the scriptures contained many general and particular rules which were necessary for every Christian to observe, yet that the clear understanding and import of their contents could only be truly unfolded and applied to the respective states of the readers by the Holy Spirit which dictated them. Hence they declared that the Spirit itself was the great and primary rule by which each individual was to be governed, and that the scriptures when read under that divine influence were a correspondent and concurrent rule so far as they went, and that one would never contradict the other. But as there are many things required of the Christian which he could never ascertain by reading the scriptures to be his special duty, such as preaching the gospel, going to any particular place or person to warn, exhort or reprove them—and various matters connected with his every day intercourse with the world—so they maintained the necessity of a constant and humble waiting on the teaching of the spirit of truth in the heart, that the path of duty might be clearly seen and steadily pursued.

In the truth of this doctrine, and its unspeakable importance to the salvation of mankind, their own experience largely confirmed them. Previous to their belief in and obedience to it, they found no rest to their weary souls. Many of them were among the most serious people of the day, and highly esteemed in the seats to which they belonged for their extraordinary piety and religious experience. They were remarkably strict in their lives, diligent and earnest in their devotions, and regular in complying with the ordinances and regulations of their several societies. But notwithstanding all this they found sin still alive in their members; they could not attain that victory over its motions which they panted and longed for, nor that inward peace and settlement which they believed was to be experienced. They could not adopt the language of the apostle that "the law of the spirit of life in Christ Jesus had made them free from the law of sin and death;" and were therefore persuaded that there must be a purer and more spiritual way than they had yet found.

This was like the first rays of the sun struggling with the clouds and mists of the morning. Many strong prejudices were to be overcome, manfully activity stilled, and a dependence on rites, observances and good works broken up. Long and painful was the conflict, and deep the exercises which many passed through. But their hearts were set in good earnest to seek the Lord and his truth, and he who regarded their sincerity and uprightness led them step by step as they were able to bear it, dispelling one cloud and doubt after another until he brought them to the brightness of the gospel day.

They frequented the preaching of those who were accounted the most spiritually minded and faithful ministers, read the scriptures diligently and became intimately acquainted with their contents, were much en-

gaged in prayer, both privately and in meetings held for the purpose, and increased the strictness of their lives. Amid all this there was still something lacking—their thirsty souls were not satiated, and they went mournfully and heavily on their way.

At length the day dawned—the spiritual sun arose and shed his enlivening beams upon their souls, in which they saw clearly that that which made them uneasy amid the multitude of their religious performances was no less than the spirit of truth, the comforter, which our blessed Saviour promised to send his disciples to lead them into all truth; and that as they took heed to its motions they should experience the accomplishment of those things which they had so long and earnestly desired.

This was like the opening of a new dispensation to them, and great was the change it made in their views and conduct. Their former activity now became a burden to them, because they saw that, being in their own wills, it was not acceptable to God—it diverted their attention from the gift of God in themselves, and prevented them from coming to a clear sight and sense of their real conditions. They could no longer preach, or pray, or sing, in their own time or wills, nor run to hear this or the other minister; but were constrained to keep in true stillness and silence, to wait in humble dependence on the unfoldings of the spirit of truth, that they might be savingly taught the things which belonged to their soul's peace.

Precious indeed were the fruits which resulted from this lowly, waiting, inward, state of mind. They were not only given to see the sad condition of man in the fall, and the exceeding sinfulness of sin, but they found that the spirit of truth could and did give them the victory over sin, and bring them up out of the fallen estate into the glorious liberty of the sons of God, and great were the joy and peace they experienced in patiently abiding under its refining baptisms.

It is no marvel that persons who had wearied themselves in fruitlessly seeking the living among the dead, whose souls had long been hungering and thirsting for the bread and water of life, and panting and praying for the dawning of a clearer day, should rejoice in the fulfilment of their desires—and in feeling the very blessedness and glory of that which God had been pleased to confer on them, should invite and impress upon all the reception of that which had wrought for them so happy a deliverance. Hence the doctrine of the light of Christ in the conscience as a rule and guide to man, became a distinguishing feature of Quakerism, and formed an important part of the preaching of its ministers. It lies at the very foundation of the profession, and is as William Penn says: "the root of the goodly tree of doctrines that branched and sprung out from it." For while it confirmed them in the sincere belief of the holy scriptures and of all that is there recorded concerning the coming, propitiatory sufferings, and death of the Lord Jesus, his resurrection, ascension and mediation with the Father, it gave them to see that a mere assent of the understanding to these ne-

cessary truths was not sufficient for salvation, and that it was only by yielding to the heart-changing power of the Spirit, and being born again from above, that they could have any availing interest in those precious gospel doctrines, or realise in their own experience the blessed effects of the coming and sufferings of the dear Son of God.

Much as they esteemed the sacred writings, and often as they expressed their gratitude to a merciful Providence for preserving them through so many dark ages and transmitting them to us, and ever ready as they were to acknowledge the comfort and instruction they derived from them through the enlightening influences of the Spirit, still they dared not place their dependence upon them, nor make an idol of the Bible, as too many did. They saw that many of the high professors were building their religion on the knowledge of the scriptures, reading and studying them a great deal, and exalting them very highly, as the rule of faith and life; while they were neglecting Him of whom the scriptures testified, and were unacquainted with the saving operation of that Eternal Spirit by which they were dictated.

Their object in separating from those with whom they had been connected in religious profession, was not to add another to the various names by which Christians were distinguished, nor to promulgate any inventions of their own fancies, but to bear testimony to the spirituality of true religion in opposition to a dry formal lifeless profession, and to preach that great fundamental truth which Jesus Christ and his apostles so abundantly enforced—"except a man be born of the Spirit he cannot enter the kingdom of God." "If any man have not the spirit of Christ he is none of his." "When He the Spirit of Truth is come, he will guide you into all truth."

I have thought it might not be improper to call the attention of Friends at the present day to some of the circumstances which attended the conviction of our predecessors; and especially to the important fact that previous to becoming Quakers and embracing the doctrine of the light of Christ, they had fully tried the highest profession and most strict performances of religion without it, and many of them were reckoned ornaments in the societies to which they belonged, for the piety and consistency of their lives. In a future communication I wish to make some further observations on this momentous subject.

It is one point of happiness, and perhaps the highest that we can attain to, to know and be fully convinced, that at the best we are but poorly qualified for it; and therefore must not expect it in this life. The generality of mankind create to themselves a thousand needless anxieties, by a vain search after a thing that never was, nor ever will be found upon earth: let us then sit down contented with our lot; and in the mean time be as happy as we can in a diligent preparation for what is to come.

Adam's Private Thoughts.

We cannot love others in a right manner, without first loving God.—*Id.*

For "The Friend."

An essay in the tenth number of the Friendly Visitant, on the state of our Society compared with former days, was peculiarly agreeable to me. Coming from a Friend who I suppose is more than three score and ten years, and has had long and familiar acquaintance with its most eminent members, it appeared to me to be worthy of a more extensive diffusion. To those young and middle aged members who feel a deep interest in the support of our principles and testimonies, it is very encouraging to find their elder Friends able to draw such favourable conclusions respecting its present state. Two points in it, however, deserve particular reflection. The first is, that one of the greatest marks of declension is excess of business. This is the besetting sin of Quakers, their insatiate pursuit and love of mammon, which, while it loads them thick with clay, brings leanness into the soul. Another is, the importance of parents "training up their children in the way they should go," by instructing them in those doctrines of religion which require a change of heart and the practice of the Christian virtues, and above all, by their own pious and consistent example. When children see that their father has become rich, or that he is making the accumulation of wealth the object of daily desire and pursuit, that it is almost the engrossing topic of conversation, will they not be induced to think it is the one thing needful, in his estimation at least? Will not the bent of his spirit, and the subject most frequently on his tongue, educate them to follow in the same path, and induce them to think that nothing is worthy of comparison with money—especially if he is an influential member in the Society? What will it avail if he should point them to the doctrines of Christ, respecting self-denial and the strait and narrow way, if they see him spreading his arms far and wide to compass money, and encouraging his sons to do so too; and perhaps holding up the sentiment that it is not needful to keep to a small way of business, for a man may be as worldly minded in a little business as in a very extensive one. They may therefore as well strike out largely at once, get rich, and then perhaps they will have more time and money to do good with. Would such an example train up children in the renunciation of the world, in the love of humility, and in subjection to the teachings of the spirit of Christ in the heart? If it is cloaked up under a plain garb and frugal mode of living, would it not tend to bring into disrepute the profession of plainness and simplicity, from the apprehension that these are the mere prejudices of education, or the concomitants of a saving, hoarding disposition? Can we expect the truth to reign in our religious meetings, or "the unctious which attends the ministry," to continue, if we are worshipping golden calves and oxen, estates of twenty thousand to two hundred and five hundred thousand dollars?

SOCIETY OF FRIENDS.

Being lately enquired of whether the Society of Friends are not a declining people, I

have been looking into the subject and considering such evidences as I am acquainted with, which have a bearing on the question. I find that in some respects it must be acknowledged that there are marks of declension, the greatest of which probably arise from excess in business.

Many of our business men seem to be so deeply immersed in the concerns of this life, as to obstruct their growth and usefulness in the cause of religion. Prosperity, in ancient days, was often accompanied with backsliding. Americans have long experienced a state of prosperity, and it would not be remarkable if we and other professors should suffer a decline in some of our members.

How well it would be for such to listen to the solemn warning of the Almighty, to one who was eager to procure more than necessary. "Thou fool, this night thy soul shall be required of thee, then whose shall these things be which thou hast provided?" A goodly number is, however, I believe, preserved in each of our meetings, as far as my acquaintance extends, who are preferring Jerusalem to their chiefest joy.

As plainness and moderation in all things tend to humble the creature, and prepare the mind to carry into effect and sustain other self-denying testimonies of the Society, it is with regret that we are under the necessity of acknowledging a declension from that simplicity which marked earlier days. Perhaps some may excuse themselves for living in a more expensive manner and superior style than formerly, because they have increased in property. Those, however, who possess humble, sympathetic hearts, will prefer avoiding all unnecessary show and needless expense, in order to have the more to bestow on benevolent and charitable objects, as well as to cherish in themselves the inestimable Christian virtue, *humility*.

The subject of education has been at rather a low ebb, but this interesting and important subject has of late years received a new impulse, so that there is a considerable increase in the number of schools for literary improvement of different grades, as well as for religious instruction in the Holy Scriptures.

The Society of Friends believe a change of heart indispensable, but they think there is much truth in the saying of the poet—

"The education forms the common mind,
Just as the twig is bent the tree's inclined."

They have found that the privileges and restraints connected with membership have a salutary influence on the young, therefore they admit birth-right members. This may seem to some like opening a door for the Society to become burdened with formal members. This may be expected without a godly care in parents to "train up their children in the way they should go." They should be diligently and piously instructed in those Christian doctrines which point to a change of heart and to the Christian virtues.

They should be frequently and tenderly encouraged to give heed to the secret monitor within their own breasts: they should be strengthened and encouraged by the consistent example of pious parents. It is greatly

to be lamented that any Quaker parent should be deficient in either of those solemn and important duties; but it cannot be denied that this has been the case in some instances, yet there is cause of thankfulness that there are more than a few who in the morning of their days are inclined to follow the footsteps of the flock of Christ's companions. In proportion as the present revival of concern for the literary and religious education of the rising generation advances, we have reason to hope, that a blessing will attend it, and that many more of our youth will come forward with full dedication of heart in the support of the best of all causes.

In five of the yearly meetings out of ten, many of the members have seceded. Notwithstanding this, it is believed that the Society of Friends in America has considerably increased in number of latter times; for although some meetings have been discontinued and others diminished, yet many new ones have grown up which I am persuaded overbalance that decline.

The ministers, both male and female, rich and poor, not only exercise their gifts in meetings where they reside, but occasionally, as they ever have done, travel abroad over sea and land to promulgate the doctrines of the gospel, without reward except that *peace* which passeth understanding, and which is the result of obedience to Him who required it at their hands, and I can perceive no material difference in regard to the *unction* which attends their ministry, and what I experienced half a century ago, when my young heart was at times contrited under the preaching of that day.

In silent meditation and waiting on the Lord in our solemn meetings as well as under the exercise of the ministry, ancient goodness is at times present to tender our hearts and to cheer and console the contrite ones. The apostles and martyrs, however, as well as our early Friends, doubtless experienced at times more abundant out-pouring of the Holy Spirit. But we should consider the gross darkness of those times, and the great opposition to the truths of the gospel, and of course the need they had of extraordinary degrees of Divine aid. Christians of the present day, whose religion has cost them less, should be grateful for smaller degrees of favour. Would it be wise in us to make such comparisons between the present and former days as to cast a gloom over our own minds, and make the world believe that we are fast declining, and that the high ground we have taken is untenable?

The testimonies of the Society in favour of a free ministry, and against WAR, SLAVERY, INTERFERENCE, OATHS, &c. are sustained, and some of them not only to the sacrifice of property, but to close confinement like criminals in filthy prisons. They still believe their religion worth suffering for.

The ancient discipline of the Society is sustained with very little alteration from its commencement, and the same brotherly love and concenscion prevail, which has for ages enabled the Society to determine all questions in relation to its concerns by amicable agreement. There is a regular and

cordial correspondence between all the yearly meetings both in Europe and America, and an entire agreement in doctrines.

While we lament the loss of the church in the removal of many of its worthy and gifted members, as well as those in younger life, it is cause of encouragement that they have so uniformly left satisfactory evidences of their having obtained the object of the saints' faith.

I believe it is generally admitted by people of information, that the Society of Friends has been useful in the world, in calling the attention of many to several important subjects connected with the public good.

It should, however, be considered, that those great subjects, war, slavery, and intemperance, which have got so much hold on the public mind, are only in progress. Much remains to be done before a complete reformation will be effected. There are other subjects of vast importance which have made still less advances: I will name the preaching of females. The Friends have long experienced much consolation and benefit from a practice in agreement with Scripture declaration, "There is neither male nor female, for ye are all one in Christ." This, as well as other great subjects, is evidently in progress. There is far less opposition to it than formerly. The celebrated John Locke justified the preaching of gifted females, and so do many of the pious and enlightened of different denominations in the present time. Disinterested and unprejudiced minds perceive that it is more rational to believe that the apostle had no allusion to preaching when he enjoined silence on some forward, indiscreet women, who interrupted the church with unreasonable questions which they had better ask their husbands at home, than to set Paul at variance with himself, with the Prophet Joel, with the Apostle Peter, and with the evangelical deacon who allowed his four daughters to prophecy or preach.

On a general view of the state of the Society, and its present prospects, I am less inclined to despondency than to gratitude, from a full belief that it is not a forsaken Society, but that the great Head of the Church has blessed, still does bless, and is disposed increasingly to bless this portion of his heritage, until Christians of all denominations shall enjoy a free ministry, and "swords shall be beaten into ploughshares, and spears into pruning hooks, and nation no more lift up sword against nation, nor learn war any more." C.

For "The Friend."

GEORGE WHITEHEAD.

(Continued from page 174.)

On the issuing of this edict a fresh storm of persecution burst with unprecedented violence on the Society. Their meetings were rudely assailed by the soldiery and constables, innocent men and women beaten, kicked and often seriously wounded and then dragged before a magistrate to be committed to a loathsome prison, for no other cause than publicly meeting together to worship Almighty God.

In those cruelties and abuses George Whitehead had his share. As a faithful minister of

Christ and overseer of the flock, he was found among the foremost in facing the danger and encouraging his brethren to steadfastness in the performance of their Christian duty, and it was not long ere he became the inmate of a jail.

Being peaceably met with a number of Friends at their meeting place at Pullham-Mary, Norfolk, while engaged in the solemn act of prayer to the Most High, the chief constable with a company of horse and foot armed with halbersts, pistols, swords, pitch-forks, clubs and hedge stakes, violently rushed in upon them, and seizing several of the company haled them before a magistrate, who next day sent them to Norwich castle.

He thus speaks of their imprisonment:

"Persecution being then generally stirred up against our Friends throughout the nation, most prisons were filled with them, because of their religious meetings. Many of them were committed to Norwich castle; and their meetings disturbed, and broken up, from one end of the county to the other, and likewise in the city of Norwich; insomuch that about thirty were then crowded in that old nasty jail. And there being a hole in a corner of the castle wall, called the vice, we [viz: George Whitehead, John and Joseph Lawrence and William Barber,] betook ourselves to it, to lodge in; though a poor, narrow hole, without any chimney in it; yet there we got up two little beds, and lodged two in each. Having an old decayed stone arch over it, the rain came so much in upon us, that we could not well keep it off our beds, though we set dishes or basins to keep off what we could. In the cold of winter we burnt a little charcoal in evenings, which we found somewhat injurious and suffocating, having no vent for the smoke or steam; and in the day time, we endeavoured often to keep ourselves warm, by walking upon the castle hill, and under the wall, being with in the liberty of the prison; and though it was a cold bleak place in winter, we were glad that we had that benefit of the air.

"Yet we chose this hole in the wall for our lodging, partly for the ease of our other Friends who were too much crowded in a better room below. We had many good and comfortable meetings together, without disturbance; several friendly persons being let into prison to meet with us, on first-days especially; insomuch, that at that time the prison became a sanctuary to us; as prisons and jails were to many of our poor innocent suffering Friends, when persecution was hot and persecutors raging and roaring abroad; and we praying, and praising the Lord our God, in prisons, jails, and holes.

"Our said Friends, William Barber and John Lawrence, having been men of note, and captains in the Commonwealth's day, it appeared in their great self denial and subjection to the cross of Christ, patiently so to suffer for his name and truth's sake."

While lying in this miserable place he was seized with ague and fever, which reduced him so low that his life was despaired of by his friends, though his own mind seems to have been impressed with the belief that the Lord had further suffering and service for him in his church, and that he should recover.

He so far improved that at the spring assizes they were brought before Judges Windham and Hale at Thetford; the former was very severe in his charge to the jury, and also to the prisoners, but Judge Hale conducted with more mildness and moderation.

"I was called," says Geo. Whitehead, "four times into court before the assizes were over; and particularly questioned, for what cause I came into that country from my own; to which I gave the judges a sober and conscientious account, that I was called of the Lord to preach repentance and to bear testimony to the truth, against hypocrisy, sin, and wickedness.

"Being required to take the oath of allegiance, I told the judges, that Christ hath commanded us not to swear at all, *Matt. v.*; and his apostle James, who well knew the mind of Christ, exhorted: 'Above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea, and your nay, nay; lest ye fall into condemnation.' *James v. 12.* From whence I inferred, if we may not swear by any other oath, then not by the oath of allegiance. Therefore I cannot swear at all, nor take any oath; either that of allegiance or any other. The judges did not dispute the point; but seeing that I and the rest of our Friends, then prisoners, were all of a mind in that case, that we all refused to swear, choosing rather to suffer for conscience, we were remanded to the prison in Thetford."

Their refusal to take the oath was considered an offence against the government, and a bill of indictment was accordingly framed against them and they remained to prison. But they were suffering in a good cause and were not left without that Divine support and inward consolation which bore up their minds above their sufferings and enabled them even to rejoice in tribulation, and praise the name of the Lord that they were counted worthy to suffer for his blessed truth sake.

George Whitehead observes—

"Although in the time of the said assizes at Thetford, the persecuting spirit was eagerly at work in our adversaries, I daily felt the Lord's power over all; whereby I and my fellow-prisoners were supported, strengthened, and preserved in innocence and great peace, to the praise of our most gracious God. And although I could expect no other, but our persecutors would be suffered to strengthen and prolong our bonds, at least against some of us, whom they designed to make terrifying examples; yet I was not at all discouraged, nor dejected in spirit, under that persecution; but returned cheerfully to prison, to Norwich castle, and was better every way as to my health and strength, than when I came out from thence, to go to the assizes at Thetford.

"This was and is to me a memorable token of the merciful providence of God; and although I had been very weak and sick in prison in the said castle but a few days before, and rode to Thetford assizes in a weak condition; yet while I was attending upon the assizes, I was so much recovered in my health, that my ague and fever were quite removed, and I had not the return of one fit all the time

of that imprisonment; but was restored to perfect health, which continued for several years after.

"Six of us, to whom the oath was tendered, and that were indicted, were, with some others, remanded to the said castle, and continued prisoners about sixteen weeks. The rest were released; being mostly labouring men, farmers, and tradesmen; our persecutors having picked out such whom they sent back to prison, as they esteemed to be the most eminent among the Quakers; as the said John Lawrence, Joseph Lawrence, William Barber, Henry Kettle, sen. and jun., John Hubbard, and several others, because of their love and kindness to their Friends, and entertaining meetings at their houses."

After about four months' confinement they were discharged by the king's proclamation, and thus escaped from the hands of their persecutors.

The intolerant spirit of the times, however, was not yet satiated. The law for suppressing the meeting of Friends was not entirely suited to its unholy purposes, and finding that they were a people not to be subdued by such means, or swerved from their duty to their God by the fear of men, a law was proposed to the next session of parliament for the express purpose of putting a stop to their meetings.

It provided that "if five or more Quakers of 16 years of age or upward assembled under pretence of joining in religious worship not authorised by law," or in other words not in the established church, the party offending should forfeit for the first offence not exceeding 5*l.* for the second 10*l.* to be levied by distress and sale of goods and for want of property, imprisonment at hard labour in the house of correction, three months for the first and six for the second offence. And for the third conviction they shall abjure the realm or be transported.

This unrighteous law was referred by the house of commons to a committee which Friends attended on the 10th and 13th of 6th month, 1661.—Richard Hubberthorn and Edward Burrough accompanied George Whitehead, and laid before the committee the peaceable character of the Society and its meetings, that their religious principles were opposed to all plots, conspiracies and fighting, and their meetings held solely for the worship of the Supreme Being. That to make a law punishing them for such meetings would be a case of cruel persecution in violation of the great right of liberty of conscience, and a gross breach of the king's promises respecting toleration. After fully exposing the cruelty, injustice, and irreligion of the law, and the suffering and ruin it would probably bring on many innocent families, they concluded by committing their cause to the Most High, who was the refuge of the oppressed and the refuge of the needy in his distress.

Notwithstanding this manly and sensible remonstrance the committee determined to report the bill, and Friends being informed when it was to be read in the house found themselves engaged to attend and endeavour to be heard.

George Whitehead says—

"The day appointed, being the 19th of the

5th month, called July, 1661, Edward Burrough, Richard Hubberthorn, and myself, with Edward Pyott of Bristol, who had been a captain, went to the Parliament House, and spake to some of the members, whom we knew were friendly to us, to move for our admittance to be heard in the house, before the bill was passed; for which we gave them in writing, a proposal to this purpose, viz.: "That we desired to have the liberty that criminals are allowed; that is, if they have any thing to say or offer in court, why sentence should not pass against them, they may be heard; so we desire that we may be heard what we have to say why the said bill ought not to pass against us."

"Whereupon a motion being made in the house, and leave given that we might be called in and heard, accordingly we were forthwith called in before the house of commons; there being a full house, and all in a quiet posture ready to hear what we had to offer.

"As Edward Burrough began to plead in vindication of the Quakers' meetings, on occasion of the bill before them against the same, some of the members said to him: 'You must direct your speech to Mr. Speaker.' He told them, he would. The point he chiefly insisted upon was, 'that our meetings were no ways to the terror of the people, as was suggested in the preamble of the bill; but peaceable, innocent meetings, only for the worship and service of Almighty God, and as we are required by the law of God, placed in our hearts and consciences, which they ought not to make any law against. No human law ought to be made contrary to the law of God; for if they did make any such law, it would not be binding to us to disobey the law of God.'"

Richard Hubberthorn spoke next, showing the groundlessness of the pretence that there was a danger of plots or insurrections being contrived in Friends' meetings, not only because they were open to all, and held in public places, often in the fields, but because their principles forbid every thing of the sort.

George Whitehead, who was then about twenty-four years of age, followed R. Hubberthorn, and thus addressed the house, viz.:

"We desire you in the fear of the Lord, to consider us as we are, an innocent and suffering people, and have been so under the several governments, since we were a people; as our patience and innocency towards our persecutors, in all our sufferings, have plainly manifested; for both under Oliver Cromwell and since his days, have we endured much hard suffering, persecution, and imprisonment, for our conscience; and yet we have not rebelled, nor sought revenge against our persecutors; but in all our undeserved sufferings, have committed our cause to the Lord.

"And therefore what an unreasonable thing is it, that a law should particularly be made against us, when we have done no evil, nor any injury against any man's person; nor could any such thing be proved against us, in respect to our meetings, that ever we were found guilty of; so that for you to make a law against us, tending to our ruin, and to go

about to trample us under foot, when we are innocent and peaceable in the nation, and no matter of fact worthy of suffering proved against us; will neither be to the honour of the king, nor add any thing to your security.

"Nay, what a hard thing is it, for you to make a law to add afflictions and sad sufferings upon us, when there are divers laws already, whereby we are liable to suffer, as those for tithes, oaths, and others; so that to make another law to afflict us, when nothing worthy of suffering is proved, seems to us very hard and unreasonable.

"And moreover we have neither forfeited our liberties nor abused the king's indulgence, in any thing acted by us. And the king having promised liberty to tender consciences, on condition they do not disturb the peace of the kingdom, and we not having forfeited our interest therein, therefore ought not to be hindered of our liberty, in matters of worship and conscience towards God. We can prove that our practice of assembling ourselves together, and our principles also, are grounded upon the righteous law of God, and agreeable to Christ's doctrine; and we are willing to vindicate and demonstrate them, according to truth, if we might have liberty here; and that for the satisfaction of such as oppose or scruple them.

"In the fear of the Lord consider what you are doing, and seek not farther to add affliction to us, lest you oppress the innocent. However, if we suffer, we shall commit our cause to the Lord our God, who will, no doubt, plead it against our oppressors."

Edward Pyott was also permitted to speak on the occasion, which he did briefly, but in a very solemn and weighty manner, pressing on them that great rule laid down by our blessed Saviour, "Whosoever ye would that men should do unto you, do ye even so unto them."

G. Whitehead proceeds:—

"We appeared and declared what was upon our minds, in great simplicity and sincerity; and the Lord's power and presence was with us, and helped us in our endeavours; and I saw clearly, that what we declared innocently to them, had some effect upon and reached the consciences of divers of the members, who appeared serious and also sober in their carriage toward us. For I afterward had intimation, that some of the members did confess, that what we had declared was very reasonable; and if they had feared God or regarded his counsel, and suffered him to rule among them, they would not have made that act against us.

"But we had only a very few in that parliament, who appeared openly to be our friends; or friends for liberty to tender consciences in those days; namely, Edmund Waller, sen. esq. who was termed, Wit Waller; he was principled against persecution, and for liberty of conscience, and always kind to us; and one Michael Mallett, esq. who afterward was convinced of the truth; and frequented our meetings even in suffering times, when our meetings were kept out of doors in the streets, in Westminster and London. And Sir John Vaughan, then a young man, appeared also

for us; and afterward was convinced of the truth, and went to our meetings when we were persecuted upon the conventicle act, and was imprisoned in Newgate with our Friends, for a little time, being taken at a meeting at Mile-end. He continued afterward among our Friends, and visited us in prison; and though at length some of his relations drew him aside, to his great prejudice, yet he retained a kindness even when he came to be Earl of Carbery; and continued friendly to us, when he was an old man and until his latter end; not wholly forgetting what conviction and knowledge of the truth he received when among us.

"There were also some few more of the members of that parliament friendly toward us at that time, when we appeared before them. Howbeit the majority being resolved and bent to persecution, they passed the said bill into an act; upon which great persecution and imprisonments followed."

Neal, in his history of the Puritans, speaking of this circumstance, says: "Among others who were obnoxious to the ministry were Quakers, who having declared openly the unlawfulness of making use of carnal weapons even in self defence, had the courage to petition the house of lords for a toleration of their religion, and for a dispensation from taking the oaths which they held unlawful, not from any disaffection to the government or a belief that they were less obliged by an affirmation, but from a persuasion that all oaths were unlawful; and that swearing upon the most solemn occasions was forbidden in the New Testament. The lords in a committee rejected their petition, and instead of granting them relief passed an act, which had a dreadful influence upon that people, though it was notorious they were far from sedition or disaffection to the government." After mentioning the suffering state of the Quakers at this time, he truly adds: "But this was but the beginning of sorrows."

Communicated for "The Friend."

Fragments from an unpublished work, by Mary Jane Graham.

"It has been too much the practice with a well-meaning but injudicious portion of the religious world, to decry human learning, as if it were a thing absolutely unchristian and pernicious. They attack it in the gross, and apply to it all that the scripture has said concerning 'the wisdom of this world.' They appear to forget that these censures apply not to the use, but to the abuse, of human learning. Those who 'lean to their own understanding,' who are 'wise in their own conceits,' who set human wisdom in the place of the Holy Ghost's teaching—these are the wise and learned, of whom the scripture affirms, that the things of the kingdom are hid from their eyes. But the description was never meant for the discouragement of those who pursue human study in a simple, child-like dependence upon God.

"It sometimes happens, that the young convert, full of religious zeal, and possessed with some vague and ill-defined notions of the worthless, ensnaring nature of human learning, is

led by a mistaken sense of duty either entirely to abandon it, or greatly to slacken his efforts in the attainment of it, and so to shut himself out from a wide field of future usefulness."

Upon the lawfulness of study she draws the line with great precision, and Christian simplicity. "Does the time," she asks, "you now devote to study, break in upon any known and immediate call of duty? If it does, your way is clearly pointed out. *No prospect of future good can justify you in the neglect of present duty.* Your studies must, according to circumstances, be wholly abandoned, or laid aside, till you can resume them without feeling that *conscience* is drawing you another way.

"If you simply attend to your duty, and resolutely forego the most beloved pursuits the moment they come in competition with it, there is no fear that you should lose any thing by such conduct. He who made and preserves your intellectual faculties, can surely enable them to retain any thing that will be really useful to you. Your small stock of knowledge will, with his blessing, carry you further than the acquisition of the whole circle of human science could do without it. We may affirm of intellectual gains, no less than of those which are gross and tangible, that 'a little that a righteous man hath is better than the riches of many wicked.'

"No fancied dread of the snares and temptations attendant upon human learning ought to deter you from the pursuit of it. God has made nothing in vain. He has given us nothing, which we may not use to his glory. This we admit in reference to every minor blessing, with which his bounty has enriched us. We acknowledge that our health, time, riches, influence, are all entrusted to us for God's service, and capable of being used to his glory. But do not they make a strange exception to this general admission, who so roundly assert the utter inefficiency of human reasoning, and of human learning? If so many things, which we possess in common with unbelievers, may yet be legitimately improved to the glory of God, why is the understanding to be excepted? Why must that best and fairest of God's common gifts be suffered to lie waste, only because it is a common one? None can deprecate more earnestly than I do, the idea, that the unassisted light of human reason can ever make us wise unto salvation. But shall we therefore say, that the reason takes no part whatever in our reception of truth? Remember that He who gives you spiritual teaching is the very same who gave you this human understanding. He gave you not the former to supersede and overpower, but to guide and enlighten the latter. Both are alike his gifts; and though the one is inferior to the other, and useless without its aid, yet we must neither neglect nor despise it. *Nothing that He gives can be worthless.* So much for reason, and as for those parts of human learning which contribute to strengthen and improve this faculty, they also are given by God; means which he has adapted to the fulfilment of no ignoble purpose. We are just as much bound to use those instruments which Providence has placed within our reach for the cultivation of our understandings, as we are bound to attend to the

culture of our fields. Nay, unless we deny that our minds are better things than our fields, we are more called upon to encourage the growth of the former than of the latter. If God has given you superior faculties, and the means of improving them, there cannot be a more manifest token that he intends they should be improved. The parable of the talents is never more fairly exemplified than when, in the way of duty, we go and trade with the natural abilities which our Divine Master has distributed to us, till we can bring them back to Him with the grateful acknowledgment, 'Lord, thy pound hath gained ten pounds.' If then you are possessed of superior powers of mind, remember, that the source from whence they emanate is divine. Esteem the gift very highly for the giver's sake; and seek to bring it to that perfection, of which He has made it susceptible. Use your talents, as not abusing them, keep them in the subordinate, dependent station which they are intended to occupy. Expect not from them more than they are capable of performing. But expect something from them. Cannot you find any use for them? Take them to God. He has large fields for their employment."

"The most brilliant fancy, the profoundest judgment, the clearest understanding, the most extensive learning, are, in themselves, less than nothing. But entreat the blessing of God upon them, and you shall find they will be worth just so much as He pleases. The infidel exerts the whole force of his understanding, blinded as it is by the god of this world, in opposing the doctrine of the cross. Let yours, illumined by a beam from the Fountain of Light, be no less unequivocally devoted to the service of the cross. Think not the time lost that you spend in study, if you are studying in and for God. Do not say, 'I will lay aside the vanity of human learning, and trust only to the divine teaching for powers of sound argument, and appropriate expression.' You might, with equal justice say, 'I will abandon the superfluous toil of ploughing my lands, and confide in Providence for a plentiful crop.' It is true in both these cases that the increase cometh from God only; but it is no less true, that He will have the planting and the watering to be ours. God will not help you, if you refuse to help yourself. The trust of the slothful is an impious and foolhardy trust. His mind, like his vineyard, shall be grown over with weeds."

"In intellectual, as well as in spiritual gifts, the Spirit divideth unto every man severally as he will." "And if meaner talents come directly from him, how much more the nobler properties of the understanding! I am sure He does not bestow them for nothing. Why fold that napkin around them? It is your Lord's treasure. What possible right have you to 'bury it in the earth?' Do what you will with your own, if indeed you can find any thing which is your own. But beware how you trifle with what is his. He is coming, and will expect to 'receive it with usury.'"

"Shall the Lord's freeman 'take no pains to improve his talents in his Redeemer's cause? Shall no good be done with them, now that they are Christ's? It is in truth a strange doctrine, that they must lie dormant,

because Satan has no longer any claim upon their exertion." "Why is it, that we have such a dread of calling in the aid of our reasoning powers? Is it not, because we look upon reason as something of our own? If we reason in faith, is it not the Spirit of our Father speaking within us, just as much as in any other mode of addressing the unconverted? If we employ human means only so far as we have the warrant of scripture, of past experience, and of present providences; if we cultivate our faculties in the humblest and simplest dependence upon God; surely this is neither making flesh our arm, nor leaning to our own understanding."

"We are fearfully and wonderfully made. But our intellectual faculties are the surpassing wonder, the crowning excellence of God's creation. The countless worlds that are scattered over the infinity of space declare the glory of God. The magnificence which created, the strength which upholds, the wisdom which governs the mighty system, afford inexhaustible matter of wonder and adoration. But the intellect which is able to reflect upon all this, is something far more admirable, in which the glory of God is more greatly conspicuous. The original formation of reason is not, however, more wonderful, than the improvement of which it is capable. A man of a highly cultivated understanding appears altogether a being of a different order from one wholly destitute of the advantages of education. Reason, as it is the noblest of our faculties, so it is the most capable of being conducted to a high degree of perfection. And God is glorified in the perfection of his works."

THE KING OF ODE.

In the last number of "The Friend," appeared an interesting account of the capital of the King of Oude, and of the pomp and magnificence of the monarch. Your readers will, probably, receive gratification of a higher description in learning that there is a prospect of the introduction of education and its attendant blessings into that kingdom, and that the present king devotes his attention to more important subjects than the vain parade of his riches and rank. My information is obtained from the following articles in the last two numbers of the Sunday School Journal, and published by the American Sunday School Union.

BOOKS IN LOCKNOW.—We have received from J. C. Lowrie, (under date of Cawnpore, Oct. 13, 1834) an order for two complete sets of our publications, including maps, cards, &c. for a gentleman in Locknow, an ancient city, 600 miles northwest of Calcutta. It is the capital of Oude. Mr. Lowrie says, "It is one of the interesting evidences of good to the heathen and Mohammedan nations, that these books are going to the court of the King of Oude. Dr. S. is influenced, in ordering these books, by a wish to do good to a class who come within the circle of your benevolent operations in connection with the English military at Locknow, and natives who are learning to read the English language."

AN INDIAN BOOK.—One of the letters from India published in our last, mentioned that a set of our publications was to be sent to Locknow, the capital of the King of Oude. We notice in the Calcutta Observer a review of a volume published at Locknow, with this title—

"A Collection of Moral Precepts and Reflections, gathered from various sources in English and Hindustani, for the instruction of youth. Printed at his Majesty the King of Oude's lithographic press."

The work is in two volumes of nearly 200 pages each. The reviewer thinks it "bids fair to become a standard book in the education of Indian youth." Selection embraces not only the best moral sentiments drawn from standard English writers, but from the Scriptures of the Old and New Testament. It also commends itself to the native taste by interspersing comparisons and proverbs from their own books—for example:

"The good man forgives injuries, even as the sandal tree sheds its odours on the man who cuts it down."

"As the blade of wheat, whilst ungrawn and empty, holds itself proudly up, but so soon as the ear is filled with grain bends humbly and down; so are real wisdom and worth modest and unassuming, whilst ignorance and folly are proud and presumptuous."

The reviewer closes the article with the following reflections on the appearance of this work:

"We cannot conclude without remarking, that there is something connected with the appearance of this book calculated to awaken pleasing reflections for the present, and delightful anticipations for the future. Considering the circumstances in which it has been issued into the world, its appearance may well be regarded as one of 'the signs of the times.' What a change has come over the minds of the Moslem converts! Think of the time when, in the genuine spirit of the Koran, which, by professing to embrace all useful knowledge, chains the intellect, and fetters free enquiry, a Mohammedan warrior at the head of his victorious hordes, commanded a library stored with the richest literary treasures to be burned!—If it contain any thing," said he, "contrary to the Koran, it must be destroyed, for it will propagate falsehood; if not, it is unnecessary, for we already have it in the best form in the Koran." Contrast this with the truly liberal conduct of his majesty, the King of Oude, the most powerful Mussulman prince in India. For the acquisition of other knowledge besides what the Koran contains, he has established an English school at his capital, for the instruction of Christian and Hindu youth, as well as Mussulmans. For the dissemination of other knowledge besides what the Koran contains, he has set up a lithographic press, for the printing of works that may benefit Christians as well as Mussulmans. The book before us is a monument of the twofold liberality of his majesty the King of Oude. From the predominance of Bible extracts, it may well be called 'a work on Christian Ethics.' A work on Christian Ethics, printed at the expense, and published under the patronage, of the greatest Mussulman prince in Hindustan!—What, we repeat, it, this does look like one of 'the signs of the times.'"

GOD'S COVENANT UNCHANGEABLE.

Supreme of beings, with delight
Our eyes survey yon heavenly sight:
And trace, with admiration sweet,
The beaming splendours of thy fact.
Jasper and sapphires strive in vain
To paint the glories of thy train;
Thy throne is all stream eternal light,
Too powerful for a cherub's sight.
Yet round thy throne the rainbow shines:
Fair emblem of thy kind designs;
Bright pledge, that speaks thy covenant sure
Long as thy kingdom shall endure.

No more shall deluges of woe
And new created world arise;
Jesus, our sun, his beams displays,
And glides the clouds with bounteous rays.
No gems so bright, no forms so fair;
Mercy and truth still triumph there;
Thy saints shall bless the peaceful sign
When stars and suns forget to shine.

'E'en here, while storms and gloomy shade,
And horrors all the scene oppress,
Faith thro' the throne with gleaming eye
Exalts the rainbow still is nigh.—Doddridge.

THE FRIEND.

THIRD MONTH, 21, 1835.

The annual meeting of the contributors to the Asylum for the relief of persons deprived of the use of their reason, was held at the committee room, Mulberry st. meeting house, the 18th inst. The minutes of the Board of Managers, and a condensed report of their proceedings for the past year, including a statement of receipts and expenditures, were read, exhibiting an encouraging state of the institution, and among other matters, an outline of certain additional improvements calculated to promote the comfort and the health of the patients. In a subsequent number we shall probably be able to furnish a fuller account.

The following are the officers chosen for the ensuing year.

Treasurer—Isiah Hacker.

Clerk—Joseph Snowden.

Managers—Timothy Faxon, Charles Allen, Joseph R. Jenks, William Burrough, Joel Woolman, George R. Smith, Isiah Hacker, William Hillis, Stacy Cooke, Thomas Bacon, Edward Yarnal, Edward B. Garrigus, John G. Hoskins, John Richardson, Samuel B. Morris, Joseph Snowden, Thomas Wood, Lindzey Nicholson.

The committee appointed to superintend the boarding school at West-town, will meet there on fourth day, the 1st of next month, at 9 o'clock, a. m.

THOMAS KIMBER, Clerk.

3d mo. 21st, 1835.

From Antigua.—Captain Ellis, at Wilmington, N. C. from Antigua, reports, that those planters who employ the negroes by the job are doing well with them, while those who employ them by the day, complain very much. The crop of sugar will be one-third less than was anticipated three or four months ago, owing to the dry weather. The slaves are very peaceable at Antigua, while at St. Kitts some severity has been required.

Agent Appointed.—John Winslow, Portland, Maine.

MARRIED, at Friends' Meeting at Vermillion, Illinois, on the 8th of the 1st mo. last, WILLIAM B. SMITH, to EDITH, daughter of John Lawrence.

DIED, in this city on the 4th instant, JANE THOMSON, in the 76th year of her age. We have the consoling hope that she has exchanged the trials and afflictions of this probationary state, for one of peace and happiness forever.

—on the 12th inst. JANE HOMPHERYS, of this city, a member of our Society, aged 76 years.
—on the 29th of the 10th mo. 1834, REBECCA BRANSON, wife of Jacob Branson, of Flushing, Ohio, in the 63d year of her age—having acceptably filled the station of an elder in the Society of Friends for several years.

Departed this life on First-day, the 15th inst. after a lingering pulmonary disease, JOSEPH JONES, in the 65th year of his age—a member of Germantown particular and Frankford monthly meeting. He was an elder and useful member of the Society of Friends, to whose principles he was ever firmly attached.

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PHILADELPHIA.

Communicated for "The Friend."

In a note addressed to the editor by the writer of the annexed letter, who has recently returned from Europe, he thus modestly remarks in reference to it: "It is with much hesitation that I offer to thy service the enclosed copy of one of my letters. I do it partly through the *old inducement* of writers to publish their works, viz. 'solicitation of friends.' If thou should think the enclosed suitable for publication, I will endeavour to furnish copies or extracts from subsequent letters written in Paris, Belgium, England, Scotland, and Ireland."

LETTERS FROM EUROPE.

Paris, 9 mo. 1834.

MY DEAR _____,

At half past eight o'clock on the morning of the _____, I embarked on board the steamer Apollo, at Southampton, for Havre. As we passed down Southampton water, the beautiful Isle of Wight, so celebrated for its picturesque and rich scenery, lay on our right hand. The towns of Ryde and Cowes are seen rising from the water's edge up the sides of the hills, so that almost every house may be distinguished from a great distance. There the lovers of sea bathing and fresh air migrate during the summer from the dense fogs and smoke of the English cities. The shores of England rose on our left. Many noble mansions, old churches with lofty spires and towers, and numerous farm houses and cottages, those ornaments of every English landscape, rapidly opened to view in the midst of rich green fields and fine parks. There are feelings of comfort, contentment and happiness awakened by the sight of these neat and venerable dwellings, covered with vines and ivy, and surrounded by shrubbery and flowers, which linger long in the mind and are cherished with delight. Never can I forget the kindness, the genuine hospitality, the plain, independent, respectful manners, the good sense, and, above all, the sincere and unostentatious piety, which I have found in the "homes of England." Believe not, my friend, that the English peasantry are oppressed and despised, or servile and mean. They know they constitute an important part of the na-

tion, and while they cheerfully and properly render to their superiors in rank honour and respect, they feel themselves free, and will submit to no imposition. Each class is willing to perform the duties which belong to it as a member of the great body of society. Hence, envy, jealousy, and hatred, from the lower to the higher ranks are not often entertained; and the former speak with pride and pleasure of the ancient families and mansions, the beautiful parks and rich estates of the nobility and gentry. They are treated, too, by their superiors with the kindness and consideration which are due to them as men, as fellow citizens, and as co-heirs of the same blessed inheritance in the world to come.

The town and fortifications of Portsmouth, twelve miles from Southampton, present an imposing and formidable aspect. The day proved clear and very calm, and though the rolling of the boat was not great and only pleasant to myself, who have crossed the Atlantic without experiencing the "horrors of sea-sickness," yet the *agitation* it occasioned in some of the passengers soon became very apparent. The distance across the channel from Southampton to Havre is 104 miles, which we performed in fourteen and a half hours, landing at the latter place about 11 o'clock in the evening. Our travelling trunks were kept in the boat to undergo an examination by the revenue officers next morning, and, after delivering our passports at the custom house, we were suffered to seek lodgings for the night. I put myself under the guidance of a *commissionnaire*, who conducted me to the Grand Hotel de l'Europe. The floors of tile, and of wood polished with wax, were the first new objects that caught my attention. But, when in the morning I sallied forth into the crowded streets where silence had reigned in the evening, and heard the confusion of tongues, and saw a hundred "strange sights," I felt myself a stranger, far from my country. The houses are principally stuccoed and painted a light colour; the streets are narrow, and few of them have side walks or foot pavements, the gutters being generally in the middle of them. No bonnets or hats protected the heads of the women from the rays of the sun; but all, from the oldest to the youngest, and even the children, wore muslin caps, of "fashions various." One of them, known by the name of the Norman cap, is of very singular construction. A cylinder of thick, white muslin, tapering a little, rises twelve or fourteen inches above the head, at an inclination of about 45 degrees from a perpendicular, and surmounted by a small crown. The front of the cap fits closely to the head, and projects over the forehead. From the

lower part, a broad wing stands out on each side—forming altogether a fantastical *coiffure*; but it is generally as white as snow, and well starched. It happened to be market day, and great numbers of women came in from the country on horses and asses loaded with the produce of the soil. They ride with their faces to the side of the animal, and, in many instances, a man and woman rode the same horse—reminding me of those *good old times* of which our grandfathers and grandmothers tell us, when, instead of luxurious coaches rolling along Macadamised roads, and locomotive cars on railways, they were wont to mount the sturdy nag together, heedless, alike, of rain and sunshine, cold and snow. The French women are remarkable for their industry, the neatness of their dress, and the active part they take in all kinds of business. They are never idle in the shops; they keep the accounts, and are even employed as clerks in offices and counting houses. A woman is the principal *directress* in the custom house at Havre; I saw her ordering the trunks to be carried in and out, searching them herself, and directing the movements of officers, searchers, porters, and passengers.

Within a few hours after the arrival of a traveller at a hotel in France, his name, nation, age, and occupation must be reported by the landlord to the prefecture of the police. Havre is at the mouth of the river Seine, on a low point of land, overlooked on the east and northeast by high white cliffs. The harbour is accessible with almost every wind, and will shelter 100 vessels of the largest size; there are also three large docks, capable of containing about 500 vessels. I went on board the New York packets in company with Captain N. of the British navy; he examined them attentively, and expressed much gratification with their *architecture* and elegant accommodations. The only carriage entrance to the town is by a road winding down the cliffs of Ingouville, and through several gates. The harbour is defended by a citadel on an eminence to the northeast, and on the *land side* the town is flanked by walls and deep moats.

Including the suburbs, it contains about 30,000 inhabitants. Having obtained the necessary provisional passport, in exchange for *three francs* and my original passport, which I was told would be forwarded to the police office at Paris, to await my application, I left Havre in a steam boat for Rouen. The scenery of the Seine is bold, picturesque, and, to an American eye, novel. Numerous ancient and populous villages present themselves at every turn. Venerable castles, with battlements and towers, crown the lofty precipices,

or are almost hidden in the deep ravines of the mountains. The banks are mostly well wooded, and avenues of high clipped trees, in the old Dutch style, are frequently seen, forming Gothic archways of great extent, grand and imposing, but rather too straight and uniform for any eye but that of a soldier. There were several English people among the passengers, and two young Americans beside myself. A more general and easy intercourse prevailed amongst us than is commonly found in an American or English steamer. I conversed with several of the French passengers, and found them exceedingly polite and communicative. Many of the women wore no other head dress than a cap; and I have since travelled a whole day and night in a Diligence with a French girl who had no bonnet of any description with her. There was a woman in the boat who attracted the attention of many by the beauty of her person and the ease and elegance of her manners. I found she was the governess of a family on board. When we arrived at Rouen, (in about eight hours,) a man in a rustic dress, apparently a servant to the gentleman with whom she was travelling, met her on the deck, and, to my surprise *saluted* both her cheeks. But what was my astonishment when a moment after, I saw man *saluting* man in like manner. This was the first time I witnessed a custom which, thou art probably aware, prevails, not only in France, but in some other kingdoms of Europe. I will leave thee to make thy own reflections on it—as it is a matter in which every one must be left to his *liking*. After the passage money had been collected, the steward carried his box round to receive whatever the passengers chose to bestow; and then came one of the sailors offering toys for sale; such as pin-cushions, purses, artificial flowers, &c. In the English steamers a traveller is invariably charged with the "steward's fee," about fifty cents, though he may not have needed or received his services. Rouen is one of the largest commercial towns in France; it contains about 90,000 inhabitants, and is beautifully seated on the Seine, in a deep valley, the hills rising very high on the north, east, and west, richly cultivated and interspersed with handsome villages. The streets are narrow, as in most ancient cities, and the houses lofty—each successive story projecting a foot or two over that below it, until the upper stories almost meet above the centre of the street. The same style of building may still be seen in some old towns in England—York and Chester for instance. The Boulevards which run quite round the town, bordered with noble trees, and the broad quays along the river, form pleasant and *fashionable* promenades and *drives*. There are many public buildings worthy of notice—particularly the Abbey of St. Ouen, the Palace of Justice, the archbishop's palace and the cathedral. The last is a majestic pile of Gothic architecture, built by William the Conqueror, in the eleventh century. It has two towers, one of them of cast iron, 410 feet high. A bridge of boats connects the suburb of St. Sever, on the south side of the Seine, with the city. It rests on nineteen barges, and by elevating a

drawbridge, one of them slips out, allowing large vessels to pass through—in a few minutes the boat is replaced. A beautiful stone bridge has been erected lately over the river at the east end of the city. Gas works also have been recently built in the suburb of St. Sever for the purpose of lighting Rouen—being the first attempt, I was told, to introduce gas into France. It seems strange that this country should be so far behind its neighbour, England, in the introduction of this economical and brilliant light, with which almost every town in Great Britain is illuminated. I wish to give thee a hasty sketch of the first first-day I spent in France, and must therefore defer a description of the *cafés*, *cafés estaminet*, *restaurateurs*, &c. &c. until my next. In giving my friends a few *particulars* of men and things as I journey from place to place, I trust I am in no degree actuated by the spirit with which the journals of most of the English tourists through my own country are fraught—a spirit in which Swift represents his imaginary nations to have waged a long and cruel war to settle the question, whether an egg should be broken at the large or the small end. One nation has no right to *line* upon the "faults and follies" of another—to pry into its domestic habits for evil—to blaze abroad its little peculiarities and internal differences—to introduce into the quiet and sacred circle of individual firesides, the rancour of national disputes, and the flame of national animosity. The principles of individual and family intercourse are applicable to that of nations; and the enormity of detraction, injustice, and ingratitude, is not lessened by numbers or publicity. Yet, as one individual may be permitted to take warning from the follies and misfortunes of another, and regulate his own conduct by *borrowed* wisdom, so may one nation justly avoid the rocks and shoals upon which it has seen another make shipwreck of its national prosperity or religion.

Never did I feel so deeply and sensibly the importance of a strict religious observance of the first day of the week, as when I first witnessed its profanation at Rouen. There is far more need of an anxious care to be found in the fervent and zealous performance of our religious duties, than to fear a *too* strict and *superstitious* attention to them. We must, indeed, believe that it is *possible* for the soul of man to be raised and sustained by Divine Grace alone, above the strongest allurements of the world and the most subtle attacks of the enemy, to hold communion with its Maker and experience the joys of salvation. But it little becomes weak, frail man to despise or disregard the outward means which are graciously appointed to assist him in his warfare with the enemies of his own house, with the world and the wicked one. I once felt strongly inclined to relinquish the attendance of religious meetings, and withdraw alone into some solitary spot, under the idea that I should have nothing to divert my attention or draw my mind from meditation on heavenly things. But as I became better acquainted with the nature of man, and saw the powerful influence exerted by example and circumstances on his

conduct and affections—the apathy and unconcern in regard to their future well-being, which are almost, without exception, manifested by those who neglect the *forms* of religion—the repugnance of these to join in social worship when it happened to fall in their way, or to seek to commune with that Almighty Being before whom they must shortly appear, and in whose continual presence the happiness of heaven must consist. I became convinced of the importance, shall I say, *necessity* of religious *association*, and of fellowship with those who are struggling and sympathizing and rejoicing together in the blessed hope of the gospel. The events of every day do, indeed, show us that many live in the observance of the outward forms of religion, who have lost sight of its spirit and power and end, and have not submitted their hearts to the baptism of the Holy Spirit; and the knowledge of these dangers on every hand will teach us to be "wise as serpents and harmless as doves."

My lodgings in Rouen were at the Grand Hotel de Rouen, on one of the quays—commanding an extensive view of the wharves, shipping, quays, bridges, and the suburb of St. Sever on the opposite side of the river. When I arose in the morning and beheld the bustle and activity this scene presented—heavily loaded wagons and carts driving through the streets—the sailors busily employed in unloading their vessels, and the throng pressing forward with anxious countenances to their various concerns, I felt bewildered. Could it be the morning of that day which I had always seen ushered in with stillness and a cessation from all business, and preserved with some degree of decorum and religious feeling? I wandered from one street to another—the shops were every where open and the goods displayed at the doors as usual—the shrill cries of the *recendeur* pierced my ears. Reaching at length the Cathedral, I found the large open space before its doors filled with produce from the country—meat, fowls, apples, pears, grapes, and other fruit, flowers in abundance, and other articles of the market. I passed through them and entered the Cathedral. A few miserable looking beings were scattered about in its vast solitude, performing the various ceremonies of the Romish service, which I need not describe. As I walked slowly around the "long drawn aisles," the singularity of my dress drew many an eye from beads and books and images—but discovering in the object of their curiosity a *heretic*, these apparently sincere but deluded people would cross themselves devoutly, raise their eyes and turn again to their ceremonies. After breakfast I again visited the same place, a much larger number were present, but they were continually coming and going as is the custom; most of them were respectable in their appearance, but there were fifty women to one man. Neither benches nor pews are seen in any of the Roman Catholic places of worship that I have visited, but great piles of chairs are provided, and those who wish to sit or kneel on them, pay for their use a few *sous*, which go into the treasury of the government. Nothing is more striking to an American in France than the great number of soldiers which he sees at all times and in all places. They

are even on duty in the Cathedrals, and I have seen the consecrated bread carried round by a man with a sword by his side. Those to whom nature has been so bountiful, wear mustachios—some of a hideous length. This custom also prevails very generally amongst other citizens. About 12 o'clock all the places of worship were closed and the remainder of the day was exclusively devoted to every description of amusement and business. During the morning I met the *host* in the street, carried about by the priests, for the convenience, I suppose, of those who had not time to pay their devotions to it in the chapels. I saw great numbers of women washing clothes along the river, and in the streams of water that run through the town. They stand in a tub which is sunk in the earth, and dipping the clothes into the water, beat them on a flat stone with a wooden paddle. My curiosity gave them offence, and when I saw unequivocal proofs that a longer stay amongst them would bring upon me a shower of abuse and *suds*, I walked away.

After viewing many other painful scenes, I climbed to the top of a lofty hill called St. Catharines; from which there is a magnificent view of the city, and the surrounding villages and mountains. The rich and beautiful valley of the winding Seine stretched far into the west. I seated myself amongst the ruins of an ancient fortification—the day was clear and calm—with mingled feelings of sorrow and thankfulness. I looked down upon the great city and the vast extent of country that lay before me. My thoughts flew across the "wide waste of waters," and rested with my dear friends who were engaged in the solemn duty of worshipping their Creator; while my ears were saluted by the discordant sounds of bells, wheels, hammers, and all a busy city's din, that rose from below, and perhaps ascended to a forgotten, offended and just God. In the evening some of the shops were closed, but they were generally open and well lighted. The quays and boulevards were thronged with well dressed people—in one part they were singing, dancing and carousing; in another the harp and the violin resounded. The theatres were open, and as is usual in their vicinity in all cities, noisy crowds stood about the doors and in the adjacent *cafés*. My curiosity did not of course, lead me into a *theatre*, and therefore I can give thee no account of the actors or spectators. Such, my dear friend, are a few of the scenes to be witnessed on a first day in France. They must awaken the most painful and discouraging reflections in the minds of those who feel concerned for the salvation of all mankind.

In the days of the Revolution, when all the institutions, political and religious, of the country were overthrown, the inscription "Death is an eternal sleep," was placed over the gates of the cemeteries of France; but I fear the hand which erased it and substituted "Beyond these bounds rest the dead awaiting the joyful hope of immortality," was not guided by the spirit of true religion.

After spending a few more days in Paris, I intend going into Belgium, by way of Valenciennes. I am, &c. R.

For "The Friend."

JOHN NEWTON.

(Continued from page 173.)

John Newton at this time resided on the largest of those three islands which bear the name of the Plantanes, and lie about two miles from the continent. Here he might have been tolerably comfortable had not a black woman who lived with his master as his wife, imbibed a strong prejudice against him. When there was no one at home to control her she would scarcely allow him sufficient food to sustain life. Occasionally, however, when in the highest good humour, she would send victuals to him on her plate after she had dined. This he received with thanks and eagerness as the most needy beggar does an alms.—On one occasion his master was absent for some time on a trading voyage, and left John sick in the hands of this woman. He was taken some care of at first, but not soon recovering, her attention was wearied and she entirely neglected him. Sometimes it was with difficulty he could procure a draught of cold water when burning with a fever! His bed was a mat spread upon a board or chest, with a log for his pillow. Upon his appetite returning after the fever had left him, he would gladly have eaten, but no one gave unto him. His distress led him frequently to go by night to pull up the roots on the plantation and eat them, though they furnished him no nourishment. He was occasionally relieved by strangers; the very slaves in the chain secretly brought him, at times, portions of their scanty pittance. Whilst thus weak from sickness and the want of food, his mistress accused him of indolence, and caused her attendants to insult and provoke him.

He bore his master company on a second voyage, but from a suspicion of his honesty he was locked on deck with a pint of rice as his day's allowance, whenever there was no one to watch him in the vessel. "Indeed," says he, "I believe I should have been nearly starved, but for an opportunity of catching fish sometimes. When fowls were killed for my master's use, I seldom was allowed any part but the entrails, to bait my hooks with: and at what was called slack-water, that is about the changing of the tides, when the current was still, I used generally to fish, (at other times it was not practicable,) and I very often succeeded. If I saw a fish upon my hook, my joy was little less than any other person would have found on the accomplishment of the scheme he had most at heart. Such a fish, hastily boiled, or rather half burnt, without sauce, salt, or bread, has afforded me a delicious meal. If I caught none, I might, if I could, sleep away my hunger till the next return of slack water and then try again.

"Nor did I suffer less from the inclemency of the weather, and the want of clothes. My whole suit was a shirt, a pair of trowsers, a cotton handkerchief instead of a cap, and a cotton cloth about two yards long, to supply the want of upper garments. Thus accoutred, I have been exposed for twenty, thirty, perhaps near forty hours together, in incessant rains accompanied with strong gales of wind, without shelter, when my master was on shore. The ex-

cessive cold and wet I endured in the voyage, and so soon after I had recovered from a long sickness, quite broke my constitution and my spirits: the latter was soon restored, but the effects of the former still remain with me, as a needful memento of the service and the wages of sin."

In about two months they returned, and the rest of the time John spent with this trader he passed chiefly at the Plantanes. His heart was now bowed down, but not at all to a wholesome repentance. His spirits sunk, but the language of the prodigal was far from him: he had lost the fierceness which fired him on board the sloop of war, and rendered him capable of the most desperate attempts, but he was no further changed than a tiger tamed by hunger.

However strange it may appear, he attests it as a truth, that though destitute both of food and clothing, and depressed beyond common wretchedness, he could sometimes collect his mind to mathematical studies. Having bought Barrow's Euclid at Plymouth, and it being the only volume he brought on shore, he used to take it to remote corners of the island, and draw his diagrams with a long stick upon the sand. "Thus," says he, "I often beguiled my sorrows, and almost forgot my feelings, and thus without any other assistance I made myself in a good measure master of the first six books of Euclid."

One day whilst he was planting some lime or lemon trees his master and mistress stooped to look at him. At length his master said, "Who knows but by the time these trees grow up and bear, you may go home to England, obtain the command of a ship, and return to reap the fruits of your labours? we see strange things sometimes happen."

This was felt as it was intended to be a cutting sarcasm. Yet it proved a prediction, and one of them lived to see him return in the capacity he mentioned, and pluck some of the first limes from those very trees.

Things continued thus nearly twelve months. He had written to his father, at whose desire a captain sailing from Liverpool promised to touch and take him in. At this time with his master's consent he went to reside with another trader by whom he was treated as a companion.

"Here," says he, "I began to be wretched enough to think myself happy. There is a significant phrase frequently used on those parts, that such a white man is grown black. It does not intend an alteration of complexion, but disposition. I have known several, who settling in Africa after the age of thirty or forty, have at that time of life been gradually assimilated to the tempers, customs, and ceremonies of the natives, so far as to prefer that country to England; they have become dupes to all the pretended charms, necromancies, amulets, and divinations of the blinded negroes, and put more trust in such things than the wiser sort among the natives. A part of this spirit of infatuation was growing upon me (in time, perhaps, I might have yielded to the whole.) I entered into closer engagements with the inhabitants, and should have lived and died a wretch among them, if the Lord had

not watched over me for good. Not that I had lost those ideas which chiefly engaged my heart to England, but a despair of seeing them accomplished made me willing to remain where I was. I thought I could move easily bear the disappointment in this situation than nearer home. But as soon as I had fixed my connections and plans with these views, the Lord providentially interposed to break them in pieces and save me from ruin, in spite of myself."

The captain who had orders to bring him home, not finding him at Sierra Leone had given up all expectation of seeing him, and proceeded on his voyage. In sailing along the coast, however, the vessel was providentially discovered and visited by one of the servants belonging to the factory in which John then resided. When the captain understood that he was but a mile distant from the object of his search, he instantly landed to deliver his message.

"Had," says he, "an invitation from home reached me when I was sick, and starving at the Plantanes, I should have received it as life from the dead, but now, for the reasons already given, I heard it at first with indifference." The captain, however, unwilling to lose him, framed a story, and gave him a very plausible account of his having missed a large packet of letters and papers, which he should have brought with him; but said he had it from his father's own mouth, as well as from his employer, that a person lately dead had left him £400 per annum, and added, that if embarrassed in his circumstances, he had express orders to redeem him though it should cost one half his cargo. Every particular of this was false, nor could John believe what he said about the estate; except, that, as he had some expectations from an aged relation, he thought a part of it might be true.

The captain further promised (and in this he kept his word) that John should lodge in his cabin, dine at his table, and be his companion, without being liable to service. Thus suddenly was he freed from a captivity of about fifteen months. He had neither a thought nor a desire of this change one hour before it took place; but, embarking with the captain, he in a few hours lost sight of Kittam.

The ship in which he embarked as a passenger was on a trading voyage for gold, ivory, dyer's wood, and bees' wax. Such a cargo requires more time to collect than a cargo of slaves. The captain began his trade at Gambia, had been already four or five months in Africa, and during the course of a year after John had been with him, they ranged the whole coast as far as Cape Lopez, which lies about a degree south of the equinoctial, and more than a thousand miles farther from England than the place from whence he embarked.

"I have," says he, "little to offer worthy of notice, in the course of this tedious voyage. I had no business to employ my thoughts, but sometimes amused myself with mathematics; excepting this, my whole life, when awake, was a course of most horrid impiety and pro-

faneness. I know not that I have ever since met so daring a blasphemer. Not content with common oaths and imprecations, I daily invented new ones: so that I was often seriously reproved by the captain, who was himself a very passionate man, and not at all circumspect in his expressions. From the relation I at times made him of my past adventures, and what he saw of my conduct, and especially towards the close of the voyage, when we met with many disasters, he would often tell me that, to his great grief, he had a Jonah on board; that a curse attended me wherever I went, and that all the troubles he met with in the voyage were owing to his having taken me into the vessel."

Although he lived long in the excess of almost every other extravagance, he was never, it seems, fond of drinking: his father was often heard to say, that while his son avoided drunkenness, some hopes might be entertained of his recovery. Sometimes, however, in a frolic, he would promote a drinking-bout; not through love of liquor, but disposition to mischief: the last proposal he made of this kind, and at his own expense, was in the river Gabon, whilst the ship was trading on the coast, as follows.

Four or five of them sat down one evening to try who could hold out longest in drinking geneva and rum alternately: a large sea-shell supplied the place of a glass. John was very unfit for such a challenge, as his head was always incapable of bearing much liquor: he began, however, and proposed as a toast some imprecation against the person who should start first: this proved to be himself. Fired in his brain, he arose and danced on the deck like a madman, and while he was thus diverting his companions, his hat went overboard. Seeing the ship's boat by moonlight, he endeavoured eagerly to throw himself over the side into the boat, that he might recover his hat. His sight however deceived him for the boat was not (as he supposed), within his reach, but perhaps twenty feet from the ship's side. He was, however, half overboard, and would in the space of a moment have plunged into the water; when somebody caught hold of his clothes, and pulled him back. This was an amazing escape, as he could not swim, had he been sober; the tide ran very strong, his companions were too much intoxicated to save him, and the rest of the ship's company were asleep.

Another time at Cape Lopez, before the ship left the coast, he went with some others into the woods, and shot a buffalo, or wild cow; they brought a part of it on board, and carefully marked the place (as he thought) where the rest was left. In the evening they returned to fetch it, but set out too late. John undertook to be their guide; but night coming on before they could reach the place, they lost their way. Sometimes they were in swamps, and up to their middle in water, and when they recovered dry land, they could not tell whether they were proceeding towards the ship, or the contrary way. Every step increased their uncertainty, night grew darker, and they were entangled in thick woods which

perhaps the foot of man had never trodden, and which abounded with wild beasts; besides which, they had neither light, food, nor arms, while expecting a tiger to rush from behind every tree. The stars were clouded, and they had no compass to form a judgment which way they were going. But it pleased God to secure them from the beasts; and, after some hours' perplexity the moon arose, and pointed out the eastern quarter. It appeared then, that instead of proceeding towards the sea, they had been penetrating into the country; at length, by the guidance of the moon, they recovered the ship.

These, and many other deliverances, produced at that time no salutary effect. The admonitions of conscience, which from successive repulses had grown weaker and weaker, at length entirely ceased; and for the space of many months, if not for some years, he had not a single check of that sort. At times he was visited with sickness, and believed himself to be near death, but had not the least concern about the consequences. "In a word," says he, "I seemed to have every mark of final impotence and rejection: neither judgments nor mercies made the least impression on me."

The best way of being thankful to God for what he gives me, is a liberal distribution of it. Love every man for Christ's sake, and fear none in his cause.

Adam's Private Thoughts.

God cannot be enjoyed but as he is loved, nor loved but as he is known, nor known but by Christ, nor by Christ—but as revealed to the heart by the Spirit.—*Ibid.*

THE CHRISTIAN'S HOPE AND TRIUMPH.

Who would not be a Christian? Who but now
Would share the Christian's triumph and his hope?
His triumph is begun. 'Tis his to hail,
Amid the chaos of a world convulsed,
A new creation rising. Mild the gloom
Which wraps the low concerns of states and kings,
He marks the morning star; sees the far east
Blush with the purple dawn; he hears a tramp,
Louder than all the clarions and the clang
Of horrid war, swelling, and swelling still,
In lengthening notes, its all awakening call—
The tramp of jubilee. Are there not signs,
Thunders and voices, in the troubled air?
Do ye not see, upon the mountain-tops,
Beacon to beacon answering? Who can tell
But all the harsh and dissonant sounds, which long
Have been—are still—disquieting the earth,
Are but the tuning of the varying parts
For the grand chorus, which shall usher in
The hastening triumph of the Prince of Peace!
Yes; his shall be the kingdom. He shall come,
Ye scoffers at his tarrying. Hear ye not,
E'en now, the thunder of his wheels? Awake,
Thou slumbering world! E'en now the symphonies
Of that blest song are floating through the air—
Peace, peace on earth, and glory be to God!

Conder.

The committee appointed to superintend the boarding school at West-town, will meet there on fourth day, the 1st of next month, at 9 o'clock, A. M.

THOMAS KIMBER, Clerk.

3d mo. 21st, 1835.

For "The Friend."

GEORGE WHITEHEAD.

Continued from page 191.

The present generation of Friends, and especially the younger class, cannot be too deeply impressed with the sufferings and hardships which the first members of the Society endured in support of their religious principles. We live in a day of great outward ease and prosperity, derive our membership from a birthright, and suffer scarcely any molestation or reproach on account of our profession. The natural consequence of such a state, is to produce indifference to religion, and a light esteem of the principles and testimonies which cost our forefathers the sacrifice of every thing which the world holds dear.

If we dispassionately view the present condition of a large portion of our members, we cannot but acknowledge that the complaint of the Most High against his peculiar and favoured people of old, is applicable to them. "Jeshurun waxed fat and kicked—then he forsook God who made him, and lightly esteemed the Rock of his salvation." How are many, even of those who make a high profession, "grown thick and become covered with fatness," living at ease in great wealth; treasuring up riches year after year for themselves and their children, until they are laden with them as with thick clay; others pressing hard after, and endeavouring to equal them as respects wealth and grandeur, while another class, and many of them the children of such, are running into the fashions, and pleasures, and follies of the world. Thus we are in danger of incurring another portion of the complaint already referred to, the import of which, though awfully alarming, is, we fear, but too appropriate. "And when the Lord saw it, he abhorred them, because of the provoking of his sons and of his daughters. And he said, I will hide my face from them, I will see what their end shall be, for they are a very forward generation, children in whom is no faith."

The observation is frequently made, "As is the priest so are the people," and one of the plaintive lamentations of the Almighty over his degenerate people in ancient time, was, "O my people, they that lead thee cause thee to err." It cannot be denied that the example of those who stand in the responsible station of leaders of the people, must have a powerful influence in forming the character of the Society. If ministers, elders, and overseers, and those who are active in the discipline and concerns of the church, watch diligently against every encroachment of the spirit of the world, and, by a strict attention to the leadings of the heavenly Shepherd, keep their garments undefiled, holding forth in their daily intercourse with mankind the inviting language, "follow us—for we follow Christ," a powerful and reaching effect would be produced upon the younger members, and many who are now deeply entangled in the pursuits and maxims, and friendships of the world, would be set free from the bondage, and brought to walk in the light of the Lord.

But where those who fill these stations preserve an exterior appearance of conformi-

ty, sit as the Lord's people sit, and speak as they speak, while at the same time the golden wedge is found in their tents, and the spirit of the world, and the desire after earthly treasure is discoverable in them, the example of such, notwithstanding all their precepts, goes to strengthen that spirit which is not of the Father, and to encourage their own children, as well as others, to depart from the purity and holiness of our high profession.

In viewing the mournful declension which as a leprosy has overspread our Society, affecting even the very head, it is consoling to believe that there are still preserved among us, those who see and eschew these evils; the prayer of whose hearts is that they may be of the number of the Lord's poor, rich in faith and heirs of the kingdom, and that whatever sacrifices it may cost, they may be enabled to fill up their measure of suffering and of labour for the promotion of the kingdom of the dear Redeemer in the earth.

That a recurrence to the faithfulness and self-denial of our worthy ancestors, and a frequent and serious consideration of the tribulated and lowly path they trod, may, under the Divine blessing, be a means of increasing the number of this little flock, is the principal inducement for preparing these sketches. What an altered face would the Society of Friends present, did prisons, and fines, and whipping, and spoiling of estates, follow as the consequence of faithfully supporting our meetings and our religion. How much less eagerness would there be to amass riches, when they were so soon to become the prey of persecutors; and what numbers who now hang upon the outskirts of the Society would renounce all connection with it, and betake themselves to the common herd of "nothingarians," where they rightfully belong.

The year 1662 presented a sad scene for the infant Society. Every where, meetings were broken up by violence and outrage, the trained bands and officers taking an active part in the cruel proceedings, and treating the most aged and respectable Friends of both sexes with all the rudeness and barbarity incident to the military character. The jails were soon filled to suffocation; and foreseeing that the inevitable consequences must be infection, sickness and death, Friends took a general account of the prisoners in England, by which it appeared that more than four thousand two hundred of these innocent people were languishing in jail for the testimony of a good conscience. Many of these were labouring under serious injuries produced by severe beatings and stonings, others had their clothes torn off their limbs, or taken from them, and were refused the liberty of getting more. Sometimes both parents were imprisoned and their helpless babes left to the mercy of the neighbours or the kindness of their friends, to provide them even the meanest food—husbands and wives were often separated, sometimes in different prisons, and many friends plundered of their goods, until, as George Fox observes, they had not a cow, horse, or swine left, a bed to lie on, a chair to sit on, a pot to boil their victuals, or a platter from which to feed the children.

Some of the prisons were crowded so full that there was not room for all to sit down at once, a part being obliged to stand while others sat, and in Cheshire sixty-eight Friends were confined in one small room. It was not long before a large number sickened, and many [I think upwards of thirty] died in consequence of the unwholesome atmosphere produced by such crowding. No age or sex was regarded. Children from fourteen years upward, and aged persons of sixty, seventy, and eighty years were indiscriminately dragged to filthy dungeons and holes and there locked up for months and often for years.

Many of these sufferers were tradesmen, shop-keepers, or husbandmen, whose living was dependent on their personal attention to business, and being thus prevented from looking after their affairs, and what little they had being seized for tithes or fines, they and their families were reduced to poverty. Sometimes nearly the whole of the men Friends in a county would be sent to jail, so that few or none were left to look after the needy wives and children; and the instances were not few where the parish officers procured the discharge of the poorest men, lest their families should be reduced to starvation, and the parish be rendered chargeable.

In London and its suburbs there were no less than five hundred friends in prison at this time, many of them among the common felons who were suffered to rob and abuse them with impunity. Not even their private dwellings were secure from the assaults of their persecutors; for when some Friends were seen to enter a house, though merely on a social visit, they would rush in after them, call it a meeting, and hale them away to prison. An instance in point occurred to William Ames, who having just arrived from Holland came to a Friend's house in London, where he met Samuel Fisher and three others of his brethren, and while they were enjoying each other's company, some musketeers broke in on them, held up their drawn swords as their warrant, and took them all prisoners. They were brought before Alderman Brown, who sent them to Bridewell to be kept at hard labour.

George Whitehead spent some time in London and partook with his brethren in the sufferings of the day. He was very early sent to prison, of which he gives the following account, viz.

"Pursuant to the aforesaid act, as was pretended, my beloved brethren, Richard Hubberton and Edward Burrough, with myself, and many more of our faithful Friends, were halel out of meetings, and imprisoned in Newgate, London; where so many of us were crowded together, both in that called justice hall side, and in the chapel side of the prison, that we were hard put to it for lodging room.

"The chapel was on the top of Newgate, where many Friends lay in hammocks crowded; and Richard Hubberton and I lay on a small pallet bed, in a little hole or closet behind the chapel and opening into it, so as the breath and steam of those that lay next us in the chapel, came much upon us. We chose to lodge on the chapel side, for the encouragement of many of the poorer sort of Friends, who were

there, and that they might not be offended or troubled, as we thought they might, if we had taken up our lodging among the richer sort of our Friends, on justice hall side. We had many good meetings in the chapel; and the Lord was with us to our great comfort and encouragement, in his name and power, for whose sake we suffered patiently.

"It being in summer time and a hot season, when we were thus crowded in prison, some of our Friends fell sick of a violent fever, whereof some died; and were viewed by the coroner's inquest; and when some were removed out of prison, by reason of sickness, they quickly ended their days, after their close confinement.

"Many of us were committed for three months' imprisonment in Newgate, being our first commitment upon the aforesaid act: and before the time of that imprisonment was expired, my dear friend and brother Richard Hubberthorn was taken sick and died; and also our dear brother Edward Burrough, who was detained prisoner after I was released, was also taken sick of a fever and died; so the Lord was pleased by death to release both these my dear brethren, companions and fellow labourers in the Gospel of Christ Jesus; whose death was lamented by many tender Friends, respecting the great service which they had done in their day.

"And though I had a full share in suffering with my friends and brethren, in those days of hot persecution; and was carried through such imprisonments and sufferings as ended the days of several, yet my days have been lengthened much beyond my expectation; inasmuch that I have been ready humbly to enquire, 'Lord, for what end am I so long spared alive, and my days prolonged, when so many of thy faithful servants are removed?' Whereupon He has showed me, that my trials and service in his church and for his people, were not yet finished; and He has often made me sensible of his merciful providence, in my preservation through many trials and exercises; being supported by the word of faith and of his patience, in the kingdom and patience of our blessed Lord and Saviour Jesus Christ; to whom be glory and dominion for ever and ever. O! my soul, praise thou the Lord, my Life, my Strength, and my Salvation; and let all that is within me bless his Holy Name!

For "The Friend."

In a late number of this paper I observe a quotation from Grimke's notes on Dymond's treatise on war; in which the assertion appears, that the precept delivered to Noah immediately after the flood, respecting the shedding of blood, was repealed by the sixth commandment.

Believing, as I do, that the opinion is erroneous, and that appearing without comment in the columns of "The Friend," avouched by such respectable authority, it may, very possibly, mislead some of the inexperienced readers of this useful paper, I am induced to offer a few observations on the subject.

I am aware that some able commentators, with no less authority than Grotius on their

side, have considered the maxim, "whoso sheddeth man's blood, by man shall his blood be shed," as a recognition of the *lex talionis*, or law of retaliation; and that the advocates of capital punishment frequently adduce this passage, not as an authority only, but as a command to visit the crime of murder with the punishment of death. The construction of Grotius being admitted, the opponents of sanguinary punishment are driven to the assertion that the maxim was repealed by the moral part of the Mosaic law, or by the general tenor of the Christian dispensation. No doubt there are many who will admit the construction, who will not readily agree to the doctrine of a virtual repeal; for a specific repeal is certainly no where to be found.

Now if we consider the character of the patriarch, and the situation of the world at the time this precept was delivered; the supposition that either command or permission was included in it, which a succeeding dispensation was to repeal, appears, at best, highly improbable. Noah was a just man, and perfect in his generation; the corrupted race that had filled the earth with violence was just swept away; the family who were designed to replenish the earth anew, had the awful example before them; it would therefore appear much more probable that the precepts which were then interwoven with the Divine benediction, should be consistent with universal righteousness, than that they should be rescinded in the laws prescribed to the followers of Moses.

It would, in my opinion, have been a wiser course, if our commentators, instead of labouring to prove that the maxim was repealed, had looked more closely into the purport and bearing of the maxim itself, so as to discover whether there was really any thing in it which the morality of the Mosaic code, or the purer principles of the gospel dispensation, required to be revoked.

If we construe the declaration, "whoso sheddeth man's blood, by man shall his blood be shed," as a command, which we are bound literally to obey, we are involved at once in an inexplicable absurdity. As no difference is expressed between the case of the man who sheds the blood of an innocent person, and that of the man who sheds the blood of the criminal, they would, upon a literal construction of the passage, be subjected to the same sentence. The executioner as well as the criminal must be put to death. A single murder would therefore be only the beginning of a series which must proceed *ad infinitum*. To say that the precept must be understood as applicable to the original aggressor, but not to the executioner, is to say that it must be construed with a limit or modification which the words do not express—in other terms, it must not be construed literally. How then must it be understood? If we construe it as a command or permission to be applied with such modifications as our understandings or prejudices may suggest, we then bring the authority of Scripture to justify the practice so generally prevalent among savage nations of avenging the blood of a relative or friend, by private assassination. For the trans-

fer of this right from private hands to the public tribunals, of which Judge Blackstone so complacently informs us, is not to be found in the text. When or how this transfer was made, we are not informed; but before we admit the ipse dixit of Blackstone himself, it will be proper to enquire whether the transfer as well as the original right is not an assumption rather than a grant?

It is not to be forgotten, that the passage under review properly constitutes a part of the benediction divinely bestowed upon the fathers of the postdiluvian world. Having given them authority over all the inferior races of animated nature; and commanded them to exercise that authority with mercy—always to take the life of the animal before they began to feast upon its flesh; the Lord of creation draws a broad distinction between the lives of these races and the life of man. "And surely your blood of your lives will I require. At the hand of every beast will I require it; and at the hand of man; at the hand of every man's brother will I require the life of man." Does not the text thus far, contain a solemn prohibition of the destruction of human life? A sacred hedge is unquestionably here planted round the life of man. The man or beast that breaks that hedge, is declared to be amenable at the bar of the Almighty. Does the passage which immediately follows, revoke that prohibition, or transfer to human hands, the authority just declared to belong to God himself? "Whoso sheddeth man's blood, by man shall his blood be shed, for in the image of God made he man." If this is an authority to shed the blood of the murderer, or a recognition of the *lex talionis*; why has a similar passage in the New Testament, "Put up thy sword again into its place, for all they that take the sword shall perish with the sword," never been construed in the same way? The doctrine is certainly the same; and the principle declared the same. Whoever breaks the hedge which was divinely planted round the life of man, breaks it from about his own. The malevolent passions which originally impel to the shedding of human blood, naturally excite their kindred passions in others, and expose the man who indulges them to the consequences of his own temerity. Of this consequence the first murderer the world ever saw appears to have been fully aware—"It shall come to pass that every one that findeth me shall slay me." What was then the decision of the Most High? And the Lord said unto him, therefore, whosoever slayeth Cain, vengeance shall be taken on him sevenfold. This was certainly a prohibition; and yet the case was one which might be supposed to justify, if a case of the kind could justify the application of the *lex talionis*, blood for blood. The victim was a brother. He was murdered, not because he had committed an injury or given a provocation, but because of his superior virtue. And it will hardly be asserted that a law approaching nearer to the evangelical standard was prescribed for the government of the world in the days of Cain, than when newly washed by the waters of the flood.

Taking the passage, with its context, and

connecting with it the circumstances of the case, it appears scarcely possible to find within the compass of language, a more solemn prohibition to the shedding of human blood, than is here presented. E. L.

For "The Friend."

PLAINNESS OF SPEECH.

The Society of Friends from its rise, has borne a faithful testimony against the vain compliment and salutation common in the world; and has steadily refused to adopt the unscriptural names generally applied to months and days. A careful examination of the subject, will I think, convince the sincere enquirer that our testimony in regard to these things, rests on the strong and sure basis of revealed truth. It was not a wish to obtain a distinctive character by objecting to things innocent in themselves, that led our early Friends out of the prevalent manner and fashion of their day; but a firm conviction, that these stood in opposition to the purity and simplicity of the gospel.

It was to please the pride and vanity of that part in man, which God's controversy is against, that compliments were first used. The language in which the Creator of all things was addressed was not thought good enough to be applied to his creatures, who sought out for themselves flattering titles of distinction.

Besides the corrupt source from which they sprang, to the professors of truth it ought to be a sufficient objection to these, that, as generally used, they are untrue. The words Mr. and Mrs. which signify master and mistress, are not merely applied to persons who stand in these relations, but indiscriminately to all. These objections equally apply to the use of the plural number in speaking to one person. This practice was introduced to inflate the vanity of man, by implying that one individual centred in himself the importance of many. This is incorrect and unscriptural use of language, and is totally at variance with the humble self-denying spirit inculcated by the gospel. The common habit of calling days and months by names given to the false gods of the heathen, and used to designate periods when the Almighty was blasphemed by the worship offered to created objects, should need no argument in a Christian land to show its impropriety.

Oh! how exceedingly inappropriate do all these vain compliments and idolatrous names appear, when contrasted with the simple, true, unflattering, and dignified language of the Bible. In support of our testimony to plainness of speech, our early Friends suffered the most bitter persecution; but rather than violate it in the least degree, they patiently endured stripes and imprisonment and the loss of worldly possessions. The testimony is no less valuable now than it was in their day; and it is our duty to maintain it with equal faithfulness. The support of our standard in this respect, is a less arduous duty now, than it was formerly. We have not the same difficulties to contend with that our predecessors had. We suffer no persecution or loss of goods for refusing to give man the honour due only to God, by uncovering our heads. Indeed,

it is now so generally understood that our Society objects to these things from conscientious motives, that our neighbours do not expect them from us. Yet, notwithstanding this is the case, I have been repeatedly pained and mortified on hearing Mr. and Sir, with their usual accompaniments, used by members of our religious Society; and, in some instances, by whose appearance would seem to indicate very different conduct. When in the company of Friends, such persons use the plain language, but change their speech to the language of the world when addressing others. There is something so mean and contemptible in this, that it is difficult to conceive how persons of even good moral standing, can be guilty of it. It is a practical denial of their profession, and has something of the leaven of hypocrisy in it. Yet I have heard some even attempt to justify the practice, alleging that persons of other societies do not understand our names for days and months; and would be offended if addressed in plain language. This is indeed a flimsy cloak to cover inconsistency. There are few persons so ignorant as not to know that the week commences with the first day, and the year with the first month; and perhaps still fewer who would at this time be offended, by being spoken to in Scriptural and correct language. No reputable person would wish to be the cause of any man violating the religious principles he professed. The following fact will show that our members do not always properly appreciate the feelings of other persons on this subject. A female of some distinction in the world, remarked of a person, then a member of our religious Society, that he always addressed her with compliments; and added, that if he knew how much this practice degraded him in her estimation he would not continue it. And I suppose that deviations from our profession have generally the same effect upon the considerate of other societies.

There is another practice which has latterly become very common among the younger members of our religious Society, which is, I think, objectionable. It is that of addressing persons indiscriminately by the title of Friend. I am aware that some are in the habit of doing this who would be very sorry to bring a shade over their profession; but unless they are especially guarded, this word will become a mere formal substitute for the popular titles of the world.

Upon my mind it is a sealed truth, that there is no other way to preserve our religious Society from the contagious evils around us, but by our rallying home to the principles that first gathered us, and the practices they lead into. If, by submitting to the influence of the Holy Spirit, we are not drawn nearer and nearer to this ark of safety, we shall inevitably lose ground. The current of this world's manners and customs has always run in opposition to the humble, self-denying spirit inculcated by the gospel; and if we are not willing to stem it, in support of the precious testimonies we are called to bear, we shall be gradually swept away, until finally lost in the great vortex of the world's follies. S. E.

For "The Friend."

Reading lately a part of Foster's Reports, I met with a passage in the cross examination of S. Parsons, vol. i. p. 206, in which the counsel, by attempting to involve the witness in a dilemma, has evinced, in himself or his prompters, a strong bearing towards infidelity.

Question: "Would they [the Society of Friends] under penalty of that censure, require a belief, as to the matter, whether Judas came to his death, by one or the other way spoken of by two different evangelists; or whether those who were with Paul on his way to Damascus, when he met the light, did or did not hear the voice, as it is differently stated in the Acts?"

To find a contradiction in any historical account we must discover two irreconcilable relations, which must be, not which merely may be, referred to the same event. Now we have but one account any where in the New Testament how Judas came to his death. In Matthew xxvii, we read, Then Judas which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders; saying I have sinned in that I have betrayed the innocent blood. And they said what is that to us? See thou to that. And he cast down the pieces of silver in the temple, and departed and went and hanged himself. And the chief priests took the silver pieces and said, it is not lawful to put them into the treasury, because it is the price of blood. And they took counsel and bought with them the potter's field to bury strangers in. Whereupon that field was called the field of blood unto this day.

The only reference afterwards made to Judas' death, as far as I can discover, is contained in the address of Peter to his fellow disciples, as related in the first chapter of Acts. And here it is to be observed that Peter was not then composing a history, but calling the attention of his brethren to a well known fact, the circumstances of which were unquestionably familiar to them all. It was therefore unnecessary to give a circumstantial narrative of the event; that was sufficiently understood. He, however, took occasion to show, that even this piece of treachery, base and abominable as it was, had not escaped the eagle eye of prophecy; and, by touching upon a few prominent points of the case, to exhibit in a strong light the consequences which Judas, by his treachery, had brought upon himself. He had not only forfeited his part in the ministry and apostleship to which he had once been called; and thus left, in that most honourable of stations, a vacancy which they were about to fill; but had rendered himself an object of just detestation in the eyes of the world. The purchase of the field with the reward of iniquity, which the evangelist, in his more detailed account, informs us was made by the priests, the apostle in his rapid outline mentions as the work of Judas, agreeably to the well-known maxim, "that which any one does by another, he does himself." The essential fact that the field was purchased with the reward of his treason appears in both. The contempt and aversion with which his conduct was viewed,

even by those who employed him, and before they had satiated their thirst for blood, is clearly indicated by their reply to his repentant confession; but Peter's observations exhibit a much stronger picture of general detestation, if we only suppose, what without violence to the text we may readily imagine to have been then a notorious fact, that after Judas in despair had with his own hands placed on his own head the heaviest of Jewish curses, no one was willing to afford him the right of sepulture, but that his body was left suspended on the tree till putrefaction had commenced; and that when he was at length cut down, to be buried with the burial of an ass, he was suffered to fall headlong and burst asunder by the fall. I do not assert that this was exactly the way it happened; but if Matthew had even been silent on the subject, a meaning something like this appears to me a more rational construction of Peter's words than to suppose that a living man had burst in pieces by a fall. At all events, as nothing is here positively said of the death of Judas, we may, and unless we choose to manufacture contradictions, we must refer the apostle's description to a period subsequent to his death.

With regard to the companions of Paul, we find it stated in Acts ix. 7: The men which journeyed with him stood speechless, hearing a voice, but seeing no man. In the preceding verses we find Paul twice spoke to the power that addressed him, *Who art thou, Lord? Lord, what wilt thou have me to do?* May we not reasonably suppose that his companions heard his voice when he spoke? And if they saw no man, and heard no one speaking to him, they might well be surprised. This, indeed, without looking further, seems the natural construction of the passage. If they had heard the voice that Paul heard, and Paul's voice too, they would have heard not a voice but two voices; and the vision would have been as clear to them as to Paul. In chapter xxii. 9, the apostle says, And they that were with me saw indeed the light and were afraid, but they heard not the voice of him that spake with me. Here is no contradiction—the first informs us that they heard a voice, but does not tell us what voice it was; the second informs us what it was not—so that one passage explains the other.

A kindred effort to invalidate the evangelical narratives appears in the "Age of Reason," the author of which charges the sacred historians with inconsistency, because they do not give exactly the same words as the superscription which Pilate affixed to the cross.

Now, why did they notice the superscription at all? The Romans were in the practice of setting up over the heads of those criminals whom they crucified, an account of the crimes for which the punishment was inflicted, both as an evidence of Roman justice, and as a warning to others. But in the case before us we find, that although Pilate was induced, by the clamours of the Jewish mob, to condemn to the infamous death of the cross, (a death usually allotted to slaves and criminals of the lowest grade,) a personage whom he had declared to be innocent, yet neither the accusations of the priests nor the clamours of the mob could prevail over the convictions of the

judge so as to produce a charge of guilt. And not satisfied with this negative testimony to his innocence, so clearly was Pilate convinced of the superiority of his character, that he publicly recognized as the King of the Jews the sacred personage whom the turbulence of that infatuated race had induced him to condemn. So triumphant is truth over malice and ignorance. This is the fact which the evangelists have all established. In this, which appears the really essential point in the narrative, so far as the superscription is concerned, they exactly agree. E. L.

THE FRIEND.

THIRD MONTH, 28, 1835.

During the session of the legislature of New Jersey, in 1833-4, the Hicksites caused to be introduced for its consideration a bill proposing that the property of the religious Society of Friends in that state should be divided between Friends and Hicksites, according to their respective numbers. It was not acted on at that time, but at the session which has just terminated, a bill of similar import was brought forward, and its enactment strenuously urged by the Hicksites, some of whom were in almost constant attendance on the members for several weeks. Their industry and pertinacity in pushing their suit, and misrepresenting Friends, were untiring. The provisions of the bill were grossly in violation of the civil and religious rights of Friends, subversive of their discipline, and calculated to deprive them of the free exercise of their liberty of conscience. It went to destroy trusts and contracts solemnly entered into many years ago, to pervert property, specially devised or contributed, to objects adverse to those for which it was given, to break up the long existing and settled tenure of the estate, and render it the prey of designing and avaricious men, who, for purposes of gain, might light the fires of discord and schism, and produce a separation in a hitherto peaceful and harmonious Society. To these, however small their number, if they did but profess to adhere to the principles and discipline of the ancient Society, the bill awarded as a premium for their labour, a rateable proportion of the property; and if this was of such a nature as not to admit of a division it was to be sold at public sale in order to give those their share. Thus the meeting houses of the Society were subjected to the risk of public sale, to the great scandal of religion and the sorrow of those sober persons who regard the religious institutions of our country as one of its strongest bulwarks. The bill was moreover in direct contravention of the constitution of the general government, and unparalleled in the history of legislative proceedings in any civilised country.

So inveterate were the feelings of the Hicksite party, that notwithstanding all these iniquitous features in the bill, and their often repeated scruples about connecting church and state, and resorting to the civil arm to support religious society, they urged the passage of the bill by persuasion, entreaty,

and threats, and have even made it a political question influencing their votes at elections; thus proving beyond controversy that they are willing to sacrifice even professed religious scruples, in order to accomplish their unrighteous purposes against Friends.

The council consists of fourteen members, and the assembly of fifty, and a majority of the whole number, we understand, is necessary in each house to pass a law. In the assembly there were twenty-eight votes in favour of the bill, and twenty-one against it—twenty-six were requisite to carry it. In the council five voted for the bill and six against it—three were absent, all of whom were opposed to the bill becoming a law.

Had it been passed into a law it is not probable that it could ever have been executed, and would only have proved a fruitful source of litigation, and served to exasperate and prolong the painful controversy. For the reputation of the state—for the sake of religious liberty and toleration, for the preservation of sacred trusts and private rights, and above all, for the cause of justice and of righteousness, we rejoice that the council put their veto on a bill, the tendency of which was to inflict so deep an injury, public and individual. The meeting for sufferings presented a remonstrance against the bill, which, with the bill itself, we hope ere long to lay before our readers.

The letter from Paris which we have made our leading article to day, will be read, no doubt, with additional satisfaction by many, from the knowledge that it is from a fellow member and a native Pennsylvanian. While acknowledging the obligation we are under to our much esteemed friend for the favour, we at the same time would express the hope that he will be encouraged to continue his contributions to the full extent of his suggestion.

In the account last week of the meeting of the contributors to the asylum, we omitted the two following names, which should have been added to the list of managers:—
Isaac Collins, James R. Greaves.

HAVERFORD SCHOOL.

The annual examination of the students will commence on Fifth-day, 4th month, 2nd, at 2 o'clock, P. M. and be continued daily with the exception of First-day, until Fourth-day at noon, when an address will be delivered by the Teacher of the Latin and Greek languages and ancient literature. Copies of the "Order of Examination" may be had at the office of "The Friend."

The friends of the students and others who take an interest in the institution are respectfully invited to be present.

3d mo. 26th, 1835.

DIED, on the 7th instant, aged 59 years, MARGARET, wife of Allen Clapp, of this city. She was a useful and much esteemed member, and an approved minister of the Society of Friends.

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GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

OBSERVATIONS ON SLAVERY. NO. 1.

Vice is a monster of such hideous mien
As to be hated needs but to be seen;
But seen too oft, familiar with her face,
We first endure, then pity, then embrace.

POPE.

Men as well as monkeys, are imitative animals; and there are none that we are more prone to imitate than ourselves. What we have often seen others do, and what we ourselves have often done, we are apt to continue to do, with very little consideration how far the conduct is justified upon any acknowledged principle of right. Practices which originated in a period of ignorance and darkness, sometimes continue to disgrace society when far advanced in civilisation and refinement. Usages and laws which have been transmitted from sire to son, for a long succession of ages, are sure to find advocates, whatever may be their intrinsic absurdity, or however illy they may be adapted to the existing state of society. Of this disposition to adhere to usages which have nothing to recommend them but their age and present existence, the support afforded to the institution of slavery, in half the states of the Union, furnish a melancholy illustration.

Supposing the present system of slavery, if system it may be called, totally unknown, and that the black population in our country had grown out of voluntary immigration; what would be thought of the legislator who should propose a law to reduce two millions of them into slavery? Would not such a man be pronounced unfit for civilised society; to be shunned by every person who had a character to preserve or lose? Yet, if the census of 1830 is to be trusted, there are now within the United States upwards of two millions of the descendants of Africa, who are held in hereditary slavery. And a large portion of those who hold them occupy the upper ranks in civil society; and not a few of them are professedly the advocates and adherents of the Christian religion. If they are questioned by what right these people are thus held, we are gravely told that they are the *property* of their holders. If the question is asked how

they became *property*; we are answered that the law has made them such. That, said the late John Randolph, is *property* which the law has made *property*. The question whether the law has made any of those now held in bondage, *property* or even *slaves*, may probably be examined in a future number. But admitting for the present, that the law has made two millions of human beings the *property* of other human beings, what but familiarity with violations of right, could embolden any man to take shelter under such a law? Could we suppose such a law to be just enacted, being hitherto unknown, and that it had not yet been reduced to practice, who would be reckless enough to lead the way in its practical execution? What man would consent to have it said, that but for him this odious law would have remained a dead letter upon the statute book; but he first reduced it to practice, and thus invited others to imitate the example? And, let me seriously ask, where is the essential difference between exercising the influence of our example to *introduce* a practice, and exerting the same influence to *support* one which is already introduced? Our justification, if we are justified at all, must rest in both cases on the same basis, a well founded conviction of the propriety of the practice.

If we believe the declaration, solemnly proclaimed in the face of the world, on the force of which we assumed our station among the nations of the earth: that all men are created equal, that they are endowed by their Creator with certain *unalienable* rights, among which are life, *liberty*, and the pursuit of happiness; and that to secure these rights governments are instituted among men; and if we also believe that the government under which we live, was instituted to secure these rights, we must conclude that a law or system of laws, by which a sixth part of our population are deprived of one of these *unalienable* rights, is a woful perversion of the power of government. It is of no importance whether the authority by which slavery is upheld, is that of the general government or of the local legislature: the principle proclaimed as a self-evident truth, and the ostensible object of government, are the same in both; consequently the power in either case, if employed in the support of slavery, is directly destructive of its own legitimate object. If governments derive their *just* powers from the consent of the governed, then a legal sanction to the institution of slavery, is an usurpation, not the exercise of a *just* power, or, in fact, of any power belonging to the government. For the very term slavery implies a privation of the power of choice. The power therefore

is not, and cannot possibly be, derived from the consent of the governed.

The existence of slavery, in a community whose social system is founded on the principles above referred to, evinces a discrepancy in the different parts of our fabric, which must greatly endanger its permanence. It therefore becomes the duty of those who desire to maintain the system of government according to its original design, and to secure to the inhabitants of these United States the utmost advantage which it is capable of conferring, to use their influence, whatever it may be, to procure the separation of this hideous excrescence, this shameful anomaly, from the institutions of our country.

A government can hardly be permanent, and certainly cannot proceed harmoniously, which has interwoven into its texture a set of discordant principles. A republic, as well as a kingdom, divided against itself must, sooner or later, be brought to desolation. To preserve the freedom of our institutions, and to transmit to posterity the blessings of civil and religious liberty, it is essential, not only that the forms of a free government should be supported, but that the principles should be deeply implanted in the minds of the successive generations. And how can this be done if they are not practically maintained?

The principles promulgated in the celebrated Declaration of Independence, have been virtually adopted by the people at large. The congress that proclaimed them was supported by the community. The lives of the individuals who signed that declaration, have been held up to the admiration of posterity. The anniversary of its adoption is celebrated in every part of the United States. The declaration is publicly read, and the tongue of the orator is employed in proclaiming its importance. The Society of Friends it is true, at least the consistent members of it, do not take part in these celebrations. Yet they agree, as fully as any of their fellow citizens, to the principles of that declaration as far as I have here quoted them. The equality of rights with which we are endowed, and the legitimate object of government, as well as the proper source of its authority, are points to which we entirely agree. The difference between us and most of our compatriots, relates not to the inherent rights of man, but to the manner of maintaining them—here then is an important theory to which we all agree. We may therefore consider ourselves pledged to give effect to these principles, and, as far as our influence extends, to reduce them to practice. And how is that pledge to be redeemed? Certainly not by indolently waiting for the shackles to fall of themselves from

the hands of the slave: nor by intemperate denunciations fulminated against those who in compliance with the habits and prejudices of their education, still cling to the system. There are probably few among us who have duly considered the consequences, moral and political, which have flowed, and which must continue to flow, from such a perversion of the principles of law as this system exhibits. To trace these consequences, and suggest the modes of removing the evil, will be the object of the succeeding essays. E. L.

For "The Friend."

JOHN NEWTON.

(Continued from page 196.)

At length their business being finished, they left Cape Lopez, and after a few days' stay at the island of Annabona, in order to lay in provisions, they sailed homeward about the beginning of the year 1748. From Annabona to England is perhaps more than seven thousand miles, if the circuits be included which are necessary to be made on account of the trade winds. They sailed westward till near the coast of Brazil, then northward, to the banks of Newfoundland, without meeting any thing extraordinary. On these banks they stopped half a day to fish for cod; this was then chiefly for diversion, as they had provision enough, and little expected those fish (as it afterwards proved) would be all they would have to subsist on. They left the banks, on the 1st of the third month, with a hard gale of wind westerly, which pushed them fast homewards. By the length of this voyage, in a hot climate, the vessel was greatly out of repair, and very unfit to endure stormy weather. The sails and cordage were likewise very much worn; and many such circumstances concurred to render what followed imminently dangerous.

Among the few books they had on board was Stanhope's *Thomas-a-Kempis*: John carelessly took it up, as he had often done before, to pass away the time, but which he had read with the same indifference as if it were a romance. But in reading it this time, a thought occurred,—*What if these things should be true?* He could not bear the force of the inference, and therefore shut the book, concluding, that, true or false, he must abide the consequences of his own choice, and put an end to these reflections, by joining in the vain conversation which came in his way.

"But now," says he, "the Lord's time was come, and the conviction I was so unwilling to receive was deeply impressed upon me by an awful dispensation."

He went to bed that night in his usual carnal security; but was awaked from a sound sleep by the force of a violent sea which broke on board; so much of it came down as filled the cabin with water, in which he lay. This alarm was followed by a cry from the deck, that the ship was sinking. He essayed to go upon deck, but was met upon the ladder by the captain, who desired him to bring a knife. On his returning for the knife, another person went up in his place, who was instantly washed overboard. They had no leisure to lament him, nor expected to survive him long, for the

ship was filling with water very fast. The sea had torn away the upper timbers on one side, and made it a mere wreck in a few minutes; so that it seems almost miraculous that any survived to relate the story. They had immediate recourse to the pumps, but the water increased against their efforts; some of them were set to baling, though they had but eleven or twelve people to sustain this service. But notwithstanding all they could do, the vessel was nearly full, and with a common cargo must have sunk; but having a great quantity of beeswax and wood on board, which are specifically lighter than water, and providentially receiving this shock in the very crisis of the gale, towards morning, they were enabled to employ some means for safety, which succeeded beyond hope. In about an hour's time, day began to break, and the wind abated; they expended most of their clothes and bedding to stop the leaks; over these they nailed pieces of boards, and at last perceived the water within to subside.

At the beginning of this scene John was little affected; he pumped hard, and endeavoured to animate himself and his companions. He told one of them, that in a few days this distress would serve for a subject over a glass of wine; but the man being less hardened than himself, replied with tears, "No, it is too late now." About nine o'clock, being almost spent with cold and labour, he went to speak with the captain, and as he was returning, said, almost without meaning, "If this will not do, the Lord have mercy upon us;" thus expressing, though with little reflection, his desire of mercy for the first time within the space of many years. Struck with his own words, it directly occurred to him, *What mercy can there be for me!* He was however obliged to return to the pump, and there continued till noon, almost every passing wave breaking over his head, being, like the rest, secured by ropes, that they might not be washed away. He expected indeed, that every time the vessel descended in the sea, she would rise no more, and though he dreaded death now, and his heart foreboded the worst, if the scriptures, which he had long opposed, were true; yet he was still but half convinced, and remained for a time in a sullen frame, a mixture of despair and impatience. He thought, if the Christian religion were true, he could not be forgiven, and was therefore expecting, and almost at times wishing, to know the worst of it.

The following part of his narrative will be best expressed in his own words; "The 10th, that is, in the present style, the 21st of March, is a day much to be remembered by me, and I have never suffered it to pass wholly unnoticed since the year 1748. On that day the Lord sent from on high and delivered me out of deep waters.—I continued at the pump from three in the morning till near noon, and then I could do no more. I went and lay down upon my bed, uncertain, and almost indifferent, whether I should rise again. In an hour's time I was called, and not being able to pump, I went to the helm and steered the ship till midnight, excepting a small interval for refreshment. I had here leisure and convenient opportunity for reflection; I began to think of my former reli-

gious professions,—the extraordinary terms of my life,—the calls, warnings, and deliverances I had met with,—the licentious course of my conversation,—particularly my unparalleled effrontery in making the gospel history (which I could not be sure was false, though I was not yet assured it was true,) the constant subject of profane ridicule. I thought, allowing the scripture promises, there never was or could be such a sinner as myself; and then comparing the advantages I had broken through, I concluded at first, that my sins were too great to be forgiven. The scripture likewise seemed to say the same; for I had formerly been well acquainted with the Bible, and many passages, upon this occasion, returned upon my memory; particularly those awful passages, *Prov. i. 24—31, Heb. vi. 4, 6, and 2 Pet. ii. 20;* which seemed so exactly to suit my case and character, as to bring with them a presumptive proof of a divine original.

"Thus, as I have said, I waited with fear and impatience to receive my inevitable doom. Yet though I had thoughts of this kind, they were exceeding faint and disproportionate; it was not till after (perhaps several years that I had gained some clear views of the infinite righteousness and grace of Christ Jesus my Lord, that I had a deep and strong apprehension of my state by nature and practice; and perhaps, till then, I could not have borne the sight. So wonderfully does the Lord proportion the discoveries of sin and grace; for he knows our frame, and that if he were to put forth the greatness of his power, a poor sinner would be instantly overwhelmed, and crushed as a moth.

"But to return, when I saw beyond all probability, that there was still hope of respite, and heard about six in the evening that the ship was freed from water, there arose a gleam of hope. I thought I saw the hand of God displayed in our favour. I began to pray; I could not utter the prayer of faith; I could not draw near to a reconciled God, and call him Father; my prayer was like the cry of the ravens, which yet the Lord does not disdain to hear. I now began to think of that Jesus whom I had so often derided; I recollected the particulars of his life, and of his death; death for sins not his own, but, as I remembered, for the sake of those who, in their distress, should put their trust in him. And now I chiefly wanted evidence.—The comfortless principles of infidelity were deeply riveted, and I rather wished than believed these things were real facts. You will please to observe, that I collect the strain of the reasonings and exercises of my mind in one view; but I do not say that all this passed at one time. The great question now was, how to obtain faith; I speak not of an appropriating faith (of which I then knew neither the nature nor necessity,) but how I should gain an assurance that the Scriptures were of divine inspiration, and a sufficient warrant for the exercise of trust and hope in God.

"One of the first helps I received (in consequence of a determination to examine the New Testament more carefully) was from Luke, xi. 13. I had been sensible, that to profess faith in Jesus Christ, when, in reality,

I did not believe his history, was no better than a mockery of the heart-searching God; but here I found a Spirit spoken of, which was to be communicated to those who ask it. Upon this I reasoned thus: if this book be true, the promise in this passage must be true likewise: I have need of that very spirit, by which the whole was written, in order to understand it aright. He has engaged here to give that spirit to those who ask: I must therefore pray for it, and, if it be of God, he will make good his own word. My purposes were strengthened by John vii. 17. I concluded from thence, that though I could not say from my heart that I believed the gospel, yet I would for the present take it for granted; and that by studying it in this light, I should be more and more confirmed in it.

"If what I am writing could be perused by our modern infidels, they would say (for I too well know their manner) that I was very desirous to persuade myself into this opinion. I confess I was, and so would they be, if the Lord should show them, as he was pleased to show me at that time, the absolute necessity of some expedient to interpose between a righteous God and a sinful soul: upon the gospel scheme I saw, at least, a peradventure of hope, but on every other side I was surrounded with black, unfathomable despair."

The wind being now moderate, and the ship drawing nearer to its port, the ship's company began to recover from their consternation, though greatly alarmed by their circumstances. They found, that the water having floated their moveables in the hold, all the casks of provision had been beaten to pieces by the violent motion of the ship. On the other hand, their live stock had been washed overboard in the storm. In short, all the provisions they saved except the fish lately caught on the banks for amusement, and a little of the pulse kind, which used to be given to the hogs, would have supported them but a week, and that at a scanty allowance. The sails, too, were mostly blown away, so that they advanced but slowly even while the wind was fair. They imagined they were about a hundred leagues from land, but were in reality much further. John Newton's leisure was chiefly employed in reading, meditation on the Scriptures, and prayer for mercy and instruction.

Things continued thus, for about four or five days, till they were awakened one morning by the joyful shouts of the watch upon deck, proclaiming the sight of land, with which they were all soon raised. The dawning was uncommonly beautiful, and the light, just sufficient to discover distant objects, presented what seemed a mountainous coast, about twenty miles off, with two or three small islands; the whole appeared to be the northwest extremity of Ireland, for which they were steering. They sincerely congratulated each other, having no doubt that if the wind continued, they should be in safety and plenty the next day. Their brandy, which was reduced to a little more than a pint, was, by the captain's orders, distributed among them; who added, "We shall soon have brandy enough." They likewise ate up the

residue of their bread, and were in the condition of men suddenly deprived from death.

But while their hopes were thus excited, the mate sunk their spirits, by saying to a graver tone, that "he wished it might prove land at last." If one of the common sailors had first said so, the rest would probably have beaten him. The expression, however, brought on warm debates, whether it was land or not; but the case was soon decided, for one of their fancied islands began to grow near the approach of the sun. In a word, their land was nothing but clouds; and in half an hour more, the whole appearance was dispersed.

Still, however, they cherished hope from the wind continuing fair, but of this hope they were soon deprived. That very day, their fair wind subsided into a calm, and the next morning the gale sprung up from the southeast, directly against them, and continued so for more than a fortnight. At this time the ship was so wrecked, that they were obliged to keep the wind always on the broken side, except when the weather was moderate.

Provisions now began to fall short; the half of a salted cod was a day's subsistence for twelve people; they had no bread, and hardly any clothes, although the weather was very cold. They had also incessant labour at the pumps, to keep the ship above water. Much labour and little food wasted them fast, and one man died under the hardships.

But John Newton had a trouble peculiar to himself. The captain, whose temper was quite soured by misfortune, was hourly reproaching him as the sole cause of the calamities, declaring that his being thrown overboard would be the only means of preserving the rest. At last the wind came round to a favourable quarter, and continued to blow so gently that they were enabled to carry all their sails until they anchored in Lough Swilly, in Ireland, just four weeks after the damage they had sustained. When they entered the port their last victuals were boiling in the pot, and before they had been there two hours, the wind began to blow with great violence.

Religious impressions, seemed now, through Divine mercy, to have obtained in some degree an abiding influence in his soul. Before he reached Ireland he had a satisfactory evidence in his own mind, of the truth of the gospel as considered in itself, and of its exact suitability to answer all his needs, and he was sincerely touched with a sense of the undeserved mercy he had received. He was still, however, but a child in religion, and had but an imperfect knowledge of his own heart. He did not as yet understand the spirituality and extent of the law of God; the hidden life of a Christian as it consists in communion with God by Jesus Christ, or the continual dependence on him, necessary for hourly supplies of wisdom, strength, and comfort. These things the Lord was pleased to discover to him gradually; he learnt them here a little, and there a little, by his own painful experiences, surrounded still as he

was by the evil company and bad example he had been conversant with for some time.

(To be continued.)

From the Abington Republican.

Preston and King's Salt Works and the surrounding district of country.

The place called Saltville is situated in a narrow plain of about 700 acres of land, between the Rich Valley and the North Fork of the Holston, having its greatest length from the northeast to the southwest, bounded on the eastern side by conical peaks and ridges which are appendages of Walker's Mountain: and on the western side by conical peaks and high-land intervening between it and the North Fork of the Holston river, which washes their bases many miles. This branch of the Holston is declared a public highway, but has many obstructions, which it is believed could be removed by expending \$6,000, so as to be suitable for batteaux and flat boats from Saltville to its mouth at Kingsport, a distance of 65 miles by water.

The present point of manufacturing salt is on the bank of the river, to which for convenience of timber and fuel the water is conveyed, about two miles, in a northwesterly course, in wooden tubes. On the opposite bank of the river lies Little Mountain, an appendage of Clinch Mountain, and is parallel and continuous with that mountain for hundreds of miles, and between which lies a narrow stony valley, commonly called the Poor Valley. The numerous streams having their source in the Clinch Mountain, pass through the breaks of Little Mountain into the North Fork, along its course. To the northwest of Clinch Mountain, and parallel with it, lie Copper Ridge, Powell's Mountain, Cumberland Mountains, and the Log Mountains, having narrow valleys, and the rivers Clinch, Powell's, and Cumberland, and their waters interspersing, beautifying and enriching these inviting, but for the present, neglected regions. Beyond Log Mountains and the adjacent ridges in Kentucky, lie streams emptying into the Ohio, on one of which is the Goose Creek Salt Manufactory, about 150 miles from Saltville.

Viewing the country from Saltville, towards the south of Walker's Mountain, fine valleys and fertile ridges are passed before you reach the middle and south fork of Holston river, and thence towards the southwest; passing many tributaries, you cross the Watauga, French Broad, Nolachucky, and the hundred streams rising in this mountain district, and winding their way westward, to form the broad and beautiful Tennessee river; whilst those running from the same quarter easterly, compose the cold and restless waters of the Great Kenawha—all, all, adding utility and beauty, whether to the valleys bordering on the large rivers, or the irregular but level depressions called coves, hemmed in all around except a single passway, and that sometimes exhibiting an extract of its little stream.

East of the New River waters, the Alleghany mountain directs the streams to the Atlantic, and at some points you might stand with one foot in the waters of the Atlantic, the

other in that which wends its weary way to the hot Mexican gulf, and the great mart of the effective industry of the millions of people which the valley of the Mississippi, that pap of mother earth, is inviting from other extremes to those parts. Standing at such a point, your admiration would be excited, that amidst such a boundless view of masses beyond masses, of high parallel and irregular mountains, the rivers should all find their way to their destinations, without falls or other impediments to navigation, which the skill and energies of man, at trifling expense, may not remove, thus adding vigour to the giant heart, the estuary of our thousand rivers, which is to receive, commercially cherish, and return as it were, the vitalized fluids to all the extremities. With amazement still heightened, would you behold from the great White Top, (the neutral ground of North Carolina, Virginia and Tennessee,) the spinal Allegheny and the Blue Ridge, with its granite cliffs and basaltic rocks, running diagonally thwart each other, and as if, in the formative day of their creation, each of these huge columns of uplifted matter had been shot forward from the north and northeast; and neither having the advantage of force over the other, a contest terrible commenced, in which the champions, both discomfited, glanced, each taking its own path southwardly, leaving their cast away remnants piled fearfully "Ossa upon Pelion, and Pelion upon Ossa," rolling confusedly into thousands of rude shapes. But in this field of old warring elements are every where, as you would also perceive, evidences presented, that the principle of order has been passing and nesting, has changed and given new capacities; striking the waste "rocks with the rod," million of springs of purest water gushed forth; the upturn hills became verdant, and all the glories of redundant vegetation do more than honour to the silent mountains; thousands of choicest animals browse and revel on the spontaneous herbage; and man, invited last, has made his home in these high places; and being far removed from the great commercial haunts of luxury and vice, hope may long rest in security that here, at least, some share—a large share, of health, happiness, independence and freedom will be enjoyed? Why do the inhabitants of these regions, so bounteously fitted for their use, desert them for Eldorados in the great, and labouring, and slave holding and money-grasping west? You have no doubt seen the surprise of strangers on the highway, when reaching in some parts of this country (as Burk's garden with its ten thousand elevated level acres) the first view of valleys below, in foggy mornings; whilst on the mountain the sun is brilliantly beaming, the stranger's eye will be arrested with what he supposes is a broad and lengthened lake below. The deception is perfect, the very waves are seen rolling and tempest tossed, nor will the appearance of islands and of trees breaking through the mist as it evaporates, nor the sounds of ploughmen, the squeaking of iron works, or the monotonous beat of the forge hammer, issuing from the gulf below (till then unheard of,) dispel the optical illusion—the rolling mist must be dispersed before he can believe the deception.

Let the James river improvements have an arm extended towards the Tennessee, and the latter be improved with that spirit which has characterized Tennessee for the last twelve months; or let a Macadam road be constructed through this natural depression of all the mountains, from the Atlantic to the Mississippi, and it requires only the slightest knowledge of things, to be convinced that internal resources no part of the union can vie with this, especially in minerals. Preston's salt-works are in Smyth county, and King's in Washington, and the same counties abound in immense banks of iron ore. In the adjoining county of Carter, are above twenty iron making establishments now in operation, some of which are small bloomeries, and in some places solid masses of ore, containing seventy-five per cent. of metal, are exposed thirty or forty feet high, like cliffs of rock. The counties of Green, Washington, Sullivan, Campbell, Claihorne, Anderson, Knox, Rhea, Hamilton in Tennessee, Harlan, Ky., Ash, Buncomb, Rutherford and other counties of North Carolina, and Monroe, Giles, Montgomery, Floyd, Grayson, Preston, Wythe and other counties in Virginia, abound in exhaustless quantities of iron, and many of those counties have quarries of various sorts of stone coal and innumerable seats for water power.

In Grayson and Wythe are large bodies of rich copper ore, not yet fully tested, and in the latter county, lead ore of the best quality, and worked by Col. James White and Alexander Pierce; what amount of lead could be made is unknown, as the ore bank seems inexhaustible, and coal in abundance, as near as Graham's forge and iron furnace. The capacity of the soil to produce different sorts of timber after the first is cut off is very remarkable in this country—those acquainted with the soil and first growth of timber can foretell what will be the second and third growth on land once cultivated, or on new land.

Preston's Saltville land contains a description of millstones, easily quarried, which are equal to the best French burr stones for flour mills; and at various points in the vicinity, and in Russell county are quarries of various marbles. In the valleys, buried in the soil, are innumerable rounded sandstone rocks, some of which are flinty, others of marly ingredients, and many such loose stones occupy the shoaly beds of the streams; but the channels of all streams are chiefly bedded by limestone, mica, sandstone, and slaty formations, whose lamella or divisions are seldom horizontal, until you arrive at the level of the great western rivers. You may here find ledges of rocks extending hundreds of miles in a perpendicular posture, occasionally broken where ridges transverse each other; but in the general, these ledges are either massive and of waving configuration and striated irregularly, or are inclined at angles whose medium may be 45 degrees of the horizon, and it would seem, that they are perpetually sought to reach that angle, notwithstanding such prominent failures so to do. The declining direction is continuous through the body of the hills and ridges generally, and the upper plane is facing the south, as far as parallelism with the general course of the

ridges will permit; and in consequence of this southern exposure of the planes of the rocks, in all the mountains west of the Allegheny to the verge of those mountains east of the Mississippi, chemical nature has not the same variety of surface to work upon that it has where the upward direction of the rocks expose their edges, on the northwardly side of the ridges; and as might be expected, the southern faces are comparatively barren, whilst the opposite side is rich and productive; and such differences are observable even on the south side, where deep ravines expose the broken ends of rocks on one side, and their rather plane surface on the other. This conformation holds immense quantities of water and pours it forth even on the pinnacles of the highest hills, decomposing the ground by winter freezes and summer drought, and adding fertility even to the rocks; the timber growing to enormous sizes, by passing its roots into the interstices of rocks. The region of North Carolina and Tennessee, in which gold is found, about 60 to 100 miles from Saltville, borders on the primitive granite and basaltic walls that rise under the Blue Ridge, and are rarely exposed on its western face; and in Virginia, the copper mines of Grayson and Wythe are not remote from similar constructions. The lead, iron, and salt minerals, (for the basis of salt is a mineral,) are found in, or bedded upon, limestone, slate, and other rocks of the transition kind, while stone coal, and gypsum, and sandstone, are evidently all of a much later formation, as they do not run under, but stop short, on reaching masses of primitive and transition rocks. The great upper body of the Clinch and Cumberland mountains, and their appending chains are chiefly formed of strata and irregular masses of sandstone, which is undergoing great changes, decomposing in some parts and increasing and hardening in others; much of the limestone composing the basis of these mountains is a very coarse and impure carbonate. The multitude of sulphur and Chalybeate, hot and cold springs, and their various medicinal qualities, in Bath, Monroe, Buncomb, and other places that deserve to have celebrity for their waters, exhibit astonishing chemical changes yet going on far below the earth's surface.—*To be continued.*

We judge amiss of the religious character of those around us in many instances. The best and wisest of men may do so. Abraham twice mis-judged most remarkably. In *Sodom*, he thought there were surely as many as "ten righteous;" but he was in error. (Gen. xvii. 32.) In *Gerar*, he thought "surely the fear of God is not in this place," but he was in error. (Gen. xx. 11.) *Elijah* thought he alone was left to serve God in Israel; yet there were seven thousand. From this we may learn to be cautious in our judgments respecting the religious state of particular places. The way of wisdom is to do the plain duty of the hour, without undertaking to judge of the condition of those around us.—*Sunday School Journal.*

It is no uncommon thing for men to do good without virtue, give without charity, and pray without religion.—*Adam's Private Thoughts.*

For "The Friend."

THE DOCTRINE OF THE SPIRIT.

The early members of the Society of Friends were intimately acquainted with the inward work of the spirit; that conflict and travail of soul in which consists the *striving* to enter the strait gate and walk in the narrow way, which the Saviour recommends. In the course of his preaching to the people he often enjoined them to seek, to knock, and to labour, after the knowledge of salvation. But whoever considers the nature of true religion and the spirituality of the kingdom of heaven, will at once perceive that none of these could have reference to the unassisted efforts of man, or to any exertions of his intellectual powers, except as they were commanded and influenced by the Spirit of truth. The words of the Lord Jesus are an irrefragable argument against all such activity: "Without me," says he, "ye can do nothing." And his assistance is extended to the humble, waiting soul, through the medium of his spirit.

It is true we are to strive, and to work, and to wrestle, but all these, and whatever other acts of a religious nature we perform, if at all availing, must be through the immediate agency of the Holy Spirit; because the will of man is wholly at variance and enmity with the laws of God. Our very nature is so opposed to him and his righteous government, that we cannot even think a good thought, much less perform those acts which will be acceptable in his sight, unless he is graciously pleased to incline us thereto, and vouchsafe the qualification which comes from himself as the only fountain of all good.

This doctrine is so repugnant to the natural activity and independence of the human mind, so humbling to the pride of man, who feels the strength of his mental powers, and fancies himself competent to do much, that nothing less than the powerful and often repeated baptisms of the Holy Spirit, the "*daily*" of which the great apostle speaks, can bring him to embrace it. Hence, many who have known the beginning of the work of redemption in their hearts, and been brought to love the Lord and his cause, for want of abiding patiently under those humbling dispensations which were designed to bring down the strong will, and disrobe the mind of all confidence in itself and its own powers, have grown weary of suffering, and in the desire to be doing, have got before their guide, become active in works of a religious or benevolent character, and thus frustrated the work of preparation in their own hearts, and the gracious designs of the Most High concerning them.

If the signs of the times be not very deceptive, this is one of the peculiar temptations which await the visited children of our heavenly Father in the present day. There is something so mortifying in the state of nothingness where self with all its acquirements becomes of no reputation; something so humiliating in feeling that, while many around us seem to be doing much for the Lord, we are not only of no use, but are stripped of all ability to be useful, and stand

as very fools among a wise and prudent generation, that it is hard work to abide patiently in this state all the days of the appointed time until the change come. Our cunning enemy is busily engaged in persuading us to lay hold of this or the other useful or laudable work, and be doing something to show that we are on the right side, because he knows if he can only draw us out from under the Divine hand and divert our minds from this waiting state, how much soever our activity may at present seem to militate against his kingdom, in the end it will place us in his power.

Richard Claridge, speaking of his experience soon after he was convinced of the principles of Friends, thus alludes to the exercise he underwent on account of a disposition to activity, which suggested such thoughts as these: "What, be idle and do nothing for God, and thou knowest not how soon the thread of thy life may be cut? 'Awake thou that sleepest and arise from the dead.' But then it would open in me again, 'The time is not yet come, the vision is yet for an appointed time—though it tarry, wait for it.' Wait, therefore, O my soul, and let thy expectation be only from the Lord: sink down in the deepest poverty before him, be emptied of all thine own notions, speculations, righteousness, selfishness; and wait to be filled out of that fulness which is in Christ. Be stripped of all false coverings, and be covered with the spirit of the Lord."

The doctrine of the immediate, sensible operations of the spirit of truth on the mind, has frequently been branded with the character of mysticism, and in our own times, and among our own members, there are those to be met with who seem ashamed to acknowledge it in the extent which our Lord and his apostles teach it, and in which it was inculcated by our early Friends. They acknowledge the sanctifying influences of the spirit, and that by some insensible process it enlightens and assists the soul, but do not admit that its direct and objective manifestations are to be experienced as the rule and guide of the Christian's life.

It seems surprising that this precious doctrine should involve any more mysticism when applied to the disciples of Christ *now*, than it did with respect to his immediate followers and their fellow believers. They were directed to the Comforter, who was to lead them into all truth—to wait until they were endowed with power from on high by the descending of the Holy Ghost, and to live and walk in the spirit; nay, an eminent apostle declares, the things of God are only to be known by the Spirit of God. These precepts and declarations are as true now as they were at the time they were uttered or written, and they apply to us with equal force as to those who first heard them.

In tracing the effects of the operation of the Holy Spirit on the minds of our primitive Friends, there are some striking features which I wish to bring before the readers of "The Friend," and although the extracts I shall make are not adorned with the elegances of modern literature, yet I trust the

solidity and value of the matter will amply compensate for the most careful perusal.

Speaking of himself before he became a Friend, Isaac Pennington, says, "In the sense of my lost estate, I sought after the Lord. I read the Scriptures; I watched over my own heart; I cried unto the Lord for what I felt the want of; I blessed his name for what he mercifully did for me and bestowed on me. Whatever I read in the Scriptures as the way of God, according to my understanding, I gave myself to the faithful practice of, being contented to meet with all the reproach, opposition, and suffering, which it pleased the Lord to measure out to me therein.

"But my soul was not satisfied with what I met with, nor indeed could be, there being pressings in my spirit after a more full, certain, and satisfactory knowledge; even after the sense and enjoyment of God, as was testified in the Scriptures to have been felt and enjoyed in former times. For I saw plainly there was a great falling short of the power, life and glory they partook of."

He then mentions the earnest seeking state of his mind after this clearer knowledge of Divine truth, and his separating from the forms and worship of the world, and with a few others seeking the Lord in a more separate manner. "But there was still something wanting, and we mistook our way," says he; "for whereas we should have pressed forward into the spirit and power, we ran too much outward into the letter and form."

Soon after this he met with some of the writings of Friends, and became partially acquainted with them personally, but looked upon them with slight and disdain; and was ready "to trample them under his feet as a poor, weak, silly, contemptible generation, who had some smattering of truth in them, and some honest desires after God, but very far off from the clear and full understanding of his way and will." Yet, even in this state, he acknowledges there was something in the depth of his soul that owned them and their religion as the way he had been long seeking, though he despised the low and mean appearance of the people, so contrary to his manner of life, and therefore stumbled at the cross, and did not receive the truth.

Some time after this he was persuaded to go to one of their meetings, and went under much concern of mind, and many prayers to the Lord that he might not receive any thing for truth that was not of him, nor withstand any thing which was from him. Of this meeting he says:

"I felt the presence and power of the Most High among them, and words of truth from the spirit of truth reaching to my heart and conscience, opening my state as in the presence of the Lord. Yea, I did not only feel words and demonstrations from without; but I felt the dead quickened, the Seed raised; inasmuch that my heart, in the certainty of light, and clearness of true sense, said, 'This is he, this is he, there is no other; 'tis he whom I have waited for and sought after from my childhood; who was always near me, and had often begotten life in my heart; but I knew him not distinctly, nor how to receive

him or dwell with him.' And then, in this sense in the melting and breakings of my spirit was I given up to the Lord, to become his, both in waiting for the further revealing of his Seed in me, and to serve him in the life and power of his Seed.

"But some may desire to know what I have at last met with. I answer, *I have met with the Seed.** Understand that word, and thou wilt be satisfied, and enquire no further. I have met with my God; I have met with my Saviour; and he hath not been present with me without his salvation; but I have felt the healings drop upon my soul from under his wings. I have met with the true knowledge, the living knowledge, the knowledge which is life, and this hath had the true virtue in it, which my soul hath rejoiced in, in the presence of the Lord.

"I have met with the true spirit of prayer and supplication, wherein the Lord is prevailed with, and which draws from him whatever the condition needs: the soul always looking up to him in the will, and in the time and way, which is acceptable with him. What shall I say? I have met with the true peace, the true righteousness, the true holiness, the true rest of the soul, the everlasting habitation, which the redeemed dwell in; and I know all these to be true, in him that is true; and am capable of no doubt, dispute, or reasoning in my mind about them; it abiding there where it hath received the full assurance and satisfaction. And also I know very well and distinctly in spirit where the doubts and disputes are, and where the certainty and full assurance is; and in the tender mercy of the Lord am preserved out of the one, and in the other."

In another essay he thus speaks of himself:

"My heart from my childhood was pointed towards the Lord, whom I feared, and longed after, from my tender years; wherein I felt, that I could not be satisfied with, nor indeed seek after the things of this perishing world, which naturally pass away; but I desired the true sense of, and unity with, that which abideth for ever. There was somewhat indeed then still within me which leavened and balanced my spirit almost continually; but I knew it not distinctly, so as to turn to it, and give up to it, entirely and understandingly.

"In this temper of mind I earnestly sought after the Lord, applying myself to hear sermons, and read the best books I could meet with, but especially the Scriptures, which were very sweet and savoury to me. Yea, I very earnestly desired and pressed after the knowledge of the Scriptures, but was much afraid of receiving men's interpretations of them, or of fastening any interpretation upon them myself; but waited much, and prayed much, that, from the spirit of the Lord, I might receive the true understanding of them, and that he would chiefly endue me with that

knowledge, which I might feel sanctifying and saving."

After this he became entangled with the doctrine of election and reprobation, which he imbibed among the puritans, and it occasioned great doubt and anxiety of mind; for being of an exceedingly tender and diffident disposition, he greatly feared lest, after all his earnestness in seeking the Lord, he might be one of the reprobate, and thus, by an irreversible decree, separated from his love for evermore. He thus speaks of the state of his mind:

"In this great trouble and grief which was much added to by not finding the spirit of God so in me and with me, as I had read and believed the former Christians had it, and in mourning over and grappling with secret corruptions and temptations, I spent many years, and fell into great weakness of body; and, often casting myself upon my bed, did wring my hands and weep bitterly; begging earnestly of the Lord daily, that I might be pitied by him, and helped against my enemies, and be made conformable to the image of his Son, by his own renewing power.

"And indeed at last, when my nature was almost spent, and the pit of despair was even closing its mouth upon me, mercy sprang, and deliverance came, and the Lord my God owned me, and sealed his love unto me, and light sprang within me: which made not only the Scriptures, but the very outward creatures glorious in my eye; so that every thing was sweet and pleasant, and lightsome round about me.

"But my mind did not then know how to turn to, and dwell with that which gave me the savour; nor rightly to read what God did daily write in my heart; which sufficiently manifested itself to be of him, by its living virtue, and pure operation upon me.

"But I looked upon the Scriptures to be my rule, and so would weigh the inward appearances of God to me, by what was outwardly written; and durst not receive any thing from God immediately, as it sprang from the fountain, but only in that mediate way. Herein did I limit the *Ilo* One of Israel, and exceedingly hurt my own soul, as I afterwards felt, and came to understand.

"That in me which knew not the appearances of the Lord in my spirit, but would limit him to words of scriptures formerly written,—that proceeded yet further, and would be raising a fabric of knowledge out of the Scriptures, and gathering a perfect rule, as I thought, concerning my heart, my words, my ways, my worship; and according to what I thus drank in, after this manner from the Scriptures, I practised.

"This was my state, when I was smitten, broken, and distressed by the Lord, confounded in my worship, confounded in my knowledge, stripped of all in one day which it is hard to utter, and was matter of amazement to all that beheld me.

"My soul remembereth the wormwood and gall, the exceeding bitterness of that state, and is still humbled in me in the remembrance of it before the Lord. Oh! how did I wish, with Job, that I might come before

him, and bowingly plead with him; for indeed I had no sense of any guilt upon me, but was sick of love towards him, and as one violently rent from the bosom of his beloved! Oh, how gladly would I have met with death! For I was weary all the day long, and afraid of the night; and weary also of the night-season, and afraid of the ensuing day.

"At times I would desire to pray to my God as I had formerly done; but I found I knew him not, and I could not tell how to pray, or in any wise to come near him, as I had formerly done. In this condition I wandered up and down from mountain to hill, from one sort to another, with a cry in my spirit, 'Can ye tell news of my beloved? Where doth he dwell? Where doth he appear? But their voices were still strange to me; and I would retire sad and oppressed, and bowed down in spirit, from them.

"Now surely, all serious, sober, sensible people will be ready to enquire how I came satisfactorily to know the Lord at length; or whether I do yet certainly know him, and am yet truly satisfied.

"Yes, indeed, I am satisfied at my very heart. Truly my heart is united to him whom I longed after, in an everlasting covenant of pure life and peace.

"Well, then, how came this about? Will some say. Why, thus. The Lord opened my spirit. The Lord gave me the certain and sensible feeling of the pure Seed, which had been with me from the beginning. The Lord caused his holy power to fall upon me, and gave me such an inward demonstration and feeling of the Seed of life, that I cried out in my spirit, 'This is he, this is he, there is not another, there never was another. He was always near me, though I knew him not so distinctly, as now he was revealed in me, and to me by the Father. O that I might now be joined to him, and he alone might live in me!' And so, in the willingness which God had wrought in me in this day of his power to my soul, I gave up to be instructed, exercised, and led by him, in the waiting for and feeling of his holy Seed, that all might be wrought out of me which could not live with the Seed, but would be hindering the dwelling and reigning of the Seed in me, while it remained and had power.

"Now thus having met with the true way, and walked with the Lord therein, wherein daily certainty, yea, and full assurance of faith and of understanding is at length obtained, I cannot be silent, but am necessitated to testify of it to others; and this is it,—To retire inwardly, and wait to feel the Lord, and his *Ilo* Spirit and power, discovering, and drawing from that which is contrary to him, and into his holy nature and heavenly image. And then, as the mind is joined to this, true life, true light, true discerning is received, which the creature not exceeding but abiding in is safe. But it is easy erring from this, but hard abiding with it, and not going before its leadings. But he that feels life, and begins in life, doth he not begin safely? And he that waits and fears, and goes on no further than his captain goes before him, doth he not proceed safely? Yea, very safely, even

*It may be proper to state for the information of such as are not familiar with the language of the early writers among Friends, that they used the word *SEED* to denote Christ, the Saviour and Deliverer, more particularly his spiritual appearance in the heart, he being "the Seed of the woman," who was promised to bruise the serpent's head.—Gen. iii. 15.

will be cometh to be so settled and established in the virtue, demonstration, and power of truth, as nothing can prevail to shake him.

"Now, blessed be the Lord, there are many at this day who can truly and faithfully witness, that they have been brought by the Lord to this state. And thus have we learned of the Lord; to wit, not by the high, striving, aspiring mind; but by lying low, and being contented with a little. If but a crumb of bread, yet if bread, if but a drop of water, yet if water, we have been contented with it, and also thankful to the Lord for it: nor by thoughtfulness, and wise searching and deep considering with our own wisdom and reason, have we obtained it; but in the still, meek, and humble waiting, have we found that brought into the death, which is not to know the mysteries of God's kingdom; and that which is to live, made alive, and increase in life.

"Therefore he that would truly know the Lord, let him take heed of his own reason and understanding. I tried this way very far, for I considered most seriously and uprightly. I prayed, I read the Scriptures, I earnestly desired to understand and find out whether that which this people, called Quakers, testified of, was the only way and truth of God (as they seemed to me but to pretend; but for all this, my prejudices multiplied upon me, and strong reasonings against them, which appeared to me as unanswerable. But when the Lord revealed his Seed in me, and touched my heart therewith, which administered true life and virtue to me, I presently felt them the children of the Most High, and so grown up in his life, power, and holy dominion (as the inward eye, being opened by the Lord, sees), as drew forth from me great reverence of heart, and praises to the Lord, who had so appeared among men in these latter days.

"And as God draweth, in any respect, oh! give up in faithfulness to him. Despire the shame, take up the cross: for indeed it is a way which is very cross to man, and which his wisdom will exceedingly be ashamed of; but that must be denied and turned from, and the secret, sensible drawings of God's spirit waited for and given up to. Mind, people, He that will come into the new covenant, must come into the obedience of it. The light of life, which God hath hid in the heart, is the covenant; and from this covenant God doth not give knowledge, to satisfy the vast, aspiring, comprehending wisdom of man; but living knowledge, to feed that which is quickened by him; which knowledge is given in the obedience, and is very sweet and precious to the state of him that knows how to feed upon it. Yea, truly, this is of a very excellent, pure, precious nature; and a little of it weighs down that great, vast knowledge in the comprehending part, which the man's spirit and nature so much prizeth, and presseth after.

"And truly, Friends, I witness at this day a great difference between the sweetness of comprehending the knowledge of things, as expressed in the Scriptures, which I fed much on formerly; and tasting the hidden life, the hidden manna in the heart (which is my food now, blessed for ever be the Lord my God and Saviour)."

Communicated for "The Friend."

Report to the Tract Association of Friends.

The managers report, that during the past year they have endeavoured steadily to pursue the object of their appointment.

The number of Tracts printed during the year is 44,000, of which 12,000 were from the stereotype plates.

There have been three new Tracts issued, which bear the following titles; viz.

No. 46. The Principles of Peace exemplified.

47. Account of Charles Dunsdon, of Semington, Wiltshire, England.

48. Oaths: their moral character and effects, extracted from Essays on the Principles of Morality, by Jonathan Dymond.

We have had the latter stereotyped, from a belief that it will prove permanently and extensively useful, as it forcibly illustrates the total inutility and pernicious tendency of judicial oaths. We would recommend it to the special attention of the members of the Association, as adapted to general circulation among those who may have influence in the public councils, or on public opinion.

The number of Tracts delivered from the Depository is 43,625, of which 15,344 have been furnished to auxiliaries, and 28,281 to individuals either members of the board of managers, subscribers to the Association, or others under the direction of a committee of the managers. Of these last 2,688 have been furnished to schools in the city and liberties, of which number 1,428 have been distributed amongst those for coloured persons; 4,110 have been appropriated for the seamen in the port; 800 placed on board steam-boats in the river; 240 sent to Westfield, Indiana; 86 to a family of coloured emigrants to Port au Prince; 62 to the juvenile offenders in Prune Street Prison; and 246 to be distributed in the neighbourhood of Bargaintown, near Egg Harbour, New Jersey.

The number taken by the public schools is much smaller than in former years, owing to a recent conclusion of the "controllers" to exclude from those institutions all religious tracts.

There have been 5,101 sold; of which 533 were applied for by the captain of a ship of war for distribution on board his vessel; and 3,324 were taken by an auxiliary of another tract association.*

It will be perceived that a considerable number of tracts have been furnished for the use of seamen. In this class of our fellow men we are deeply interested, and a desire has long been felt to provide a tract adapted to their peculiar temper, situation, and wants.

The number of tracts remaining in the Depository on the first instant was 39,502. This embraces those only which are in our regular series. Various other tracts and pamphlets, to a considerable amount, are still on hand, and many have been distributed during the year with an encouraging prospect of usefulness.

* This association has since become auxiliary to ours.

During the past year we have drawn on the treasurer for 421 dollars, 63 cents.

The attention of the board having been directed to the question of the best mode of printing our tracts—whether by stereotyping or otherwise—the result of a careful examination proves, that when they are of such a character as to render it probable that a large number will be wanted, it will be more economical to have them stereotyped.

We have received notice during the year, of the formation of an auxiliary at Brownsville, Pennsylvania, under the title of "The Redstone Auxiliary Tract Association of Friends."

As several of our tracts are now out of print, and a considerable expenditure will be immediately necessary for their republication, we trust that the interest which has hitherto been felt in this concern, will not be suffered to decline, but that, through the continued liberality of Friends, the Association may be sustained in its silent and unobtrusive course.

Signed by direction of the managers,

WM. HODGSON, JR., Clerk.

Philada. 3d mo. 4th, 1835.

The following Friends were appointed to fill the respective offices of the Association, for the ensuing year:

Clerk,—John Carter.

Treasurer,—Marmaduke C. Cope.

Managers,

Thomas Kite, Alfred Cope,
Caleb H. Canby, George M. Haverstick,
Blakey Sharpless, William Scattergood,
Theophilus E. Beesly, William H. Brown,
William Hodgson, Jr. Nathan Kite,
Thomas Booth, John C. Allen,
Wm. M. Collins, James Kite,
Joseph Scattergood.

Wm. Hodgson, Jr., N. E. corner of Arch and Sixth street, is the corresponding clerk of the Board of Managers.

Communicated for "The Friend."

Numerous are the testimonies of the high-est authority against slavery. Annexed are a few of them:—

Bishop Porteus. "The Christian religion is opposed to slavery in its spirit and in its principle; it classes men-stealers among murderers of fathers, and of mothers, and the most profane criminals upon earth."

Edmund Burke says, "Slavery is a state so improper, so degrading, and so ruinous to the feelings and capacities of human nature, that it ought not to be suffered to exist."

Dr. Paley says, "The West Indian slave is placed for life in subjection to a dominion and system of laws, the most merciless and tyrannical that ever were tolerated upon the face of the earth."

Dr. Burges, Prelate of Salisbury, in his valuable treatise against the slave trade and slavery, says, "The very existence of slavery, as long as it is permitted, must be a heavy reproach to this country, and a discredit to the age which can tolerate it."

Bishop Horsley says, "What can the ut-

most humanity of the master do for the slave? he may feed him well, clothe him well, work him moderately; but, nothing that the master can do for his slave, short of manumission, can reinstate him in the condition of man."

John Jay, in 1785, declared, "I wish to see all unjust and unnecessary discriminations every where abolished, and that the time may come, when all our inhabitants, of every colour and denomination, shall be free and equal partakers of political liberty."

FULFILMENT OF PROPHECY.

The testimony of modern travellers in corroboration of the truth of prophecy is one of the most interesting subjects for the student of the Bible. Dr. Keith's late volume (the plan and some of the very execution of which is taken without acknowledgment from Bishop Newton) has presented this subject in a very striking light, and our new work, "The Bible is True," has performed this service for the young.

Since the appearance of Keith's volume, a new work of travels has been published in Paris, which sheds still greater light on the predictions concerning Edom or Idumea. We allude to the journey of Messrs. Lardet and Lisinat in Arabia Petrea, only a portion of which had appeared when Dr. Keith wrote. Those travellers are represented to have known or cared nothing in their researches about the declarations of the prophets; and their testimony, like that of Vanecey, is the more remarkable on account of its unexpected coincidence with the Scriptures. The last London Quarterly Review gives the following instances, as astonishing proofs of the minuteness with which the prophets' words have been accomplished.

Among the curses on the land uttered through Jeremiah was this, "For lo, I will make thee small among the heathen and despised among men." (xlix. 15.) Lardet not dreaming of the text, makes this involuntary comment.

"The Arabs give to the ruins a ridiculous and indecent name, as if to prove the fragility of human works, there was only wanted, in addition to the injuries of time, the *derision of men*."

Dr. Keith was somewhat surprised that no travellers had mentioned that Isaiah's prophecy of the chief cities of Edom was literally fulfilled, which declares that "thorns shall come up in her palaces, nettles and brambles in the fortresses thereof." And he mentions that a prickly tree is found there, which sufficiently meets the general language of the prediction. But Lardet now says expressly, the splendent ruins of Petra are "overgrown with nettles and brambles."

The most amazing of these unintended illustrations of the Bible, in the opinion of the reviewer, is the following. The ruins of Edom are evidently of different ages, showing works of an Arabian. A sceptic might make this objection to the prophecy, as proving that the threatened judgments did not take place at the early period implied in the prophecies, but that the decay was the gradual effect of many centuries. But this very circumstance is explained by a reference to Malachi, which, but for this account of the travellers, would be obscure. He says, (i. 4, 5.)

"Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the Lord of hosts, *They shall build, but I will throw down; * * * and your eyes shall see, and ye shall say, The Lord will be magnified from the border of Israel.*"

"The later architecture," says the writer, "is thus not merely accounted for, but absolutely predicted; and we are told that the day should come when our eyes should see this, and that the day should be magnified—not from Israel, but—from the border of Israel, where exactly this wonderful city stood."—*Sunday School Journal*.

A wrathful passionate man is as Mount Vesuvius, hollow, and stored with combustible matter, which is every now and then breaking out, to the terror and anguish of all about him.—*Adam's Private Thoughts*.

A friend has handed for insertion the selections below; the one written in the fervour of true poetical feeling, and under an awful apprehension of impending retributive justice in regard to negro slavery—the other, commemorative of the great emancipation act of the British parliament; they may very properly have a place together.

APPEAL FOR THE INJURED AFRICAN.

BY JEREMIAH H. WIFFEN.

O Thou, to whom the mournful sigh
Of sorrow and despair ascends,
Who hear'st the ravens when they cry,
The babe when at thy feet he bends!

More weak than is the raven's brood,
Less pure than infants though we be,
Our silent prayers for Lybia's good,
O Father! let them rise to Thee!

By realms dispeopled, tongues struck dumb,
By the brute outrages of years,
In thy remembrance let them come—
The negro's wrongs, the negro's tears!

Whate'er of crime, whate'er of woe,
Europe has wrought, or Africa wept,
In his recording volume, lo!
The angel of thy court has kept.

Yet—ere the assessing spirit stands,
Prepared to sound from shore to shore,
That golden trumpet which commands
The tyrant's scourge to smite no more:

Ah! stay his visits—with our prayer
No vengeance breathes,—in judgment break
The oppressor's galling chains, but spare
The oppressor, for thy mercy's sake.

Didst thou not form, from pole to pole,
The various tongues and tribes of earth
Erect, with an immortal soul,
Expectants of one holier birth?

And shall the nations dare to hold
In chains whom Thou hast chartered free,
Or buy with their accursed gold
The sinewy arm and servile knee?

No; not for this didst Thou command,
With west'ring keel and sails unfurled,
Columbus o'er the waves, to rend
The curtains of that younger world.

And O, 'twas not for this, that he
Upread thy hallowed enigma there;
Alas! that o'er the cross should be
The joyless herald of despair!—

That whom thy Loved One died to save,
Man, guilty man, should hold subdued,
And plead prescription o'er the grave,
When questioned of his brother's blood.

But Thou art righteous; Thou wilt rise
All mighty as in days of yore,
When Israel sighed, as Canaan sighs,
Beneath the tasks his children bore.

Cry not the isles themselves aloud,
"Three hundred thralling years are fled,
Since earth by tyranny was ploughed;
The vintage of the land is red?"

In that great day, when Africa's race
Are from their home of bondage cast,
O hide us in some peaceful place,
Till all thy wrath be overpast.

For dark, except thy mercy shine,
That later passover must be;
Hear then our pleadings at thy shrine;
O Father, let them rise to Thee!

Woburn Abbey, 8th mo. 9th, 1838.

THE NEGRO IS FREE.

BY JAMES MONTGOMERY.

Blow ye the trumpet abroad o'er the sea,
Britannia hath triumphed, the negro is free;
Sing, for the pride of the tyrant is broken,
His scourges and fetters, all clotted with blood,
Are wrenched from his grasp;—for the word was but
spoken,

And fetters and scourges were sunk in the flood:
Blow ye the trumpet abroad o'er the sea,
Britannia hath triumphed, the negro is free.

Hail to Britannia, fair Liberty's isle!
Her iron quailed the tyrant, the slavelet caught her
smile;

Fly on the winds to tell Africa the story;
Say to the mother of mourners, "Rejoice!"
Britannia went forth in her beauty, her glory,
And slaves sprang to men at the sound of her voice:
Praise to the God of our fathers,—'twas He,
Jehovah, that triumphed, my country, by thee.
Sheffield, 1834.

THE FRIEND.

FOURTH MONTH, 4, 1835.

While it has been our desire and endeavour to avoid all participation in the controversy which for some time has been carried on, with too much asperity on both sides, between the friends of colonisation and the advocates of immediate emancipation—on the subject of negro slavery itself we assume no neutral ground, and have ever wished it to be clearly understood that our columns were fully open to a free, sober, and dispassionate discussion—to an honest and fearless exposure of the enormity of the system, and suggestions as to the best means for effecting its total eradication. It is therefore with much satisfaction that we can refer our readers to an essay on our first page, which we understand is the first of a series in preparation for this journal, and which, from our opinion of the experience and sound discretion of the writer, and his peculiar fitness and competency in regard to this topic, we cannot doubt will be read with lively interest, and merit general approbation.

Increase of the Slave Trade.—A letter from Fernando Po of the 10th of November, says, "Yesterday the American ship General Hill arrived here and reported that there are to the south of the Line 25 slavers; in the Wydhad, to the northward of us, 12; in Bonny, 5; in Old Calabar, 4; and one in the Cumaroons. These vessels will take away about 20,000 poor victims. I am further informed that there are 100 sail of slave vessels fitting out for the coast."—*Globe*.

DIED, at Fallington, Bucks county, on the 12th of second month, 1835, ANN, wife of Charles Burton, in the 33d year of her age. In early life she was convinced of the importance of a strict adherence to Christian principles, and was concerned to support the testimonies of our Saviour; and when death approached, she was enabled to look forward with joy; feeling that through the merits of her Redeemer there was a mansion prepared for her.

—at his residence in Delaware county, on the 25th of the third month, FRANCIS WISSELY, aged 82 years.

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Communicated for "The Friend."

LETTERS FROM EUROPE. NO. II.

Paris, 9 mo. 1834.

MY DEAR COUSIN,

Could I describe the many grand, curious, beautiful, and strange objects which continually present themselves to the eye of a stranger in Paris, I should find no difficulty in filling my sheet, but thou must recollect that the object of my visit here permits me to take only a passing view of them, and still less can I afford to devote many hours at the writing desk. An agreeable French lady came to the hotel this evening from the country, with two lively little daughters, and a cousin, whom she has brought to a boarding-school in the city. I have been much amused and delighted with their sprightly artless manners, and animated conversation. While their mother was out they spread a table with several kinds of grapes, pears and cakes, not forgetting a bottle or two of excellent light wine, and when she returned, they invited me to partake of their supper. I did so, and have passed several hours with them very agreeably, though my own smattering of the French language and the awkwardness of conversing through an interpreter lessens my pleasure. I am now writing and talking alternately; whether this will have a tendency to brighten my ideas and descriptions, thou must decide. The manners and customs of the Parisians, I presume, differ, in many respects, from those in the departments; and the former, I fear, will suffer from a comparison, in regard to domestic enjoyments and moral rectitude. I have not, it is true, had an opportunity of becoming intimately acquainted with either; but when I see the gardens of the Tuileries, the Luxembourg, and the Palais Royal, the cafés, the restaurateurs, and the Boulevards, thronged with tens of thousands from morning till midnight, eating, drinking, dancing, singing and conversing, and am told that these have no other home, though they may have houses and large establishments; I think I have strong ground to believe that they know little of what we call the comforts of home, and the sweet, heartfelt pleasures of private social intercourse. Yet all here is apparently enjoyment,—all are gay and lively,—pleasure and hilarity are the order of every day.

A citizen of Paris is quite unable to conceive how life can be supported in the quiet, dull, monotonous routine of English domestic habits,—he would feel surrounded by vacuity. But, on the contrary, an Englishman or an American, with all his gravity, will readily adopt the customs and the principles of French society. An anecdote related by Hannah More in one of her letters lately published in England, affords a striking instance of the great change which can be, and generally is, effected in the feelings and the moral views, by a short residence in Paris.

"A lady who attended her husband, who went in an official character to France, soon after her arrival wrote to a friend how very painful every thing she saw and heard was to her,—the levity, the round of pleasure, the desecration of the Sabbath; in short, the whole frivolous and vicious routine: her life was such, that she longed to return home. They were recalled to London about a year after. Before her departure, she wrote to the same friend that she was grieved to be forced to quit a place so truly delightful, and that she should not leave without the deepest regret, those amiable people whom perhaps, she might see no more! So it is when we cultivate familiarity with sin.

"We first endure, then pity, then embrace."

Already do I begin to experience the withering and unboly influence of the fascinating temptations which surround me; and I have seen enough to convince me, that no American parent who is acquainted with the customs, the tone of feeling, the *criteria*, I cannot say *principles* of morality which prevail, and feels interested for the immortal happiness of his children, can send them here to *finish* their education. I should feel it a solemn duty to press this sentiment upon any of my friends who would contemplate such a step. It is said, that, through the operation of several causes, a great change has taken place in the character and habits of the French nation; that its long sufferings, both nationally and individually, have modified its former levity and thoughtlessness. Happy will it be for France, if this reformation be permitted to advance. Does not the same Almighty Ruler and Judge who doomed Sodom and Gomorrah to sudden destruction for their sins, still reign over the kingdoms of the earth, and mark the forgetfulness and wickedness of man; and have not his judgments been signally manifested on this nation? There was a time when it might have been almost literally said of France as it was of Egypt in the day of Moses:—"There was not a house where there was not one dead."

Paris is in the midst of a great valley, on both sides of the Seine, which runs through it

from east to west about six miles. The width of the river is from 140 to 270 yards, and being from 15 to 20 feet below the surface of the streets, it is walled on both sides with massive stones, forming wide and beautiful quays or avenues on each side. More than twenty bridges are built over it, several of cast iron, from some of which the views along the river are magnificent beyond description; comprising the palaces of the Louvre and the Tuileries, the noble gardens of the latter, the Champs Elysees, the Chamber of Deputies, and the Place de la Concorde, where, during the reign of terror, the guillotine was erected and thousands beheaded, among whom were Louis XVI., Marie Antoinette, and Louis Philippe Joseph, Duke of Orleans, father of the present king. After a very winding course of 250 miles, the Seine enters the sea at Havre. The tide rises but a short distance above Rouen, and only small steamboats can run from thence to Paris, performing the journey in about three days. From the hills which surround Paris, and which are covered with beautiful villages, gardens and vineyards, many fine views are obtained of the city. Its prevailing complexion is almost white; the houses being of brick, stuccoed or painted, or of a pale yellow freestone. Wood is used for fuel, and, of course, the buildings are not so much discoloured by smoke as in England, nor do we here inhale the dense, offensive fogs of London, however our moral perceptions may discover an atmosphere tainted with the breath of impurity, and dank with the mists and clouds of infidelity. The population of Paris is about 800,000, exclusive of strangers and troops,—little more than half that of London. Fifty years before the Christian era, Julius Cæsar found on the Isle of the Palace, which lies in the river, in the centre of the city, a village of rude huts, inhabited by the fierce Gauls. This was destroyed during the war, but was rebuilt by Cæsar, and remained five hundred years under the Romans, through whose policy and laws a change was soon effected in the manners of the barbarians. About the year A. D. 250, the Gospel was first preached here, and a Christian temple was erected and dedicated to St. Stephen, (now the cathedral Notre Dame,) on the spot where human blood had been sacrificed by the Gauls, and an altar built to Jupiter by the Romans. That miserable village has given place to a city whose power and influence are exercised, whether for good or for evil, in an extraordinary manner and degree over a large portion of the earth, through its fashions and follies, its talents and philosophy, its literature and language.

The streets of Paris, like those of Havre and Rouen, are irregular and narrow, and,

with few exceptions, are without foot-pavements. The Boulevards, however, both within and without the walls, and the quays along the river are wide, beautiful streets, well paved, and, generally planted with trees. The drivers of carriages and other vehicles are as careless here as in other cities, and foot passengers are often in great danger, the wheels running close to the houses, yet I saw few accidents; one day I raised a woman from the pavement, who was struck down with great violence by a horse coming suddenly round a corner. Many of the private dwelling-houses are built around courts, which communicate with the streets by large gates. I do not like to see the backs of the houses turned to the street, but this plan of building has probably been adopted, both here and in the east, for security. The police regulations are exceedingly strict, and the application of the passport system is not confined to travellers or foreigners. No citizen of France can travel without his passport, which is demanded at the gates of every fortified town, and must be annually renewed. The English and Americans who have been used to traveling from county to county, and from state to state, with no such restrictions, and without being questioned at every stage or two by mustachioed gens-d'armes, think these regulations very vexatious and unnecessary: how necessary they may be to prop for a while the present military despotism, or how justly adapted this despotism is to the disposition of the people and the condition of the country, I will not presume to judge. But I have been put to so much trouble by the non-arrival of my passport at the police office, and being obliged to apply to the American minister for another, and obtain the signatures of three official characters, which required as many days, that I sincerely hope the time will never come when it will be thought expedient to adopt the same system in the intercourse between the states of our Union. I was much surprised at finding that duties are exacted on wine, wood, fish, hay, straw, lime, plaster, stone, and various building materials; on fruits, cattle of all kinds, and almost every article of consumption and use that is brought into the city from any part of France. Diligences, cabriolets, wagons, carts, and all private carriages, are subject to examination at the barriers or gates of the city, of which there are fifty-six. I have frequently seen an officer put a ladder against a diligence or omnibus, and go on the top to examine the packages. Baskets and bundles carried by foot passengers are also examined; and the trunks of all passengers arriving in the diligences undergo the same scrutiny at the coach offices, as at the custom-houses of seaports; but in justice to the officers into whose hands I have fallen in France, I must say they perform their unpleasant duties with great politeness, and in a manner very different from the surly and rude treatment which passengers often find in a certain great custom-house, and which is a disgrace to the country in which it is tolerated. How would the good people of Pennsylvania and the advocates of free trade, relish such a tariff as that of Paris in the city of brotherly love? It would be of wonderful efficacy in satisfying a certain class of malcon-

tests, if they were transported for a short time to a government less mildly constituted and administered than our own. But I wish those of my countrymen who are *blindly* attached to our excellent form of government would remember, that it can be a blessing to the country only as long as the people are virtuous enough to choose virtuous rulers; and that no government can remain unjust and oppressive after the people themselves have thrown off the fetters of ignorance and vice. I am reminded here of the feelings of restraint which we experienced at boarding school, when we had limits prescribed, which could only be passed by special leave; and to go "out of bounds" was an offence of no trifling magnitude. How grateful and good you should all be in Philadelphia, and particularly — Street; I have not seen one more beautiful. But,

"There is a something in the human heart,
That holds not sacred what is ever near."

It is when we look back upon the blessings with which we have been favoured, that we are really sensible of their value. I do not think there is much romance in my disposition; it is therefore a genuine and natural feeling to anticipate no ordinary pleasure, should I be permitted to mingle again with my friends at home. But how many contingencies may prevent this consummation; what changes may have taken place there; how many dangers I must yet encounter. Will thou say such thoughts as these should be banished from the mind? Certainly not. Let them have but their proper effect, and they will not only convince us that nothing earthly can bestow happiness, and that we have no continuing city here; but they will teach us to give heed to the things which belong to our salvation, while they can in no degree lessen our enjoyment of the bounties of Providence. These are truths which few believe without experience,—dear-bought experience. We may behold, as I have, the greatest palaces, the most beautiful gardens, the richest furniture, the most gorgeous displays of royal magnificence; and when we are told their possessors were not happy, we wonder, and entertain a secret belief that they *might have been*. I have visited Pere la Chaise, the Garden of Plants, Versailles, &c. but as I have already trespassed on thy attention, as well as upon the hours of my own rest, and intend writing to — to-morrow, I can now only add that I am thy affectionate cousin, R.

From the Abingdon Republican.

Preston and King's Salt Works and the surrounding district of country.

(Concluded from page 204.)

Saltilve was the property of General William Campbell, the hero of King's mountain, and after his decease his only child, Sarah, married General Francis Preston, who rented the well and salt marsh to Wm. King, an enterprising young Irishman, who conducted the business profitably, returned to Ireland for his father and brothers and sisters, and in a few years in partnership with the late Josiah Nichol of Nashville, and other worthy mercantile partners, on whom fortune has always smiled, had amassed very handsome profits. Wm. King

apprized General Preston and lady, that a tract of land adjoining theirs was for sale, and advised them to purchase, as salt water could be procured upon it, and upon their declining, he purchased it for about \$2,000.

King and Nichol then dug a twelve foot square well, cribbing it with timber, and paying the Rev. Mr. Colley about \$200 for its expenses, until the opening was about two hundred feet in depth. King had marked out the spot, and declared he would go on till water was found, and Nichol withdrawing from the concern, on digging twelve feet deeper, the well filled to within forty feet of the surface of the earth, with salt water of which thirty-two gallons would make, on drying the salt, a measured bushel of 50 lb. weight. This was on the 6th of April, 1797, and the quantity of water being inexhaustible, by any use made of it, salt was reduced from \$5 to \$1 50 cts. per bushel; and a more liberal rent was given General Preston of \$9,000 per annum, for his well, which then ceased to be worked; and the parties continued on the most friendly terms towards each other's welfare. William King having in view to encourage every branch of industry, and calculating that thereby immense wealth would flow to himself, enlarged his mercantile pursuits, dealt with great liberality, and becoming very popular, his wealth so increased, that at his death, the 13th Oct. 1808, his personal estate was estimated at above one million dollars.

Preston's and King's works were then conducted by his widow now Mrs. F. Smith, James King and Wm. Trigg, as devisees of a life estate; and since by Col. James White; at present by William King & Co.; Mr. King being the only son living of James King and devisee of the estate in remainder from his uncle Wm. King, who died without children. Gen. Preston's and King's works in the first lease to Col. White were rented at \$30,000 each per annum, but have not been so productive of late years, as is understood.

During the year 1832, Gen. Preston not being satisfied with the goodness of his well, employed Mr. Anthony, an ingenious mechanic, and partner of Dubrough's, in a patent plan of boring, to sink cast iron tubes of 5 inch bore 218 feet or the depth necessary, where was found a supply of salt water sufficient for 400 bushels of salt daily, the water being stronger than any known, 22 to 24 gallons producing 50 lb. salt.

The space in which good salt water can be procured in large quantities is very small—in the vicinity of Saltilve has been expended above \$40,000 in fruitless digging and boring by the owners of land. Preston's new tubed well is only 40 yards from King's, and an experiment on King's land, within 40 feet of the old well made last month, produced no water at the depth of 270 feet, though the borings were for many feet through the salt rock, and partly through gypsum, blue and red clay and half formed sand-stone.—The formation below the depth of 200 feet, in which salt-water is found, seems to be on a slaty basis, at an inclination of about 15 degrees facing the south east, and in King's old well, whence he has drawn water for 40,000 bushels of salt in the

last 60 days, there are large irregular columns of plaster or gypsum, and a plaster roof supporting the ground above, the interior clay for 40 or more feet in some directions having been washed away. Into these openings near 100 cords of wood were thrown, but all disappeared. From all the borings and the most careful observation, it is evident, at this place, that both the sand-stone and plaster are above, and of more recent formation than the marl and of soda.

The crater-like sides of the transition rocks exposed around Saltille, at some points, into which the plaster never intrudes, has given rise to a conjecture, that at some ancient period, the plain on which stands Saltille, was as high as the adjacent hills; and that by a dissolution of the saline substratum which the river (being lower) may have received, the upper earth gave way, throwing the rocks into their present disjointed state, and the surface of all which has been leveled by the washings from the hills, and by the imperceptible workings of time; and this conjecture would seem to be supported by the numerous bones and teeth of the mastodon and other animals found at any depth yet approached.

The surface of the salt water being some thirty feet higher than the river water, has suggested to Mr. Anthony, the use of a syphon, half a mile in length to draw the water from the well, without a force pump; and the facility of conveying the water to wood, or more convenient points of navigation, is now clearly tested by its transfer in tubes two miles. Salt at the works is now reduced to two cents per pound, which will no doubt, cause more economy to be used in its manufacture and transportation; so far, there appears, however, to have been no advantage taken of the great evaporating improvements used at the salines in New York, or the sugar factories of the South. At Saltille, the furnaces are trenches dug in the earth, the kettles several inches thick—the furnace doors large and open, and placed under open sheds; and in some instances streams of fresh water sweeping from the hills, issue out of the furnace flues; but doubtless the present proprietors will make the necessary improvements. The salt made is free from all impurity, its crystals are large by slow, and fine by rapid evaporation; and white and brilliant, and when thrown from the basket, soon becomes as dry as corn meal; never deliquescent or giving off any water, even in the wettest weather. No settling or clarifying process is necessary, the water being a clear semi-transparent, somewhat whitish fluid, which after being released from its great pressure in the deep parts of the well, seems incapable of holding in solution, the former quantity of saline material. The slight excess of muriatic acid over the soda is united in the boiling with some free gypsum, and precipitated to the bottom, where, attaching itself to the metal and becoming heated, additions of salt are constantly made, till it endangers breaking the kettle, and is very difficult (once weekly) to separate from the iron by pick-axes. In the whole process of manufacturing this water, no trace of iodine or bittern water is to be found—and no species of settling or clarifying is

necessary, the salt, being deposited as soon as milk warm, is three or four times daily ladled out of kettles of 96 gallons each. At present, meadow lands, pasture and farming to the extent of 2,500 acres, appears to be in use; and a sawmill, two gristmills, and about 100 persons and as many horses, compose the force of the place; but as the market is limited, and not more than four cords of wood are necessary to make 100 bushels of salt, the apparatus of the place is unnecessarily large and wasteful.

The gypsum-beds on the Saltville lands are perhaps the most convenient and abundant in the world, being only five to ten feet from the surface of the earth, and of the very best quality. Hundreds of boats and wagons could be usefully employed in its transportation, as the whole lands of this interior country are admirably adapted to its use.

There are few places in the world which can vie with Saltville in beauty and novelty of scenery—the extended meadows, rich ridges, high conical peaks, mountain coves, clear springs, and the remarkable verdure covering the soil, set off to great advantage the neighbouring lofty Clinch mountain. The Chilhowee springs are in the vicinity, and often the summer visitors add new interest, in their pursuit of pheasants, deer, foxes, and other game. The fish, mutton, and beef are superior to any elsewhere to be found, all in the same region; but why praise a country hardly ever thought of abroad, except in connection with imagined mountains and wild beasts?

From the Philadelphian.

WRECK OF THE ALBION.

We have long since determined to keep alive in memory the loss of the ship *Albion*, and the preservation of Wm. Everhart, of West Chester, an estimable man, whom Providence almost miraculously rescued, with eight mariners, when all the other passengers were drowned. It is well for all who go down to the sea in ships to remember that the great deep is proverbially *faithless*, and that safety is of the Lord. *Millions*, indeed, traverse the ocean in safety, but *thousands* perish in a watery grave; and who of us is sure that such may not be his lot?

The editor has himself been a night on the flood during a tremendous hurricane, when for hours more than sixty persons were dreading instant death from being dashed against a cliff, and buried in the waters at its base; he, therefore, and every one who has ever been in a similar situation, can sympathise with the few survivors of that dreadful wreck which occurred on the coast of Ireland on the night of the 21st of April, A. D. 1822.

We republish the account given by Wm. Everhart himself.

“The storm of the day, it was supposed was over; we were near to the coast, and all hands flattered themselves, that in a short time they should reach their destined harbour; but about 9 o'clock in the evening a heavy sea struck the ship, swept several seamen from the deck, carried away her masts and stove in her hatchways, so that every wave which passed over her ran into the hold without any thing to

stop it. The railings were carried away, and the wheel which aided them to steer. In short, that fatal wave left the *Albion* a wreck. She was then about twenty miles from shore, and Capt. Williams steadily and coolly gave his orders. He cheered the passengers and crew with the hope that the wind would shift and before morning blow off shore. The sea was very rough, the vessel unmanageable; and the passengers were obliged to be tied to the pumps that they might work them. All who could do no good on deck retired below, but the water was knee deep in the cabin, and the furniture, floating about, rendered the situation dangerous and dreadful.

“All night long the wind blew a gale directly on shore, towards which the *Albion* was drifting at the rate of about three miles an hour. The complete hopelessness of our situation was known to few, except Capt. Williams. The coast was familiar to him; and he must have seen in despair and horror throughout the night, the certainty of our fate. At length the ocean dashing and roaring upon the precipice of rocks under the lee of the ship, told us that the hour was come. Capt. W. summoned all on deck and briefly told us that the ship must soon strike; it was impossible to preserve her. We were crowded about the fore-castle, our view curtained by the darkest night I ever beheld, surrounded by waves running mountains high, propelled by a tremendous storm towards an iron-bound shore. The rocks, whose towering heads appeared more than a hundred feet above the level of the sea, against whose sides the mighty waves beat with unremitting fury, by their terrific collision gave the only light by which we were enabled to see our unavoidable fate and final destruction. The sea, beating for ages against this perpendicular precipice, has worn large caverns into its base, into which the waves rush violently with a sound re-echoing like distant thunder, then running out in various directions, form whirlpools of great force. For a perch or two from the precipice, rocks rise out of the water, broad at bottom, and sharp at top: on one of these, just at the grey of dawn, the *Albion* first struck. The next wave threw her further on the rock. The third further still; until nearly balanced, she swung round and her stern was driven against another, nearer in shore. In this situation every wave making a breach over her, many were drowned on deck. It is not possible to conceive the horrors of our situation. The deadly and relentless blast impelling us to destruction; the ship a wreck—the raging of the billows against the precipice on which we were driving—the sending back from the caverns and the rocks the hoarse and melancholy warnings of death—dark, cold and wet;—in such a situation the stoutest heart must have quailed in utter despair. When there is a ray of hope there may be a corresponding buoyancy of spirit. When there is any thing to be done, the active man may drown the sense of danger while actively exerting himself; but here there was nothing to do—but to die. Every moment might be considered the last. Terror and despair seized upon the most of us with the iron grasp of death, aug-

mented by the wild shrieks of the females, expressive of their terror. Major Gough, of the British army, remarked, that "Death, come as he would, was an unwelcome messenger, but we must meet him as we could." Very little was said by others; the men waiting the expected shock in silence. General LeFebvre Desnouettes, during the voyage, had evidently wished to remain without particular observation, and to prevent his being known, besides taking passage under a feigned name, had suffered his beard to grow during the whole voyage: he had the misfortune before the ship struck to be much bruised, and one of his arms was broken, which disabled him from exertion, if it could have been availing.

"Perceiving now that the stern was higher out of water, and that the sea had less power in its sweep over it, I went aft; and saw that the bottom had been broken out of the ship. The heavy articles must have sunk, and the cotton and lighter articles were floating around, dashed by every wave against the rocks.

"Presently the ship broke in two, and all those who remained near the bow, were lost. Several from the stern of the ship had got on the side of the precipice, and were hanging by the crabs as they could. Although weakened by previous sickness and present suffering, I made an effort and got upon the rock, and stood on one foot, the only hold that I could obtain. I saw several around me, and among the rest Col. Prevost, who observed on seeing me take my station, 'here is another poor fellow!' but the waves rolled heavily against us, and, often dashing its spray fifty feet over our heads, gradually swept those who had taken refuge one by one away. One poor fellow losing his hold, as he fell caught me by the leg, and nearly pulled me from my place. Weak and sick as I was, I stood several hours on one foot on a little crag, the billows dashing over me, benumbed with cold.

"As soon as it was light, and the tide ebb'd so as to render it possible, the people descended the rocks as far as they could, and dropped a rope which I fastened round my body, and was drawn out to a place of safety.

"After witnessing the loss of all my fellow passengers, twenty-two in number, I was thus rescued, together with eight of the ship's crew. It would be needless for me to bestow any encomiums upon the well known hospitality of the Irish—they could not have treated me more tenderly if I had been a brother. Of the passengers and crew, consisting of fifty-four, forty-six were drowned, only eight were saved, and of the cabin passengers, I was the only one that escaped. Such a terrible wreck and loss of lives, and, on my part, such a miraculous preservation, excited the public sensibility throughout Europe and America. When I landed at Liverpool, it was difficult for me to get along the streets, the people crowded round in such numbers to see the only passenger saved from the wreck of the Albion."

Agent Appointed.

Frederick Staunton, Wayneville, Ohio.

Communicated for "The Friend."

SCHOOLS FOR COLOURED PERSONS.

The second number of the present volume of "The Friend," contains an account of an association among Friends in this city for the free instruction of adult coloured persons. This society is still endeavouring to promote the benevolent object for which it was instituted; the more recent operations of it are detailed in the following abstract from the last report of its executive committee.

A school for coloured men was opened on the 1st of tenth month last, in the Willing's alley school house, the use of which was again kindly granted to us for the purpose. The person who had filled the station the two preceding sessions was re-engaged as teacher. As it was thought important that the scholars, most of whom were in the rudiments of learning, should have as much personal attention as possible, endeavours were used to have two assistant teachers always in attendance at the school. The very limited number of members of the association, has, however, rendered it difficult to keep up the requisite supply. The usefulness of the work in which we are engaged, and the importance of efficient aid in prosecuting it, would hold out, we should hope, sufficient inducements to secure the co-operation of a much larger number of friends.

The names of 120 scholars have been entered at this school; and the number in attendance has averaged about thirty. Their orderly deportment, and the deep interest many of them manifested in their studies, have afforded us encouragement and satisfaction. There has been a very perceptible, if not a striking improvement in most of the scholars—particularly in reading and arithmetic. To the latter study they have generally paid more attention than heretofore, and several of them have made an encouraging progress in it.

This school was closed on the 26th of the second month; on which occasion several of the scholars expressed their gratitude to the association for affording them the means of instruction. One of them in particular mentioned, that the school had proved a great blessing to him, by enabling him to peruse the contents of the inspired volume.

According to the direction of the association, a school was opened in the western part of the city, on the 15th of the tenth month last. The use of the Adelphi school house on Wager street, was gratuitously afforded us for the purpose. At the commencement of the school a teacher was engaged to take charge of it, but the number of scholars proving small it was soon thought unnecessary to continue the expense of his salary. Accordingly the committee took upon themselves the immediate oversight of the school, and continued it in the same manner until it was closed. There were 43 names entered on the list, and the number of scholars who attended averaged about nine. Most of them were very destitute of learning when they entered, but a general, and in one or two cases, even a rapid improvement was soon perceptible. The deportment of the scholars was exemplary;

and they expressed great thankfulness to the association for the advantages the school had afforded them.

The following extract from the report of the Association for the Instruction of Coloured Women, gives an account of their efforts during the past year.

"On the 30th of ninth month, 1834, we opened our school in Green's Court. In the northwestern part of the city, a room in Chester street was taken for the purpose, and a school opened there about the middle of the 10th month.

These schools were continued in operation from that time until the 6th of third month, to the satisfaction of the association. During that period 252 women have partaken more or less of the instruction afforded—manifesting an earnest desire to learn; and the improvement of many of them has far surpassed our expectations. Some who commenced with their letters at the opening of the school, can now spell and read. The improvement in writing, has also been very satisfactory. We believe that those who have been accustomed from their childhood, to read and write, can form no idea of the importance of these acquirements, in the estimation of these poor women.

It has been grateful to us to witness the interest they have manifested in the Holy Scriptures; many of them being able to repeat a whole chapter in the beginning of each week, and we have believed that other advantages than mere school learning will result from the attendance of these schools. The reading, and other instruction of a moral and religious nature, has appeared to be very acceptable to many of them.

From the preceding statements, it appears that our united efforts have extended to 415 coloured persons more or less opportunity for acquiring knowledge. It is true that the average attendance compared with the whole number of scholars has been small. But this, however, is not generally to be attributed to a want of interest in their studies. A large proportion of our coloured population cannot give, however anxious to do so, a regular attendance at school. Some of them are seamen; and of consequence continually liable to be called away; and many others can only leave their employment one or two evenings in the week. The irregular attendance of the scholars is a serious obstacle to their progress in learning; and it might in some measure be obviated, if those who employ coloured persons in their families, would permit and encourage them to embrace every suitable opportunity of improvement. A more general care in this respect, would have a salutary influence on our schools.

In conclusion, we can not but hope, that the efforts of the association have been so blessed that permanent benefit will result from them. To us, it will afford sufficient cause for thankfulness, if our feeble exertions can do any thing, to hasten the coming of that day, when Ethiopia shall yet more conspicuously stretch out her hands unto God.

Philadelphia, 4th month, 1835.

For "The Friend."

GEORGE WHITEHEAD.

Continued from page 198.

If a query relative to the faithful attendance of religious meetings, similar to that which is contained in our discipline, had been addressed to our early Friends during the period of their persecutions, they might have found what many would have deemed a sufficient excuse for absenting themselves, in the cruelties and hardships to which their attendance exposed them. They went with life, liberty, and estate in their hands, with every probability that one or all would be wrested from them; yet such was their zeal, and such their sense of the benefits to be derived from the performance of this Christian duty, that they were prepared to part with all, rather than relinquish the public assembling with their fellow-believers for the purpose of Divine worship.

When we contrast the low and defective replies to this important query which are now given by most meetings, with the constancy and diligence of our forefathers, and take into consideration the great advantages which we possess, exclusive of all outward molestations, the prospect which it gives of the lukewarmness and unconcern of many of our members is indeed deeply affecting. Can we wonder that such as neglect this reasonable service, wither in a religious sense, and become as "trees twice dead, plucked up by the roots," or that the influence of their example is like an infectious excrement on the body, which taints and corrupts those around them.

After all that we have known, and in despite of the manifold mercies poured upon the Society and its members individually, if our ingratitude to the Author of all good is so great, what can we expect but that we shall dwindle and degenerate as a people, lose the life and virtue of religion, and fall upon the barren waste of that mountain, where it is declared there is neither dew nor rain, nor fields of offering?

In that part of George Whitehead's life which we have reached, he dwells at some length on the trials which he and his brethren endured in the attendance of their meetings for worship, and it will not, I trust, be either unprofitable or uninteresting to the readers of "The Friend," if they accompany him through a brief sketch of some of the scenes in which he was a sufferer.

One means to which their persecutors resorted with a view of deterring them from assembling, was to lock up the meeting-houses and prevent their entrance. Instead of going away, Friends quietly stood around or near the meeting-house doors, which attracted the attention of passengers, and thus a large assembly would soon be collected. A minister who was present and felt his mind engaged, would step upon a bench or chair, or other elevated place which might be convenient, and boldly preach the gospel to the audience in the presence of the officers or soldiery; the sound of his voice would draw more hearers, and thus a larger auditory would be gathered than could be obtained in a house. It often happened that the speaker would be violently pulled

down and hurried away to prison, when another would quickly take his place; and thus four or five, or more, one after another, would be led away to jail, innocent sufferers for preaching the gospel of Christ to the people.

During the existence of the conventicle act, the holding of religious meetings in the streets and roads became a common thing in England, for so fully were Friends persuaded that the performance of public worship to the Almighty was a duty from which no human power could exempt, or ought to restrain them, that they persevered through every difficulty. The city of London and other large places where there were several meeting-houses, often presented the singular spectacle of three or four or more large peaceable assemblies of Friends, convened in the streets, waiting on the Lord in stillness, save when some one was engaged to proclaim the truth to the people, or when their silent devotions were interrupted by the rudeness and abuse of the officers and military. It often happened that some of the nobility or others of the higher class riding by in their carriages, and hearing a Friend preaching, would stop to listen, and in some instances the impressions thus made proved of lasting benefit. In the great publicity thus given to their meetings and principles, Friends found an abundant harvest, many being convinced and brought to join the Society. Thus the church increased under suffering, and the fire of persecution being too hot for the lukewarm and insincere, it was composed of persons who could say "We have left all to follow Thee," and whose integrity and uprightness were not to be shaken even by the loss of life itself.

Nor was this devotion to the cause of Christ confined to age or sex. Women of delicate health, who had been tenderly brought up, and accustomed to all the comforts which wealth could procure, and to the kind and endearing attentions of fond relations and friends, cheerfully hazarded their all for the sake of meeting with their fellow-professors to worship God; and when rudely assailed, and beaten even to shedding of their blood and cruelly maiming them, they patiently and meekly endured it, and with a noble magnanimity and fortitude which raised them above the sense of their own sufferings, animated and encouraged their husbands, or children, or brethren, to constancy and faithfulness under their trials, rejoicing that they were counted worthy to suffer for the name and testimony of Jesus.

When the parents and elder Friends were all thrown into prison, such was the zeal and devotedness of the children, that they felt constrained to keep up the meetings, and by the solidity of their department and the contrition which prevailed among them when met, it was evident, not only that they were acquainted with the nature of spiritual worship, but that they met with the Lord himself in their religious assemblies, to their consolation and strength. What an interesting and animating sight to behold an assembly of children, all under sixteen years of age, voluntarily convened for the purpose of sustaining a meeting for worship, and publicly supporting the previous testimonies for which their beloved parents

were then lying in jail; to see their reverent waiting on God, their tenderness of spirit, the tears trickling down their cheeks, till in some instances the floor was wet with them, and to hear the voice of supplication or praise which some were at times engaged to put up to their Heavenly Father, for preservation amid the trials and afflictions which awaited them and their dear parents, or in grateful acknowledgment of that goodness and mercy which had so marvellously strengthened them to persevere thus far, and to "glorify the Lord God as in the fires."

Nor did these little warriors in the Lamb's army shrink from suffering, but as good soldiers of Jesus Christ joyfully endured hardship for his cause sake. Though the law exempted all under sixteen years of age, yet little respect was paid to it, and some as young as twelve were called to prove their love and allegiance to the Lord, by enduring the hardships of a prison. Two boys, one about thirteen and the other nearly sixteen years old, were haled out of a meeting at Mile Ends, and taken before an officer. Some one who was present suggested that they were not within the age prescribed by law, and therefore not punishable, but he sternly replied, "they are old enough to be whipped, and shall be whipped out of their religion." He accordingly sent them to Bridewell, and had them put into the stocks, where their hands were so pinched for two hours, that their wrists were much swollen and bruised. The design of this punishment was to compel them to work as criminals, which they refused to do, and also to eat any thing at the expense of the prison, because they were persuaded they had done no wrong, and were illegally and unjustly sent there.

These lads were confined a long time in the jail, yet nothing could shake their constancy, or induce them to forsake their religion, or renounce their love and obedience to their Heavenly Father; they bore all that their persecutors inflicted on them with cheerfulness and patience, rejoicing that they were counted worthy to suffer for the name of Christ, and addressed a letter to their friend's children, encouraging and exhorting them to be faithful in bearing their testimony for the Lord and against all sin and wickedness.

George Whitehead gives a relation of his imprisonment with divers other Friends, in the White Lion prison in Southwark, for assembling together in the worship and service of Almighty God, and of their usage and treatment in prison; showing the manner in which Friends were treated on those days, for holding innocent religious meetings.

Upon the 3d of the fifth month, 1664, being the first day of the week, Friends were peaceably met together at their usual meeting place at Horslydown; according to their wonted manner, waiting upon the Lord in his fear. And after some time, George Whitehead spake to the assembly by way of exhortation to truth and righteousness. In the interim, a company of soldiers with muskets and lighted matches in their hands, rushed in; and before they came into the inner door, one of them fired a musket. Two of them violently pulled George Whitehead

down, and haled him and some others out of the meeting, and carried themselves very rudely; pushing and threatening our Friends, forcing many out of the meeting, and raging at and pushing women when they came near their husbands, whom they had taken into custody. George Whitehead asking them to show their warrant for what they did, a soldier held up his musket over his head and said, that was his warrant.

Then both men and women whose names were in the mittimus with several more, some whereof they took near the meeting house door and others in the street, were had to the main guard on Margaret's Hill; where they kept them for some time, until those called justices came; who asked our Friends, whether they were at the meeting aforesaid; to which answer was made, that they desired to hear what evidence came against them; for some were taken in the street, and not all in the meeting. But they put it upon George Whitehead to confess, if he was not present at the meeting? To which he answered, what evidence have you against me, and I shall answer further? Whereupon some of the soldiers were called to give evidence concerning him, and the rest with him; they witnessed, that he was taken in the meeting house, speaking to the people; which was all the evidence that was given against him.

George Whitehead excepted against the soldiers, as being incompetent witnesses; for they came, said he, in a rude and inhuman manner, with force and arms; and so apprehended us illegally, without any justice present or warrant for what they did; but one holding up his musket, said that was his warrant, when they took us. So that they came in a terrifying manner among a peaceable people, which was both contrary to the late act and contrary to the king's proclamation; which prohibits the seizing of subjects by soldiers, unless in time of actual insurrection. And by the said act, the deputy lieutenants and militia officers and forces, are not required to be assisting in suppressing meetings, unless upon a certificate under the hand and seal of a justice of peace, that he with his assistants are not able to suppress them. And also it was told them, that no dwelling house of any peer, or other person whatsoever, shall be entered into by virtue of the said act, but in the presence of one justice of peace.

Friends also complained against one of the soldiers, for firing his musket near the meeting door, in the entry, and shooting a bullet through two or three ceilings and a dwelling room; which bullet was found near a cradle, where a child used to be laid; and one present had the same to show them.

Having no counsel to appear on their behalf, they pleaded their own cause, George Whitehead being chief speaker, and they managed the case so well, that the justices were at a stand what to do with them. The illegality and outrage of their proceedings were made so obvious, that the justices were unwilling the people who stood by should hear the trial, and ordered the soldiers to disperse them, that they might with the greater

safety proceed in their unrighteous measures against Friends.

Seeing they were resolved to proceed, George Whitehead told them, that if they had so much moderation as they pretended, they needed not go to the rigour of the law, so as to imprison them for three months; seeing the law allowed any time not exceeding three months, &c. But if they would imprison them to the utmost, he demanded that they might have sufficient prison room, and not be stifled and destroyed by being crowded together, as several were before, in the same prison, &c.; for if they were it would be required at their hands, and God would plead their cause and call them to account for what they had done.

After much discourse betwixt them, Friends refusing to pay five pounds fine each, they were committed to jail without bail or mainprize. While the justices were committing them, there was exceeding thunder, lightning, and rain; inso much that the water was so high in the street, that the soldiers could not get them to prison, but kept them in the street in the rain, and afterwards had them back to a house until the water was fallen; and then they were taken late to prison, much wet.

The two keepers, viz. Stephen Harris and Joseph Hall, after a little space, demanded of each of them three shillings and sixpence a week for lodging, or two shillings apiece for the bare rooms, the best whereof overflowed with water. But they could not yield to the jailer's oppression, nor answer his unreasonable demands, nor pay him down ten shillings which he required for that first night; but desired to be left to their liberty, and if they received any courtesy or accommodation from him, they should consider him as they found cause; but neither could pay for a prison nor uphold oppression in it.

Whereupon Stephen Harris threatened them with the common ward, where the felons lie, and commanded them to go into it; which they refused, as a place not fit for true men to be in. Yet the said Harris turned them into the common ward among the said felons; Friends warned him not to suffer them to be abused, but they made light of it, saying, it is your own fault; and seemed to encourage the felons against our Friends.

Soon after the keepers had turned their backs, the felons demanded half a crown apiece of each of them, swearing what they would do to them; and because Friends could not answer their unjust demands, they fell upon them, searched their pockets, and took what money they found from several of them. And when they had so done, Stephen Harris the keeper came to the window, and the felons confidently told him what they had done, and how much they had taken, and that they must have more from them; which he did not at all reprove them for; and they said, they hoped he would stand by them in what they did; only he made them return the cloak they had taken from one Friend, after they had taken his money; and he laughed when they threatened Friends and swore and cursed them; the keepers also swore at them, and threatened to make them bow; whereupon the felons

gave a shout, crying: "God 'a mercy, boys, we will be upon them again," &c.

Besides these abuses which our Friends met withal from the jailers and prisoners, the ward was such a nasty stinking hole, and so crowded with those felons, and several women lying among them, which some called their wives, that our Friends had not whereon to lay their heads to rest, nor a stool to sit down upon; but when they were weary, were fain to sit down on the floor, among the vermin, in a stinking place: of which gross abuses, complaint being made to some of the justices that committed them, the next night the jailer was made to let Friends have room to lodge in, apart from the felons.

"A few days after my commitment to White Lion prison aforesaid," says George Whitehead, "another trial befel me; I was had out of the prison, before John Lenthal, about the plot in the north of England, 1663, being unjustly accused by a Yorkshireman, a sort of an attorney, to have been concerned in that plot, because I was a Westmoreland man born; and though he could not make out any proof against me, yet he persisted in his own evil jealousy and surmise, that I was such a person, whom he named, and said was in the plot; affirming that my name was not Whitehead, but another name. Whereupon I was then carried in a boat to White-ball, guarded with musketeers, and the jailer also with us, and there was I had into a room near the secretary's office, where the jailer waited with me. The lawyer, who falsely had suggested the crime against me, went in, and after some time a person was sent out to examine me, and my accuser with him; then was I questioned about my name, the examiner looking in a list of names which he had in his hand; I gave him a just account of my name and clearness, yet my accuser would confidently contradict me, saying, your name is not Whitehead, but Marsden, or such a like name. I told him surely I knew my own name, as I had declared it; presently step in one who seemed to be an ancient gentleman, hearing my accuser tell me my name was not Whitehead, and contradicted him, saying: "Yes, his name is Whitehead; he has writ drivers books, to which his name is in print;" which gave a check to him, and prevented further examination.

"Howbeit this busy, false accuser went in again to the secretary's office, and in a little time came out, and warned the jailer not to discharge me, until he had order from the secretary; but whether he had order so to caution the jailer, was questionable, for the man appeared very busy against me, without cause, or any previous knowledge of me, or I of him; but seeing he was so confident in his unjust prosecution, I questioned in my thoughts, whether he might not be suborned to prosecute me, or did it to get himself a name, or some reward for a pretended discovery. However I esteemed it best and safest for me, to trust in the Lord my God for preservation, and to be resigned to his will; and I desired if He suffered me to be prosecuted and tried for my life, I might have opportunity to vindicate and clear our holy profession and

Friends, and my own innocency also, from all such works of darkness, as plots and conspiracies against king, or government; and this I thought to do, if brought to a place of execution; nevertheless I wrote a letter from prison to the Lord Arlington, then secretary of state, to clear my own innocency from those false suggestions and insinuations, which were made against me, about the plot before mentioned, which was delivered to him, and I heard no more of it afterward, but was released out of prison with the rest, when the three months were expired, for which we had been committed.

For "The Friend."

INTERESTING NARRATIVE.

In the 11th month, 1825, while at Baltimore with Richard Jordan, we attended the meeting on first day morning at the Eastern house in that city, and in the course of his communication Richard related the following circumstance.

Whilst engaged in a religious visit to friends in Europe, I visited an amiable and worthy family, consisting of the parents and nine children, residing about two miles from Dublin. The mother, a sensible and pious Friend to whom I was much attached, narrated to me some of the sufferings and trials they had to pass through, and also their providential rescue and preservation, during the time of that awful insurrection in Ireland, in which more than one hundred thousand lives were lost. And such is my confidence in the integrity of the Friend, that I have no more doubt of the facts than if I had myself witnessed them.

The family were dwelling at a beautiful villa, handsomely situated and highly cultivated, and whilst assembled one afternoon around their peaceful and happy fireside, they were rudely assailed by a party of insurgents, who surrounded the house and forced an entrance. The leader of this band of ruffians informed the family that they must prepare for death, as he was determined to murder every member of the family as heretics, and to burn their house and property. As they were proceeding to fulfil this murderous intention, a secret compunction of mind on the part of the officer arrested their progress; and after a short delay, he told them he had concluded to give them twenty-four hours' respite, during which they might consider his proposals—that they would return at the same time, 4 P. M. the succeeding day, and if they were then willing to change their religion and become Roman Catholics, their lives and property should be saved; but if not, every individual should be murdered and the property razed to the ground. They then withdrew.

This was a very exercising season to them, their faith and constancy were put to a severe test, and the intermediate period was passed under feelings which can be better conceived than described. The following was the regular meeting day, and the mother proposed to her husband that the family should rise early partake of a light repast and every member of it repair to the meeting-place, there to min-

gle once more in social worship with their beloved Friends before the hour of their suffering arrived. Her husband, however, deemed such a proceeding unwise, and they were brought into deep mental conflict, with fervent desires that they might be rightly guided in this struggle between religious duty on one hand and apprehensions for the safety of their beloved family on the other.

They assembled the family together to deliberate on the course they should pursue in this painful exigency, with a degree of humble confidence that best direction would be afforded; and after a season of solemn retirement, spread the subject before their children. The excellent and amiable mother still pressed the propriety of going to meeting, and their father could not conceal his fears that it would lead to greater suffering. Their eldest son, with Christian fortitude and magnanimity, encouraged his parents to go, saying, "Father, rejoice that we are found worthy to suffer"—a language which greatly affected his parents, and so strengthened their minds that they at once concluded to make the attempt.

In the morning they accordingly proceeded to their place of worship, taking the public highway, instead of going through the fields to avoid the armed insurgents, as was usually done; and through Divine protection they reached the meeting in safety. They sat with their Friends in awful reverence waiting on the merciful Preserver of men, and though their minds were deeply exercised with the gloomy prospect before them, yet a measure of living faith was renewed in their hearts under which they were strengthened to cast themselves entirely on Divine protection. The meeting closed, and their minds were comforted and refreshed in having thus fulfilled what they considered a religious duty. But now a new trial commenced, in considering whether it would be right to return home into the power of their enemies, of whom they were now clear, or to pursue an opposite course, and seek a place of safety for themselves and children. Their faith, however, bore them up in this time of deep proving, and after solidly weighing the matter they believed it their duty to return home. The struggle, however was severe, for nature must necessarily feel keenly when our own lives and those whom we hold most dear are at stake—but as they journeyed onward, with minds turned in prayer to the Lord, that portion of Holy Writ, where it is said, "And the sons of them that afflicted thee shall come bending unto thee, and all they that despised thee shall bow themselves down at the soles of thy feet," Isaiah lx. 14, was powerfully impressed on the mind of the mother, accompanied with such an assurance of Divine regard and protection being extended to them, that she clapped her hands for joy, and expressed to her husband and children the confidence she felt that they would be cared for.

On reaching home they all assembled and sat down in silent reverent waiting on that God who careth for all his humble and obedient children, and in this state awaited their impending fate. The clock struck four—but their persecutors came not. The king's troops

had landed from England, and marched rapidly into the neighbourhood, while the insurgents were flying in every direction to escape their pursuit. In less than two weeks the same party came to the house of the Friend, and on their knees implored the protection of the family, to hide them from their pursuers, and save them from the destruction which they had so lately threatened to inflict on them.

The discourse in which the substance of the foregoing extraordinary narrative was embraced, was delivered at a time when many deluded persons in our society were endeavouring to undervalue the Holy Scriptures, and R. Jordan took occasion to show not only the kind protecting care of a gracious Providence over his faithful children, and the divine support vouchsafed through the immediate operations of his Holy Spirit, but also that he was pleased to make the Scriptures of truth a source of unspeakable consolation to his believing followers, opening and sealing them on their minds in a manner beyond the reach or comprehension of the wise and prudent of this world—concluding with these words: "Friends, I am not prepared to give up the Holy Scriptures."

FRIENDS' WRITINGS.

Some weeks ago we published a communication on the subject of reprinting in a periodical form, a revised edition of the history, biography, journals, and other writings of our religious Society, in order to afford to its members generally, and especially the youth, an opportunity of becoming more familiarly acquainted with the origin of the precious testimonies which Friends have to bear to the world, and also with the faithfulness and sufferings of our worthy ancestors, in supporting them and labouring for the promotion of righteousness in the earth.

The object of that essay was to call the serious attention of Friends on this continent to the subject, in order to ascertain whether such an undertaking if attempted would be supported. We have received several communications from a distance which we have concluded to insert, in order to revive the matter in the view of Friends.

We have reason to believe that persons qualified for the service could be induced to undertake this important work, provided it should meet the general approbation of Friends, and be supported with a liberality sufficient to prevent pecuniary loss. We would request our readers to turn to the 19th number of the present volume of "The Friend," and give the proposals a fresh reading.

A correspondent writes thus from Skaneateles, New York, viz.

"For a few years past, I have been increasingly thoughtful in regard to the consequences of the course of reading practised among the young of our Society. I was of course rejoiced to find the subject so judiciously brought into view in my last week's Friend. I have considered this one subject alone sufficient to produce a declension in our Society. I well remember when the scriptures, and other pious writings of worthy members of our Society,

were the principal reading of old and young. The young people became familiarly acquainted with the contents of the sacred volume, and with the history of our Society and the biography of those excellent characters who adorned it in its infancy. In these they were taught not only the fundamental doctrines of the Christian religion, but also the peculiar principles and testimonies of the Society, in a manner likely to make deep and lasting impressions on young minds. Of later times, there has been a vast increase of new publications adapted to every taste and condition, from infancy to manhood. These have naturally directed the attention of the young from the most salutary course of reading, so that not a few are comparatively ignorant of the contents of the Holy Scriptures, and the history, doctrines, and biography of the Society, and the evidences on which our peculiar testimonies are founded. Besides this, the constant practice of reading publications in which the scripture language of these and thou to a single person is uniformly used, has a considerable tendency to fix this habit in young readers, which I consider a subject of no trifling consequence. I have been at the houses of respectable friends, and, hearing the children depart from the usage of the Society, I have endeavoured to get a knowledge of the books which they have been in the habit of reading; and I have become satisfied, that the general habit of the young of reading books written in a complimentary style, is at least one reason for the great departure amongst us from the plain language.

The labours of the American Bible Association of Friends, and its auxiliaries, have a considerable tendency to promote the reading of the scriptures. I have for several years thought, that should the attention of Friends generally be turned to promoting the reading of Friends' books, some measures might be devised for that object also; and the plan suggested in the essay in "The Friend," would doubtless be a considerable means of encouraging amongst our junior members that kind of reading. To select and publish such parts of the history and other writings of Friends as are the best adapted to the instruction of our young people, I am decidedly of opinion might be rendered extensively useful. It will be no small labour to correct the present taste and habit in regard to reading. Our country is inundated with new publications, and a flood of infidelity is sweeping through our borders. Increased labours and energetic measures are called for, from parents and from society, tending to gather and keep the lambs of the flock within the garden enclosed.

(Remainder next week.)

For "The Friend."

"What thou knowest not now, thou shalt know hereafter." This is a secret in the ways of God With his own children, which none others know, That sweetest all his doers; and if such peace While under his affliction had we find; What will it be to see him as he is, And pass the reach of all that now disturbs The tranquil soul's repose? To contemplate In retrospect unclouded, all the means, By which his wisdom has prepared his saints For the vast weight of glory which remain! Come then, affliction, if my Father bids, And be my frowning friend. A friend that frowns

is better than a smiling enemy. We welcome clouds which bring the farmer rain, Though they the present prospect blacken round, And shade the beauties of the opening year; But by their stores enrich the earth nigh yield A fruitful summer, and a plenteous crop.

SWAINE.

THE FRIEND.

FOURTH MONTH, 11, 1835.

It has been our intention to introduce some account of an occurrence, which, although to some of our readers may seem rather out of date, yet for the sake of others who have not the same ready access to the means of information, we shall now proceed to abridge from a more extended narrative. It is known to many that a brick trade in human flesh is carried on, by sea, between the northernmost slaveholding states, and the southernmost; slave labour being in much greater demand, and the price of slaves much higher in the latter than in the former.

The principal mart for the collection and shipment of these slaves, is the District of Columbia; the government of which is vested exclusively in that district. One of the last cargoes shipped from that district, consisting of seventy-eight individuals, was taken on board the brig Enterprise, Elliot Smith, master, bound to Charleston. Instead of reaching the port of destination, after being tossed about by winds and waves for some time, about the 30th of the second month last she put into Bermuda in distress. It immediately became known to the inhabitants that there were slaves on board, and accordingly, on the following day, at the instance of the "Friendly Society" of coloured people of Bermuda, a writ of *Habeas Corpus* was served upon all the slaves commanding them to be brought before the chief justice, and answer for themselves whether they would proceed with the vessel to her destined port and continue slaves, or remain at Bermuda and be free.

The constable with the writ went off to the vessel, (then lying about 300 yards from the shore,) and requested to see the master, into whose hands the writ was delivered. The master at first was inclined to be refractory, but at length appeared in court, and pleaded very hard, that the compliance with the writ might be dangerous to the lives of the slaves, and that he was peremptory; accordingly about 9 o'clock, P. M. the whole of the slaves were marshalled into court; there were children without a single connection with them, who had no doubt been torn from the very arms of their parents; there were women too, with infants at their breasts; and all together they presented an scene most degrading and revolting to Christianity.

The first man called upon was desired to stand up, and turn himself towards the chief justice, who plainly, kindly, and very appropriately, addressed him to this effect:—"Your name is George Hammett; it is my case in the big Enterprise, as a slave, and it is my duty (understanding that you were ordered to be brought to this vessel against your will) to inform you that in this country you are free,—free as any white person; and should it be your wish to remain here, instead of proceeding to the port whither you were bound to be sold or held to service as a slave, you will be protected by the authorities here; and if you do decide to remain, you will become, as I have observed, a free person, and will be punished for any breach or breaking of the laws of this colony; while, if you conduct yourself with propriety, soberness, honesty and industry, you will meet with encouragement from the whole community—do you therefore wish to remain and be a free person, or continue your voyage to the vessel's destined port, and remain a slave?"—It would be difficult to describe the sort of joy and wonderment, that we depicted upon the poor fellow's countenance, as he unweariedly by the perches wore the frowns of his late oppressor, when he audibly and unhesitatingly declared he would rather remain and be a free man. The whole of them were acquitted singly with their condition, and each answered singly. When the poor little boys, some of whom were barely six years old, were kindly spoken to by the stern judge, and said they had no relation whatever with them, it was a most interesting, and at the same time melancholy scene.

The whole of the slaves, save a woman and five children, by name Ridgely, declared themselves more desirous of remaining, and being free, than proceeding in the vessel. The chief justice gave them a parting admonition, somewhat to this effect: "That they were not to suppose, because they were now free, they were not to labour; but on the contrary, endeavoured to impress upon their minds the necessity of an industrious, sober, honest line of conduct, as by their good or evil course of life they must stand or fall; and he trusted they would appreciate, as they ought to do, this unlooked for boon of freedom, which by Divine Providence had been granted to them. He also observed, that too much could not be said in praise of the Friendly Society of coloured people, who had thus generously exerted themselves to rescue so many of their fellow beings from cruel thralldom.

The "Friends Reading Room Association," recently instituted, have appointed the following officers, viz.

Secretary—Charles Yarnall.

Treasurer—Blakey Sharpless.

Managers.

Philip Garrett, Samuel B. Morris, Thomas Evans, John Richardson, Samuel Mason, Jr. Benjamin H. Warder, John G. Hoskins, Samuel F. Troth, Jeremiah Hacker, William Hodgson, Jr., Joseph Kite, Joseph Scattergood, Wm. Evans, and Samuel Randolph.

With the design of promoting the objects of the association, the annexed circular has been prepared and distributed to Friends generally in this city, and a person deputed by the managers will soon call to receive such contributions as have been selected, or if preferred, they may be sent to the office of "The Friend," No. 50, North Fourth street.

CIRCULAR.

ESTEEMED FRIEND,—The Managers of Friends' Reading Room Association, desirous of forming a Library which shall be sufficiently extensive and attractive to promote the design of the new institution, and make it the means of interesting and improving the visitors, respectfully invite contributions of Books adapted to this purpose. They will also be glad to receive, on loan, books which their friends may be disposed to deposit on the shelves, a certificate of such loan to be given to the owner, and the books returnable on demand.

The Managers have thought it desirable to form a collection of specimens in the different branches of Natural History, of articles illustrative of the habits of foreign nations, and models of machinery and architecture, to be placed in the Conversation Room. Contributions of this character will be gladly received, and it is hoped may promote one of the objects of the institution, by encouraging the desire for the acquisition of useful knowledge.

On behalf of the managers,

JOHN RICHARDSON, Clerk.

FRIENDS' ASYLUM.

Visiting Managers for the month.—John G. Hoskins, No. 201, Arch street; John Richardson, No. 76, North Tenth street; Thomas Bacon, No. 199, North Front street. Superintendents.—John and Læticia Redmond.

Attending Physicians.—Dr. Robert Morton, No. 101, North Tenth street; Dr. Charles Evans, No. 102, Union street.

THE FRIEND.

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PHILADELPHIA.

Communicated for "The Friend."

LETTERS FROM EUROPE. NO. III.

Paris, 9mo. 1834.

Almost every one who knows any thing of Paris, has heard of the cemetery or burying-ground of Pere la Chaise. It is one of the first interesting objects to which a traveller will turn his steps. My desire to spend a day among its tombs was increased by a fine view I had of it from an eminence on the south east of the city. It occupies 90 acres on the side and summit of a high hill, just without the barriers, on the north east of Paris, and from a distance presents the appearance of an extensive garden or park, interspersed with temples and monuments of many forms and sizes. Thou wilt, of course, wish to know something of the origin and regulations of this celebrated burying-place. About the year 1790 the interment of the dead in the churchyards of the city was prohibited, and several cemeteries were opened near it. This is much the largest, and was opened in 1804; it had been the property of a Jesuit called Pere la Chaise, whence its name. All classes, from princes to the lowest of the *canaille*, are buried here; but there is a certain part appropriated for the latter. Portions of ground may be purchased for ever or for a limited period. Incorporated companies monopolise the whole business of interment, including the carrying of the bodies, and the religious ceremonies; I saw their officers carrying a coffin to the grave without the attendance of a train of mourners, or of the relations of the deceased. Is not this plan to be preferred before the pompous display so often witnessed on such occasions, even in our own quiet city? All funerals, however, are not so simply conducted here; they are classified, and the charges are proportionate; being from three dollars to nearly one thousand. About three fourths of the income from the processions, &c., are made over to the government, and appropriated to the repairing and embellishment of churches.

In the vicinity of Pere la Chaise there are numerous stone-cutters' shops, where the monuments are prepared. Dried flowers, (*xeranthemum*) formed into rings, hearts, &c. are sold at the shops, along the streets, and near

the gate of the cemetery; with these, dyed of various colours, the tombs are adorned. On the gate is inscribed in Latin, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth;" on the right side, "He that believeth in me, though he were dead, yet shall he live;" and on the left, "Their hope is full of immortality." I spent several hours examining the tombs and epitaphs, and walking amongst the flowers and the cedar, cypress, weeping willow, and horse-chestnut trees; for the whole is laid out in walks, and beautifully planted. It would require many days to visit every interesting monument and vault, and to enjoy fully the various enchanting views of the city and surrounding country which several parts of the ground afford. Since its opening, nearly twenty millions of dollars have been expended in the erection of the tombs—almost seven hundred thousand dollars annually! The doors of the tombs are generally grated, and some have stained or painted glass windows; lamps are suspended in many of them, and in others wax candles are placed; wreaths of dried flowers, artificial flowers in glass cases, crosses, images, portraits, curtains, &c., are tastefully arranged. In some I observed the little chains, cups and saucers, dolls and various child's playthings, which belonged to the little body entombed below. In one of an elderly lady, I saw a lapdog stuffed and carefully placed under a cover of glass. Many of the graves are only enclosed by slight iron or wood palisades, but on these are cultivated flowers of several kinds, such as roses, dahlias, and honeysuckles. Temples and obelisks, raised over many of the great and learned characters of France, stand proudly pre-eminent amongst thousands erected over those of humbler name. I cannot attempt to describe them, nor would I do to be much interested. One of the first, standing near the place of interment for the Jews, is that of Abelard and Heloise. The names of Delambre, Hallé, Fourcroy, Talma, Blanchard, Kellerman, Labedoyère, Lefebvre, the Abbé Sicard, Volney, Foy, Benjamin Constant, and Beaulharnais, are familiar. The tomb of the celebrated Lavalette is very beautiful. On one side is represented in sculpture, the scene in his prison when he assumed the dress of his wife, who remained while he escaped, and finally reached America. The grave of Marshal Ney, who, thou wilt recollect, was shot for opening the gates of Paris to Napoleon on his return from Elba, is surrounded by plain iron palisades, and trees are planted within them, but no monument is permitted to be erected; it was with much difficulty that I found it. The temple of white Italian marble to the memory of the Russian Princess Demidoff, is one of the most costly

and remarkable. But upon none of these splendid mementos did I look with as much interest, as upon a neat and simple tomb erected over the remains of a young Englishman, who died here only two weeks ago; I copied the verses inscribed on it, because they awakened very serious feelings in my breast; my situation probably imparted an interest to them which thou wilt not appreciate, but here they are:—

Early he left his native shore
O'er Gallia's land to roam:
He entered, but he saw no more
His own dear native home.

His parents dear, who loved him most,
Caught not his latest breath;
But friendship fillet affection's post,
And soothed his bed of death.

What recks it where his ashes bide,—
He who his soul received,
Enquires not where the wanderer died,
But how the Christian lived.

Ten or twelve French priests, apparently strangers in Paris, were walking through the cemetery; their long black dresses, with little collars closely buttoned under the chin, their hats with crowns closely fitting the head, and rims about eight inches wide, rolled up in a triangular form, and their appearance altogether was quite in character with the place; if it did not seem invidious, I would say that the priests are the fattest, *steekest*, and *happiest-looking* men I have seen in France. I leave thee to make thy own comments and draw thy own conclusions, on the remarkable care displayed in erecting and adorning tombs by a nation once professedly infidel, and still, perhaps, too generally so. I wished much to visit the catacombs, but find it is difficult to get admission, in consequence of necessary repairs; while I am on the subject, however, I will tell thee what I have learned of them, though I have not seen them. They lie under almost the whole of the southern part of Paris, and extend under a large tract of country beyond the barriers, being formed in the extensive stone quarries which were worked like the coal mines of England, and from which, for centuries, stone was obtained for building. These having been long closed, were almost forgotten, when about the year 1774, several accidents occurred, which led to an examination; and it was found that the south of the city was in danger of being swallowed up in the gulf below: measures were immediately taken to secure every part by substantial pillars, and the position of every street and house above was marked, so that the workmen could travel through the quarries with as much facility as on the surface. On the very day that the inspector-general was appointed, a house was precipitated 90 feet into the regions beneath. Some time after,

the idea was suggested of converting them into catacombs, or receptacles for the dead; and the necessary works being completed in 1786, the bones were removed thither from the burial places within the walls of the city. Visitors descend by a winding staircase of 90 steps, and after proceeding about half a mile, arrive at the vestibule. The walls of this part are lined with bones from the floor to the roof; the bones of the arms and legs are placed in front, closely and neatly piled together, the uniformity of which is relieved by rows of skulls at equal distances; the smaller bones are thrown behind. There is a collection of fossil remains, mineral productions, and spars, which were found in the quarries; and also an assemblage of diseased bones, and skulls of remarkable structure, scientifically arranged. In one apartment, it is said, some enormous stones are so nicely balanced, that they can easily be rocked, and seem to threaten the spectators with destruction; but it would require great force to displace them, and they have probably been in this equilibrium for centuries. It is certain that the remains of more than three millions of human beings are entombed here, and some estimate them at six millions. Here lie many of the victims of those disastrous times when human blood flowed daily on the scaffold. Alas! how blind is poor man! What availed it that millions of lives were sacrificed, that the young men of France were almost cut off from the earth, and Europe, year after year, was but a great slaughter-house? Was the cause of religion, humanity, or civil liberty, advanced one tittle? I fear not. Did even the boasted "three days" of 1830 achieve any thing for France? They added a third more to the expenses of the government, confirmed the restrictions which previously existed on the liberty of the press, and while they hurled one Bourbon from the throne, elevated another, who, with the title of "citizen king," rules with a rod of iron, not *gilded* like that of Napoleon. I do not say that his government is unjust or too despotic, that concerns the people of France; but what a burlesque was it for my honest and zealous fellow republicans to send messengers of congratulation to Louis Philippe! How grievously did they mistake the signs of the times! I have often viewed, with sorrow and pity, the graves and simple tombs of those poor fellows who fell and were buried at the east front of the Louvre; a few weeping willow and cypress trees are growing around the spot, and some tattered flags still wave over them. An affecting incident occurred here, which was related to me by an eye-witness. A dog which belonged to one of the slain, refused to leave his dead master, nor could he be induced to quit the spot after the interment. A small kornel was erected over him, and for many months he was daily fed by those whom his affection and faithfulness attracted to see him. He gradually pined away and died.

On first day, the annual fete commenced at St. Cloud, one of the royal palaces, a few miles west of Paris, and at present the residence of Louis Philippe. Although there was no Friends' meeting to attend, I did not feel myself at liberty to spend the day in the pursuit of such gratifications; but two of my fellow

boarders, a gentleman and his wife from the west end of London, determined to go, as they were in Paris; though, as they said, when at home, they attended church regularly. I must do them the justice they deserve, by mentioning that they have since expressed their regret for going, and their disgust at the scene. From their description it appears to be not a feast only, but a general fair, at which all kinds of amusement, gambling and rioting abound. It is supposed nearly a hundred thousand people were there, that day: the concourse of vehicles and people returning in the evening, though thousands remained all night, was almost equal to that on London Bridge or in Cheapside and Cornhill on other days of the week. St. Cloud has long been celebrated in the history of France. The ground on which the palace is built was obtained by a finesse of that wily minister Mazarin, for his master Louis XIV. He paid a visit to the proprietor, and after complimenting him on the beauty of his chateau, wished to know what it had cost him. The owner, a contractor, had expended more than a million of livres upon it, but fearing to confess his wealth, he replied, that it had not cost him 300,000 livres. The cardinal soon after sent him that sum, stating that the messenger, an attorney, was bearer of a contract for the sale of his house, which he was *politely* required to sign.

It was at St. Cloud that Napoleon put an end to the imbecile republic, by overthrowing the directory and the council, and placing himself at the head of affairs. He was afterwards partial to this place, and enlarged and embellished it during his reign.

I find I have given thee a letter of a somewhat *sombre* cast; and we should at least *know* that there is always a dark side, however we may desire, and be disposed to look only on the bright side of objects.

Very sincerely, &c. R.

For "The Friend."
JOHN NEWTON.
(Concluded from p. 202.)

A few days after John Newton landed in Ireland he had a narrow escape for his life, by the accidental discharge of his fowling-piece so near to his face as to destroy the corner of his hat. He remarks, "Thus when we think ourselves in the greatest safety, we are no less exposed to danger than when all the elements seem conspiring to destroy us. The Divine Providence which is sufficient to deliver us in our utmost extremity, is equally necessary to our preservation in the most peaceful situation."

His father sailed for Hudson bay the same day that John arrived at Liverpool, and they never met again. A few affectionate letters passed between them during the short remainder of his father's life, who, three years after this time, was taken with the cramp whilst bathing, and drowned. Though thus prevented from partaking of parental counsel and advice, he found in Liverpool one willing to act a father's part towards him. This was the owner of the ship in which he had returned from Africa; the same friend who had offered to send him to Jamaica a few years before. This merchant now promptly offered

him the command of a ship, but this John prudently declined, considering that he should learn obedience and experience before he ventured to undertake such a charge. He, however, willingly accepted the station of mate in a new vessel, and again sailed to the coast of Africa. In this voyage he visited the scenes of his former captivity; but, being now in easy circumstances, he was courted by those who formerly despised him. In this state of prosperity he seemed in danger of forgetting the many mercies he had received, and stood in need of another providential interposition to rouse him. This he had in the visitation of a violent fever, which brought him to himself under the prospect of being instantly summoned to another world. Under this exercise he was enabled to turn in faith to a crucified Saviour, and soon found, not only his peace, but his health gradually restored.

His leisure hours in this voyage, were chiefly employed in acquiring Latin, which he had now almost forgotten. This desire took place from an imitation of one of Horace's odes in a magazine. In this attempt at one of the most difficult of the poets, he had no other help than an old English translation, with Castalio's Latin Bible. He had the edition in *usum Delphini*, and by comparing the odes with the interpretation, and tracing such words as he understood from place to place by the index, together with what assistance he could get from the Latin Bible, he thus, by dint of hard industry, made some progress. He not only understood the sense of many odes, and some of the epistles, but "I began," says he, "to relish the beauties of the composition; acquired a species of what Mr. Law calls classical enthusiasm, and, indeed, by this means, I had Horace more *ad unguem*, than some who are masters of the Latin tongue. For my helps were so few, that I generally had the passage fixed in my memory before I could fully understand its meaning."

During the eight months they were employed upon the coast, his business exposed him to innumerable dangers, from burning suns, chilling dews, winds, rains, and thunder storms, in an open boat; and on shore, from long journeys through the woods, and from the natives, who, in many places are cruel, treacherous, and watching opportunities for mischief. Several boats, during this time, were cut off—several white men poisoned—and from his own boat, he buried six or seven people, with fevers; when going on shore, or returning, he was more than once overtaken by the violence of the surf, and brought to land half dead, as he could not swim. Among a number of such escapes, which remained upon his memory, the following will mark the singular providence that was over him.

On finishing their trade, and being about to sail to the West Indies, the only service he had to perform in the boat, was to assist in bringing the wood and water from the shore. They were then at Rio Cestors. He used to go into the river, in the afternoon, with the sea breeze, to procure his lading in

For "The Friend."

the evening, in order to return on board in the morning with the land wind. Several of these little voyages he had made; but the boat was grown old and almost unfit for use; this service likewise was almost completed. One day having dined on board, he was preparing to return to the river as formerly: he had taken leave of the captain; received his orders; was ready in the boat; and just going to put off. In that instant the captain came up from the cabin, and called him on board again. He went, expecting further orders, but the captain said, "he had taken it into his head" (as he phrased it) that John should remain that day in the ship, and accordingly ordered another man to go in his room. John was surprised at this, as the boat had never been sent away without him before. He asked the captain the reason of his resolution, but none was assigned, except as above, that so he would have it. The boat, therefore, went without him, but returned no more; it sunk that night in the river; and the person who supplied his place was drowned! John was much struck, when news of the event was received the next morning. The captain himself, though quite a stranger to religion, even to the denying a particular providence, could not help being affected; but declared that he had no other reason for countermanding him at that time, but that it came suddenly into his mind to detain him.

Returning home he repaired to Kent, and finding every obstacle removed, he was married on the 1st of second month, 1750.

After this he made three voyages as captain, and experienced many providential deliverances. As he was preparing for the fourth, only two days before the time of sailing, he was seized with a fit which deprived him of sense and motion. When he recovered the physicians judged it would not be prudent for him to proceed on the voyage, and he resigned the command. As he grew better, his beloved companion was taken ill, and for nearly a year remained very unwell.

On her recovery John was appointed tide surveyor, in the port of Liverpool. This office afforded him much leisure, which he occupied in the study of the Greek, Hebrew, and Syriac. This he did to enable him to consult the Scriptures in the original languages.

Of his appointment to that station, he says: "When I think of my settlement here, and the manner of it, I see the appointment of Providence so good and gracious, and such a plain answer to my poor prayers, that I cannot but wonder and adore." I think I have not yet told you, that my immediate predecessor in the office, Mr. C—, had not the least intention of resigning his place on the occasion of his father's death; though such a report was spread about the town, without his knowledge, or rather in defiance of all he could say to contradict it. Yet to this false report I owe my situation. For it put Mr. M. upon an application to Mr. S—, the member for the town; and, the very day he received the promise in my favour, Mr. C— was found dead in his bed, though he had been in company, and in perfect health, the night before. If I mistake not, the same messenger, who

brought the promise, carried back the news of the vacancy to Mr. S—, at Chester. About an hour after, the mayor applied for a nephew of his; but, though it was only an hour or two, he was too late. Mr. S— had already written, and sent off the letter, and I was appointed accordingly. These circumstances appear to me extraordinary, though of a piece with many other parts of my singular history."

We cannot wonder that John Newton should have felt a strong impression of a particular Providence, superintending and conducting the steps of man; since he was so often reminded of it in his own history. The following occurrence is one of many instances. After his reformation, he was remarkable for his punctuality: and was often seen sitting with his watch in his hand, lest he should fail in keeping his next engagement. This exactness with respect to time, it seems, was his habit while occupying his post at Liverpool. One day, however, some business had so detained him, that he came to his boat much later than usual, to the surprise of those who had observed his former punctuality. He went out in the boat as heretofore to inspect a ship; but the ship blew up just before he reached her; it appears, that if he had left the shore a few minutes sooner, he must have perished with the rest on board.

John Newton had for some time been looking forward to the ministry. He thought from his own experience he was above most living, a fit person to proclaim that faithful saying, that Jesus Christ came into the world to save the chief of sinners. His friends encouraged him to apply for orders, and, although at first refused, he was at last ordained deacon, by the Bishop of Lincoln, in the year 1764. He was appointed curate of Olney, where he remained for sixteen years. He then removed to London, and took charge as rector of the united parishes of St. Mary Woolnoth and St. Mary Woolchurch Haw. It is not our intention to follow him through his long and useful life. He is known no doubt to most of our readers as the intimate friend of Cowper; in after life, he was a valued correspondent of Hannah More. Our aim being chiefly to show the redeeming and sanctifying operation of the Holy Spirit, we will conclude this memoir with a brief notice of his close. His decline was very gradual, his bodily powers yielding one by one to the influence of old age. To one sitting by his bed side a short time before his decease, he remarked, "It is a great thing to die; and when flesh and heart fail, to have God for the strength of our heart, and our portion for ever. I know whom I have believed, and he is able to keep that which I have committed, against that great day. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, will give me at that day. I have been meditating on a subject. 'Come, and hear, all ye that fear God, and I will declare what he hath done for my soul.'" At another time, when one asked him if his mind was comfortable, he replied, "I am satisfied with the Lord's will." He departed on the 21st of the twelfth month, 1807, aged 82 years.

The fickleness of man, and his constant liability to run into extremes, is remarkable. When the Hicksites questioned the authority of the Holy Scriptures, or, by a subtlety peculiar to the spirit of infidelity, endeavoured to pervert and distort their generally received import, the depravity of the human heart, the impotency of human reason to fathom divine truth, and the utter helplessness of man to raise himself out of the fall and take a single step in the way of salvation, were very frequently and properly insisted on by ministers and others, both of this county and from abroad. Elias Hicks often recommended the exercise of the understanding in relation to religious principles proposed for our assent. He would say, "Here now, when this is the case, the things in the law of God are explained and opened to our minds; the rational soul has materials, spiritual materials, to look over and examine whether there is any thing that is *imprudent*, any thing that is *counterfeit*." "Reason, and truth, and the law of God, never act contrary to the understanding given to the rational soul." "Will men give away their reason for any thing? Will they give away reason, and take the bible? No,—because without this, their bible would be good for nothing." Priscilla Hunt said that reason was the star which led the wise men to Christ.

Elias Hicks' favourite maxim, that we are not bound to believe what we do not understand, resounded through the country, and seemed to be regarded by his adherents as an inrefragable truth, an impregnable barrier to every attempt to press upon them the doctrine of the incarnation, divinity, and meritorious death of our blessed Saviour. Friends resisted this dogma of scepticism; they declared there were many things we were bound to believe which we could not fully comprehend, both in the natural and spiritual world; and that in relation to the mysterious truths of the gospel, the Christian felt bound to believe them as revealed by the Holy Spirit to holy men formerly; but that faith, and the spiritual discerning by which these truths were to be rightly understood and made availing to salvation, was the work of divine grace, the light of Christ Jesus in the heart. They rejected all dependence upon the reason or understanding of man, however cultivated, to fathom divine things, and contended that it was the office of the Holy Spirit to reveal and give a right knowledge of them; that a dependence upon human reason was a great cause of the blindness and unbelief which prevailed in some. This was considered to be in accordance with the doctrine of the apostle, "What man knoweth the things of a man, save the spirit of a man which is in him; even so the things of God knoweth no man, but the spirit of God; now we have received not the spirit of the world, but the spirit which is of God, that we might know the things that are given to us of God; which things we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual. But the natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are *spiritually dia-*

cerned." When the gospel was first preached, the Jews required a sign, and the Greeks sought after wisdom; and Christ crucified was a stumbling-block to one, and foolishness to the other. The Greeks were the learned and accomplished scholars of that day, and yet salvation by Christ was an absurdity to them, though they heard the doctrine preached by those who wrought miracles, and who doubtless preached it as correctly and powerfully as they wrote of it in their epistles. In reference to them the apostles quoted the passage which says, "It is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent;" and then gives this practical comment,—“For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised hath God chosen, yea, and things which are not, to bring to nought things that are, that no flesh should glory in his presence.” 1 Cor. i. 19 to 29. The drift of this doctrine is evidently to show that reliance upon the most cultivated understanding to believe and to search out and to comprehend the things of God is fallacious; that he will not grant to human powers to grasp or even to receive these things, independent of the revealing power of his Spirit, in order that no flesh should glory in his presence. Christ confirms this doctrine, and I think it is the only instance in which it is said he rejoiced, when he said, “I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemeth good in thy sight.”

Since the direct collision with Hicksism has subsided, are not some in danger of turning about, and adopting the sentiment that “the intellectual faculty is to be cultivated, not only for the purposes of this life, but for those of eternity,” to enable us to obtain and communicate a right understanding of the Scriptures. Would not this pave the way for the opinion that we are to rely upon the sagacity of a cultivated intellect to discover the meaning of Scripture; and that wise and learned men will understand them better than the most pious who are not learned; and consequently, that literary acquirements are essential to salvation? In creating a dependence on human efforts, would it not imperceptibly weaken our faith and confidence in the teachings of the Great Minister of the sanctuary, and gradually steal away our hearts from him. When wise and learned men teach us to cultivate our understandings for the purposes of eternity, and to enable us to understand the Scriptures, is it not a proof how easily, with all their knowledge, they may overlook the doctrines the Scriptures themselves inculcate, and set up an idol of their own to admire. Since the sacred writings declare that God hath chosen the foolish things of the world to confound the wise, and that he will bring to nothing the

may glory in his presence. Would not this system make it needful to send some to Cambridge, or Oxford, or other colleges to furnish us with cultivated teachers to expound the Scriptures to the poor ignorant members, who have but little time or means to become learned? One disadvantage, however, might probably result from this. Every commentator fancies he sees improvements which can be made upon the present version of the Bible, and by frequent changes and opposite interpretations, the common people might be placed in doubt which to receive, and the present translation be brought into discredit. By this means the character of the Bible as a rule would be unsettled, and instead of exalting it as the only permanent written standard of doctrine, these cultivated intellects might endanger its authority altogether.

True it is, that with all the guards we can command, knowledge has a strong tendency to puff up the possessor with the idea, that it gives him a great advantage, even in religious matters, over the man who is comparatively ignorant. The Holy Scriptures speak of a path which the vulture’s eye hath not seen, nor shall the lion’s whelp go up thereon. This seems to have an allusion to the inadequacy of the keenest human sagacity to discover this holy way, and to convey the idea that natural strength is not permitted there—but the wayfaring man, though a fool, shall not err therein. When I am weak, then am I strong, said the great apostle. We have the sentence of death in ourselves not to trust in ourselves, but in God that showeth mercy. Nevertheless a moderate share of school learning is useful, and ought to be placed within reach of all, but not as necessary for the purposes of eternity. The learning which is acquired in the school of Christ, under the operation of his rod, and of his staff—crucifying the old man with his evil deeds and thoughts, and preparing the soul to put on the new man, which, after God, is created in righteousness and true holiness, is that which is adapted to the purposes of eternity, and all other will be little better than sounding brass, or a tinkling cymbal.

JORDAN.

THE FRIEND.

FOURTH MONTH, 18, 1835.

In regard to the article headed “Friends’ Writings,” concluded from last week, it may be well to remark, that, besides promoting a more general perusal of these works in the families of Friends, important advantages would arise from using them as occasional reading books in our schools. The want of something of this kind has long been sensibly felt and lamented. In some schools it is the practice to read a short narrative from Youthful Piety, or a portion of Holy Scripture, at the close of each session of the school, the children meanwhile sitting in silence, and at some of these seasons undoubted evidence has been given of the salutary impressions thus made.

A condensed history of the rise of the Society of Friends, the origin of its testimonies,

and the sufferings of our predecessors in support of them, and also some of their journals, would form a valuable and instructive variety in this course of reading, and might be made the means of bringing our young Friends to an early and more familiar acquaintance with our religious principles and testimonies. With this object only in view, the proposed republication of Friends’ writings appears of much importance, especially when we consider the great number of schools which have been commenced by Friends since the separation, and the moderate cost at which they might be supplied with the books.

YOUTHFUL PIETY.

A new edition of “Examples of Youthful Piety, principally intended for the instruction of young persons, by Thomas Evans,” has just been issued from the press. This interesting and valuable work is enriched by the addition of several recent narratives, exhibiting the power of religion in supporting the mind under the pain and languor of disease, and furnishing it with a solid hope of future happiness in the prospect of death. Among these are accounts of Sarah Lidbetter, Elizabeth Fletcher, Anna Maria Boyce, Hannah H. Hartshorne, Isaac Alexander, and Lydia S. Rogers.

The salutary impressions which are made on the minds of children by the perusal of such accounts, often giving a direction to the habits of the mind even at a very early period which continues to operate through life, renders such a work a valuable auxiliary in the process of religious instruction; and we should be glad to find that every family and school of Friends was liberally supplied with it.

The present edition contains about one third more matter than the preceding, and may be had at the same prices, viz: single copy 62½ cents, dozen \$6, hundred \$45. For sale by Kimber & Sharpless, No. 10 south Fourth street, Uriah Hunt, No. 101 Market street, Nathan Kite, No. 50 north Fourth street, and Mahlon Day, Pearl street, N. Y.

Barclay’s Memoirs of the People called Quakers, in Scotland.

Nathan Kite has just published, as volume five of Friends’ Family Library, *Memoirs of the Rise, Progress and Persecutions of the People called Quakers, in the North of Scotland.* By John Barclay.

The sixth annual meeting of the Bible Association of Friends in America, will be held in Mulberry street meeting house, east end, on second day evening, the 20th instant, at half past seven o’clock. Friends interested in the subject of the meeting, are invited to attend.

DANIEL B. SMITH, Secretary.

No. 2, of Observations on Slavery, has come to hand, but not in time for insertion to-day; we shall assign it a place in our next. Several other communications have been received, and are under consideration.

DEAD, in this city, on the 13th instant, in the 23d year of her age, EDITH SIZAPLIZ, of East Bradford, Chester county.

For "The Friend."

BARCLAY'S APOLOGY.

It will be admitted by persons of reflection, that every member of a religious society should be acquainted with the principles which he is supposed to profess. We often hear the recent schism of the Hicksites attributed to ignorance in this respect. Had the children of Friends been thoroughly imbued with their own tenets, a larger number, it is supposed, would have been preserved from the contagion of unbelief, and consequently from separation. I believe, however, that it was not altogether owing to ignorance, but also an unwillingness to live and act in accordance with what they knew. Still a thorough acquaintance with the doctrines which have been preached and most surely believed by the Society from its rise, is important, and if duly regarded, will, under the enlightening influences of the Holy Spirit, have a preserving effect. The clearest and most cogent work on our religious faith is, the "Apology for the true Christian Divinity, as the same is held forth and preached by the people called in scorn Quakers," &c. It is the most comprehensive work written by Robert Barclay, and was published in Latin, Dutch, and English. William Penn remarks, respecting it, "In fine, the book says so much for us and itself too, that I need say the less; but recommend it to thy serious perusal, reader, as that which may be instrumental, with God's blessing, to inform thy understanding, confirm thy belief, and comfort thy mind about the excellent things of God's kingdom. To be sure thou wilt meet with the abused and despised Quaker in *his own shape, complexion and proper dress* : so that if thou art not one of them, thou needest not longer follow common fame or prejudice against a people, though afflicted from the first, yet not forsaken to this day : ever blessed be the name of the most high God, for he is good, for his mercy endures for ever." The Society has officially referred strangers to this work as containing its faith and doctrines; and, from the accounts which we have from time to time, no work ever written by Friends has convinced more persons of the soundness of our religious principles than the "Apology." It is not uncommon for those whose minds had been brought into much uneasiness with formal prayers and singing, sprinkling with water, and eating a piece of bread, and sipping a little wine, as religious acts, when they have met with that excellent work, at once to own the doctrines, as agreeing with the manifestations of truth in their minds. At an early period of life, and shortly after the work of Divine Grace commenced, the book was recommended to me by a worthy Friend. I found it deeply interesting, and very explanatory of the principles of the Christian religion, and the operations of the Holy Spirit in bringing the soul out of bondage to sin, as well as of the redemption which the Saviour wrought for man in the prepared body without us. The universal offer of salvation to all men by and through Christ, whether they have the Holy Scriptures or not, or whether they have ever heard the outward

tidings of the gospel or not, is therein clearly established. He who was the true light that lighteth every man that cometh into the world, is held forth as the immediate means of salvation to all; and thus we are not left to conjecture whether it is possible for the heathen to be saved without the Scriptures, or without sending missionaries to them. "For as, through the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one, the free gift, the grace of God, the light of Christ, came upon all men to justification." We have no difficulty in believing that those who never heard of Adam, are as much affected by his fall as those who have heard of him; and why the professors of Christianity may not as easily credit the inspired penman in asserting that the free gift of the Holy Spirit is as extensively offered to all, it is difficult to perceive.

The object, however, of this essay is to urge the members of our religious Society to make themselves well acquainted with the Apology, both those who have read it and those who have not. I have been told that after a long argument between David Sands, an eminent minister of New York Yearly Meeting, and a preacher of another profession, in which the latter failed to overturn the positions which the former held, David advised him to read Barclay's Apology. I know thy principles, (said he,) but thou dost not understand mine, and canst not therefore argue with effect against them. Read the Apology—read it twice through, and when thou art well acquainted with my principles thou wilt be better prepared to argue upon them. The man did so, and according to David's wishes became entirely convinced of the truth and soundness of the doctrines there inculcated, which cured his cavilling disposition.

The second and third propositions of the Apology treat on two subjects which have always excited much interest; Immediate Revelation and the Holy Scriptures. As they convey a clear and concise view of Quaker doctrine without any kind of equivocation, or concealment, much like the clearness of a mathematical demonstration, I will propose they should be revived. Some of the modern dissertations on Friends' views, tend to lead back to outward formal acts which Friends once renounced, so that I feel sometimes like the man spoken of in the New Testament, who having drank old wine does not straightway desire new, for he saith the old is better.

Immediate Revelation.

"Seeing no man knoweth the Father but the Son, and he to whom the Son revealeth him; and seeing the revelation of the Son is in and by the spirit, therefore the testimony of the spirit is that alone by which the true knowledge of God hath been, is, and can be only revealed; who, as by the moving of his own spirit, he disposed the chaos of this world into that wonderful order in which it was in the beginning, and created man a living soul, to rule and govern it, so, by the revelation of the same spirit, he hath manifested himself all along unto the sons of men,

both patriarchs, prophets, and apostles. Which revelations of God by the spirit, whether by outward voices, and appearances, dreams, or inward objective manifestations in the heart, were of old the formal object of their faith, and remain yet so to be; since the object of the saint's faith is the same in all ages, though held forth under divers administrations. Moreover, these divine inward revelations, which we make absolutely necessary for the building up of true faith, neither do nor can ever contradict the outward testimony of the Scriptures, or right and sound reason. Yet, from hence it will not follow, that these divine revelations are to be subjected to the test, either of the outward testimony of the Scriptures, or of the natural reason of man, as to a more noble, or certain rule, or touchstone. For this divine revelation, or inward illumination, is that which is evident and clear of itself, forcing, by its own evidence and clearness, the well disposed understanding to assent, irresistibly moving the same thereto, even as the common principles of natural truths do move and incline the mind to a natural assent: that *the whole is greater than its part*: as, *two contradictions can neither be both true, nor both false.*"

The Holy Scriptures.

"From these revelations of the Spirit of God to the saints have proceeded the Scriptures of truth, which contain,

"1. A faithful historical account of the actions of God's people in divers ages, with many singular and remarkable providences attending them.

"2. A prophetic account of several things, whereof some are already past, and some yet to come.

"3. A full and ample account of all the chief principles of the doctrine of Christ, held forth in divers precious declarations, exhortations, and sentences, which, by the moving of God's spirit, were at several times, and upon sundry occasions, spoken and written unto some churches and their pastors.

"Nevertheless, because they are only a declaration of the fountain, and not the fountain itself, therefore they are not to be esteemed the principal ground of all truth and knowledge, nor yet the adequate primary rule of faith and manners. Yet because they give a true and faithful testimony of the first foundation, they are, and may be esteemed, a secondary rule, subordinate to the spirit, from which they have all their excellency and certainty. For as by the inward testimony of the spirit, we do alone truly know them, so they testify, that the spirit is that guide, by which the saints are led into all truth; therefore according to the Scriptures, the spirit is the first and principal leader. Seeing then that we do therefore receive and believe the Scriptures, because they proceeded from the spirit, for the very same reason, is the spirit more originally and principally the rule; according to the received maxim in the schools: *that for which a thing is such, the thing itself is more such.*"

If any man have not the spirit of Christ, he is none of his. Those who live under his go-

vernment, will ever entertain a high value for the Holy Scriptures, and rejoice with grateful hearts when he opens them to their understanding. They will never be influenced to undervalue them by his spirit, nor will they be led by it to exalt them above, or substitute them for, that which dictated them. They contain all the fundamental principles of Christianity, and are the only fit outward test of doctrines. But they cannot give power to become the sons of God, to worship him in spirit and in truth—to pray unto him, or to walk with acceptance before him. They are often used by the Holy Spirit in the work of salvation, but it is the spirit that quickeneth and availingly applies them. They cannot inform a man what is his station in the church—what he is to do in that station, or where, or when, his service is required—whether to speak or keep silence—nor can they enable him to judge of the prophecies of others, if the words are sound—to detect wolves in sheep's clothing. These are prerogatives of the Holy Spirit, immediately acting upon the attentive, devoted mind. S.

For "The Friend."

THE DOCTRINE OF THE SPIRIT.

One of the obvious effects of the work of the Holy Spirit was the quietude and settlement of mind into which it led our worthy Friends. They loved retirement and mental interversion—the bustle and commotion of the world, whether in politics, religion, or business, was painful to them. Contented with a little, and abhorring covetousness, they lived in a manner so plain and simple that a small business supplied all their wants, leaving their minds unincumbered with anxious cares, and their time at liberty for the service of the church, or for waiting on God in retirement. In the closet of their own hearts and the mighty change wrought there by the power of Him who sits as a refiner and purifier of silver, they found an ample theme for profitable meditation, while sweet communion with a reconciled God and Father through Christ Jesus was a source of unending and holy enjoyment. They did not suffer their minds to rove abroad in search of pleasure or employments, but diligently labouring in their own vineyards, and co-operating with the measure of divine grace sown there, they grew to be experienced Christians, living and fruit-bearing branches of the true vine.

This gathering home into our own hearts, and keeping to the secret operations of the Holy Spirit there, is much wanting in our Society at the present day, and the work of true religion will never prosper among us, either as a body or individually, until it becomes the concern of each one.

Our ancient friends prized above every thing else the manifestations of truth in their hearts, and so fearful were they lest their minds should be defiled, or in any way disqualified for receiving its blessed visitations, that they were exceedingly watchful against every thing which had a tendency to divert or draw them out unprofitably. They saw that the spirit which actuated many even of the

high professors, was at variance with the lowliness and humility of the cross of Christ, and with that entire separation from the maxims and policy of the world to which they were called, and they, therefore, were very careful of going unnecessarily into their company, or joining hands with them in any of their schemes, however plausible. They felt that they were called to come out of the world; not only out of its grosser pollutions, and corruptions, but out of its religions and worship, and that their safety consisted in dwelling alone, and not being reckoned among the nations.

Thus they were made a serious, retired, heavenly minded people—not captivated with the riches, or pleasures, or honours, which so many around them were eagerly pursuing, nor indulging in vain or needless conversation; but their words were few and seasoned with grace—their hearts imbued with love to God and man—and their affections set on heaven and things above. These blessed fruits of the spirit, even righteousness, peace, and joy, in the Holy Ghost, made them as lights in the nation; and as they faithfully followed the leadings of their heavenly guide, it pleased the Lord eminently to bless their labours in gathering souls to himself, and spreading the knowledge of his truths in the earth.

At the present period of extraordinary activity in things ostensibly of a religious character, it behoves Friends often to recur to the origin of our Society, and to those Christian principles by obedience to which our predecessors were led out of the forms and ceremonies of an outside religion, and brought to sit down under the free teaching of Christ Jesus the shepherd and bishop of their souls. Amid the multitude of engagements which challenge our attention and engross our time, we are in danger of drowning the "still small voice" which speaks within, and neglecting the salvation of our own souls. Were we brought under the powerful convictions for sin, which all must feel before they can receive the gift of repentance, and anxiously concerned to work out our own salvation with fear and trembling, we should find enough at home to employ our time and attention, in co-operating with the spirit of Christ in our hearts. And when, through the mercy of God in Christ Jesus, our sins were washed away, and the great work of regeneration perfected in us, through the repeated baptisms of the Holy Ghost and fire, we should be prepared as vessels meet for our Lord's use, but still not daring to enter on any religious services but as he was pleased to lead and qualify us therefor. In this state of reverent dependence and waiting on God, we should experience a growth from one degree of strength and stature to another, until at length we should attain the state of strong men in Christ Jesus, capable of sustaining our portion of those bonds and afflictions which remain to be endured for the body's sake which is the church.

It is for the purpose of calling home the attention of our members, and especially of the younger class, to this *inward, heart work*, that I have been induced to revive some of

the experiences of the early Friends, believing the way of truth is the same now that it was then, and that no new or easier path has been, or ever will be, discovered.

John Crook, an eminent minister in the Society, who was convinced about the year 1654, under the ministry of William Dewsbury, gives an interesting and instructive account of the exercises and tossing of his mind before he became acquainted with the spirituality of the gospel dispensation, from which I select the following passages.

"About ten or eleven years of age I went to London, and there went to several schools, until I was about seventeen years of age; in all which time I was not without much trouble and exercises in my mind; notwithstanding I lived in a wicked family, and amongst those that scoffed at all strictness in religion, yet I would get into some by-corner, and pray and weep bitterly, from the sense of my own sins, and would often reprove my school-fellows and companions for their wickedness; I often walking alone by myself in some secret place; when they would be at play and pastime. Thus I passed away my youthful days, in reading, and praying oftentimes when trouble was upon me, which I was seldom free from whole weeks, more or less, either in the night or day time; but all this time I did not mind hearing of sermons, being little acquainted with any that frequented such exercises, until I went to be an apprentice, about the 17th year of my age.

"About this time I was placed in a parish in London, where was a minister, who was in those days called a Puritan, where I came acquainted with those young people that frequented sermons and lectures, so often as we had any liberty from our occupations, being apprentices; yet trouble grew upon me more and more, as I grew in knowledge and understanding of the things of God; and still I applied myself to reading the Bible, and other good books, and prayed often, insomuch, that those in the family where I was an apprentice, took much notice of it, and would stand in secret places to hear me, though I then knew it not.

"Thus I continued professing, and praying, and hearing, and reading, and yet I could not perceive any amendment in myself; but the same youthful vanities drew away my mind when opportunities offered, as before; which was never much to outward gross profaneness, but only to idle talk, and vain company, in mis-spending my time, and minding pride too much in my apparel, and such things, for all which I was condemned; as also for wearing long hair, and spending my money in vain, which I thought might have been better employed, if I had bought some good books, or been charitable to the poor. And thus I continued, running to lectures when I had any time allowed me by my master from my occasions, which I endeavoured to get, by doubling my diligence in the day time, and also from my sleep in the night time, that so I might more easily gain opportunities of my master; all which I employed in private meetings and lectures, going after any eminent man I heard of, which by this time I had obtained the knowledge of, by much acquaintance with constant hearers of

sermons, and frequenters of private fasts and meetings.

"The ministers then commonly preached by marks and signs, how a man might know himself to be a child of God, if he were so; and how it would be with him if he were not so; which made me sometime to conclude, I had saving grace, and by and by to conclude, I was but an hypocrite: and thus I was tossed up and down, from hope to despair; and from a sign of grace in me one while, and then presently to a sign of an hypocrite and reprobate again; so that I could not tell what to do with myself, or whether it were best to go to church, or stay at home; for I could get no rest, or lasting peace, by all my hearing and running up and down.

"In this extreme misery I continued, keeping it to myself, mourning in secret, until one morning, as I was solitarily sitting, lamenting my present state; on a sudden, there sprang in me a voice, saying, Fear not, O thou tossed, as with a tempest, and not comforted, I will help thee; and although I have hid my face from thee for a moment, yet with everlasting loving-kindness will I visit thee, and thou shalt be mine; fear not, for I am pacified towards thee, and will never leave thee nor forsake thee, saith the Lord, the mighty God.

"Whereupon all was hushed and quieted within me, so that I wondered what was become of the many vexations, tormenting fears and thoughts that just before attended me; here was such a calm and stillness in my mind for a pretty time; so that it was brought to my mind, that there was silence in heaven for half an hour; and I was filled with peace and joy, like one overcome; and there shone such an inward light within me, that for the space of seven or eight days' time, I walked as one taken from the earth. In this time, I saw plainly, and to my great comfort and satisfaction, that whatever the Lord would communicate and make known of himself, and the mysteries of his kingdom, he would do it in a way of purity and holiness; for I saw then such a brightness in holiness, and such a beauty in an upright and pure righteous conversation, and close circumspect walking with God in an holy life, although I had before obeyed to the uttermost that I could, yet I could not get peace thereby, nor find and feel that acceptance and justification before God, as I did at this time when it sprang freely in me, that, as it were, all religion lay in it truly so, and all profession besides, or without it, were as nothing in comparison of this communion. For I remember, while I abode and walked in that light and glory which shone so clearly in my mind and spirit, there was not a wrong thought appearing or stirring in me, but it vanished presently, finding no entertainment; my whole mind and soul was so taken up with that glorious light and satisfactory presence of the Lord thus manifested in me.

"After this, I perceived an abatement of the glory, and I began to read and perform duties as I had done before which for about eight days' time, I could not perform so formally as I did use to do before (I was so filled with joy and peace), but with much more liveliness and zeal, faith and confidence than before,

which caused many of my acquaintance to admire my gift in prayer, and upon all occasions to put me upon that duty.

"In two or three years time after this, I began to gather scriptures into my mind and memory, what from hearing of others, and my own studies, which occasioned me to dwell more without, and less within; so that by degrees, the knowledge in my natural understanding and judgment began to outgrow and overtop the sense of my inward experiences; at last, having little besides the remembrance (now a great way off) of those things which once were lively and fresh, growing up in me, as if it had always been spring time in my heart; my inward parts were like a winter, all retired out of sight, as into a hidden root; and many questionings about the way of worship, and ordinances of the New Testament began to arise in my mind, judging myself, that now the Lord had done so much for me, I could not be but chargeable with unthankfulness for his mercies, if I did not now seek the purest way of worship, that I might enjoy all his ordinances in the purity of them."

After going among various sorts of professors, and trying with whom his spirit could unite, he at length joined with some independent whose views were similar to his own—"and, at times," says he, "we had many refreshings together, while we were kept watchful and tender with our minds inwardly retired, and our words few and savoury." But not pressing forward in the spiritual life, he acknowledges that they grew formal, became divided and shattered in their minds, and fell into "much uncertainty and instability." In this state he was not forsaken, but had many checks and reproofs in his conscience, yet knew not whence they came, and sometimes the distress and trouble of his spirit would induce him to fly to his former religious duties, as prayer, reading, &c. for relief. But not finding that peace which he greatly desired, he was tempted to doubt the reality of religion, which brought great conflict and anguish on him, so that he went sorrowing and mournful. In this situation he went to hear William Dewsbury, and thus speaks of the meeting:—

"Being providentially cast where he was declaring, I heard him; and his words, like spears, pierced and wounded my very heart; yet so, as they seemed unto me, as balm also, healing and comforting, as well as searching, and piercing; and I remember the very words that took the deepest impression upon me at that present, speaking of several states and conditions of men and women; such words passed from him as implied the miserable life of such, who notwithstanding their religious duties or performances, had not peace and quietness in their spirits; who through the want of an understanding where to know and find a stay to their minds, to exercise them at all times, and in all places, were like children tossed to and fro, and frightened with every cunning craftiness of men, to promote their own opinions and ways. This I knew was my own condition at that time, as well as the state of many more poor shattered people, compassing

ourselves about with the sparks of our own kindling, which did but procure us sorrow, when we came to lie down and be still, and commune with our own hearts, having nothing inwardly to feed and stay upon, but either formal duties which perished with the using, or disputable opinions about Christ, and doctrinal things, in the natural understanding and memory; but wanted a spiritual understanding of that which might then have been known of God within. This afterward I came to know and behold, as the appearance of the tried corner-stone laid in Zion, most elect and precious unto them that believed in him; whereby I understood certainly, that it is not an opinion, but Christ Jesus, the power and arm of God, who is the Saviour, and that felt in the heart, and kept dwelling there by faith; which differs as much from all notions in the head and brain, as the living substance differeth from the picture or image of it.

"But all this while, there was little of the outward form of truth regarded by me, until I heard the same person declare the word of truth again; and then I began to see that all knowledge was nothing, without practice and conformity to what I knew; then began the truth, like the little book, to be bitter in my inward parts, because I did not yield obedience unto what I was convinced to be my duty; as to lay aside all superfluities in apparel, words and carriage, which was hard for me to do, being then in commission as justice of the peace. But by degrees, I was brought out of all consultations in this respect, by sore and sharp terrors in my conscience; for all my sins and evils, which I saw to be many and great, as well as secret and hidden, which, by the light in my own conscience, I came to see more and more through the exercise of my mind; for all my sins were but as fuel, which the wrath and indignation of the Lord took hold of.

"I saw that now the axe was to be laid to the root of the tree, and that there was an evil nature to be consumed in me, which had borne away long, notwithstanding my profession of religion; and that my superfluity in apparel, words, and many other things, did but feed and keep alive that nature, and so prolong the fire to my own misery therein. And of this sort I saw plainly was speaking 'you' to a single person, and putting off my hat after the customs and fashions of the world, &c. I reasoned, must all be left and put away, or that fleshly worldly nature and part in me could not wholly die, and I be perfectly delivered from it; because I saw that these things, together with using many words out of God's fear, were but as food, to nourish, and feed, and keep alive that nature and part in me.

"But how strongly the reasoning part withstood me, in the parting with these and other things, none knows, but those that have been exercised in the like manner; neither can I express the multitude of ways and arguments which the devil used to keep me in those formalities and observances; and so much the more, because of my great acquaintance, through some public employment, and other occasions. And yet the difficulty to part with my wisdom and knowledge (in which I had

profited beyond many my equals) I found to be the greatest of tribulations that I passed through, before I could enter into the kingdom of God, viz. to be, as it were, beheaded for the testimony of Jesus; for I found by certain experiences, that until man be truly crucified with Christ, he cannot bear a true testimony for Christ; for it is but a bearing witness to himself, which is not true; but after he is truly crucified with Christ, and risen with Christ, then if he bear witness of Christ, his witness is true; hence is understood aright that faithful saying, viz. For the testimony of Jesus is the spirit of prophecy. After a long and sharp fight of afflictions, and deep exercise in my heart and conscience, I at last gave up to be a fool for Christ, and as one beside myself for the Lord."

For "The Friend."

FRIENDS' WRITINGS.

(Concluded from page 216.)

The following communication is post marked Aurora, New York:

To the Editor of "The Friend."

Though the writer of this resides in a remote part of the country, yet the pages of "The Friend" are not unknown to us, but very welcome received, and read with much interest by many in our neighbourhood.

The interesting communication, in a late received number, (the 19th,) respecting the circulation of Friends' books, so accorded with my sentiments on this subject, that without waiting to hear the opinions of others, I wished to express my cordial approbation of the plan proposed for their more general distribution, and I hope it will obtain the immediate attention of Friends, believing that if some active and efficient persons should undertake a periodical, exclusively devoted to this purpose, lasting benefit would result from it.

Though the actual want of them has not been much realised here, yet there are many families in this section of the country, and doubtless in many other places, who have few, if any, in their possession, and I am persuaded that could some of the controversial parts be omitted, and other abridgments judiciously made, with useful remarks occasionally interspersed to excite the attention of the reader, great interest would be added, and not only might they be more generally diffused, but many persons would be induced to read them, in this new and pleasing form, who, having no sufficient access to them, suffer them to lie neglected, deeming them tedious and unedifying.

I ask, why is this subject permitted to slumber? Occasionally we hear the idea suggested that some young Friends are not supplied with books containing the history and doctrines of their own Society, and that others, after glancing over some controversial pages, turn away to seek amusement (or perhaps edification) elsewhere, but what measures are taken to remove the evil?

My object in these remarks was simply to direct the attention of those readers of "The Friend," to the communication above alluded to, for had I not feared the call would be un-

heeded and forgotten, I should not have ventured to expose the opinion and fears of

A young and unknown Member.

In another communication the subject is thus noticed:—

At a meeting of the Young Men's Reading Association of Friends, (for promoting a knowledge of the writings of Friends and other religious authors,) held in Venice, Cayuga county, New York, the 22d of third month, 1835,

The plan for furnishing a supply of Friends' writings, proposed in the article headed "Friends' Books," in No. 19, of the eighth volume of "The Friend," was considered and warmly approved by the association. We are decidedly of opinion, that if the plan there proposed should be acted upon, and members of the Society of Friends should co-operate in patronising such an effort, and the most interesting and excellent parts of the approved writings of Friends should be extensively circulated, it would, by promoting a more thorough knowledge of the history and principles of the Society among the younger class of members, prove a permanent blessing not only to themselves, but to the Society of Friends at large. We are the more confirmed in this belief, by the fact that many young persons are deterred from reading the writings of Friends, and especially some of the earlier authors, on account of their voluminous size, and their diffuse and often heavy style; but by omitting such parts, and selecting the most instructive, impressive, and animated portions, these writings would not only become much more accessible to all, but far more interesting to the younger part of the Society, and consequently would be more read and make a deeper impression on the mind.

Extracted from the minutes of the Association,
J. J. THOMAS, Secretary.

A correspondent nearer home writes thus:

The communication relative to reprinting Friends' books was in accordance with my views. It is a subject that has arrested my feelings for a length of time, believing a great loss is sustained from the scarcity and unwieldy size of these valuable writings, particularly to our young Friends, who, I doubt not, would value and more highly prize the testimonies and principles our ancestors suffered so much for, were they better acquainted with these proofs of their attachment to the cause of their blessed Redeemer. And when the query respecting the attendance of religious meetings is answered so low, my mind invariably concludes that if our dear young Friends were more conversant with the hardships and persecutions their forefathers underwent in establishing these meetings, they would feel bound to attend them. By presenting these works in a more attractive form many of our testimonies would be brought afresh to view, for which they keenly felt the privation, not only of the comforts, but even the necessities of life, while we, professing to be directed by the same unerring guide, are even indulging in the luxuries and extra-

vagances of the world. The Society needs to be frequently reminded of the simplicity and self-denial that marked the footsteps of our worthy predecessors, and if a plan could be adopted to place their writings within the reach of most of our members I should rejoice. Mary Dudley, in reflecting on this subject, thus writes:

"I often think inherited or obtained treasures have blinded the spiritual eye of many, who are descended from those sons of the morning, as it respects our little community, to whom *great things* would have been burdensome; and earnest are my desires that worldly prosperity may not be allowed to settle in a state of dangerous ease, lest the language formerly uttered in the Lord's name should be applicable, 'They that depart from me shall be written in the earth.'" M.

RETIREMENT.

"He was there alone," when even
Had round earth his mantle thrown;
Holding intercourse with heaven,
"He was there alone."

Then his inmost heart's emotion
Made he to his Father known;
In the spirit of devotion.

Musing there "alone."

So let us from earth retiring,
Seek our God and Father's throne;
And to other scenes aspiring,

Train our hearts alone.

Thus when time its course hath ended,
And the joys of earth are flown,
We, by hope and bliss attended,
Shall not be "alone."

BOWMAN.

BRIEF HINTS.

"Like the rivers, time is gliding;
Brightest hours have no abiding;
Use the golden moments well:
Life is wasting,
Death is hastening;
Death consigns to heaven or hell."

From the Christian Watchman.

THE ABSENT VIFE.

"Domestic here: to thy white hand is given
Of earthly happiness the golden key."—COLLIER.

But she is absent! she who was to me
The light and music of my happy home,
It was her smile that made this house so gay;
Her voice, that made it eloquent with joy.
Her presence peopled all her very tread
On that one life we stake our earthly joy.
And silence fills her place, and solitude
Spreads like a shadow o'er the very walls!
And not a place, chair, book, is what it was,
A moment since, when she my love! was here.

Alas! how fondly do we concentrate
Our happiness in one beloved form!
A human form, how perishably frail—
Had that one life we stake our earthly joy.
In that one life, we live. It is our world.
That gone, our sun is darkened; and the scene,
Of late so full of beauty and of bliss,
Is rife with desolation.—From the midst
Of the dark ruins of our withered love,
Methinks there comes a voice in union
With thine, Eternal Father!—in thy word—
"Set your affection upon things above—
Lay up your treasure there—and not heathen—
Earth is too treacherous for so vast a trust!"

NEWTON.

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GEORGE W. TAYLOR.

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PHILADELPHIA.

For "The Friend."

OBSERVATIONS ON SLAVERY. NO. 2.

And one shall say unto him, What are these wounds in thine hands? And he shall answer, Those with which I was wounded in the house of my friends.—Zech. xiii. 6.

It has been with the cause of anti-slavery as with that of religion, it has sometimes suffered more from the indiscretion of its advocates, than from the malignity of its open enemies. It is sorrowfully true, that not a few of those who, of latter time, have professedly espoused the cause of the African race, have treated the subject in a way which is much more likely to rouse the passions, than to convince the understandings, of that class of citizens whom it is particularly important to gain. When a cause, essentially good, is urged with vehemence, and intemperate zeal, while opponents are enraged, men of cool and sober judgments are kept aloof by the manner in which it is presented to them. Of the numerous writers who have laboured to emancipate the African slave, very few, indeed, appear to me to have managed the cause so judiciously as John Woolman. In the works of that estimable man, on the subject of African servitude, we find no strains of impassioned eloquence, nothing calculated to awaken the passions, either of the friends or enemies of the cause. Maintaining, with unflinching firmness, the standard of Christian morality, he does not forget that the master, as well as the slave, is a man and a brother. Though he bears a faithful testimony against oppression, yet his manifest freedom from every angry feeling, no less than the force of his arguments, opens his way to the understanding and the heart. Those who patiently read his writings, if they should even fail to be convinced by his reasonings, can hardly fail to admire and love the man. And a favourable opinion of an advocate must unavoidably produce a bias in favour of his cause. It is a subject of serious regret that among the many who have openly espoused the same righteous cause, so few have imbibed the spirit of John Woolman.

One of the consequences, which the supporters of the slaveholding system have laboured to attach to its abolition, and which

they have often dressed up as a Scaramouch to frighten the timid and credulous, is a complete amalgamation of the two races. And the countenance, recently given to this doctrine, by some professed abolitionists, has been eagerly seized by those who are inimical to the general improvement of the African race. As might have been foreseen, they have endeavoured to confound the amalgamation of the races with the abolition of slavery, and to make the latter appear as a necessary consequence of the former. In a late trial, in a neighbouring state, where the question at issue was the validity of a will, in which a considerable sum was bequeathed for the purpose of establishing a school for the instruction of coloured children, upon a plan nearly resembling the Fellenburg system; the terrors of amalgamation were hung out, in the most appalling colours, to alarm and bewilder the court and jury. The identity of abolition and amalgamation was a point strenuously urged, on the part of those interested in diverting the bequest from the declared and obvious design of the testator. And the support given to this doctrine by some who ought to have known better, was not overlooked.

Not wishing, at this time, to discuss the question whether an amalgamation of the races would be an evil or not, I shall briefly and at once inform the reader, that I am not, and never was, an amalgamationist. My education and general habits of thought are opposed to it; yet, I have been from the earliest period of recollection an abolitionist. In my intercourse with the friends of abolition, the subject of amalgamation has seldom comparatively been brought into view. As there has, of late, been so great an effort to wed these characters, or to make them appear identical, it may, perhaps, be well to enquire who are the real efficient advocates and promoters of amalgamation. If we look into the lives of those who have most powerfully vindicated the rights of the African race, either by the pen, in courts of justice, or in the halls of legislation, do we find them niggling amalgamation, either theoretic or practical, by their doctrines, or with their practice? Did Sandiford, Say, Woolman, Benezet, Mifflin, or Boudinot, in this country; or Sharp, Wilberforce, Clarkson, Dilwyn, Buxton, in England, or any of those countless labourers, whose joint exertions have at length swept the curse of slavery from the British dominions, ever advocate amalgamation in theory, or promote it in practice? If any one can point me to an instance of a real efficient advocate of the cause of abolition, having married a wife of the African race, I shall freely

acknowledge that I have received information which is perfectly new to me. If a few intemperate defenders of African rights have chosen to profess an opinion in favour of immediate amalgamation, the union of such a doctrine with that of abolition appears to me, in the present state of society, quite as absurd and unnatural an amalgamation as that of the races. It is, however, even with these visionary theorists, nothing but a theory. For which of them has proved the sincerity of his profession by espousing an African wife? It is true the attempt to tack amalgamation to the skirts of emancipation is not new. It is an old expedient for rendering a cause odious which sober argument must assail in vain. In the first congress, 1789-90, several petitions for the abolition or restriction of the African slave trade were received; one of which was from our yearly meeting, signed by 535 Friends. In a speech opposing the petition, Jackson, of Georgia, used expressions to this import: "Though the Quakers may choose to intermarry with them, there are others among us who will choose to preserve their race unswayed." He, however, did not give any case of such intermarriage. No doubt he had the best possible reason for the omission—he had none to give. It would appear as though the danger of amalgamation was like the principles of Des Cartes, capable of explaining any thing that is, or any thing that is not. Is a petition presented for abolishing the slave trade? Amalgamation is called up to oppose it. Is a legacy left to educate coloured children in the common elementary branches? Amalgamation again rears its goblin form to prevent the application of the bequest.

Who then are the real amalgamationists? The answer is important, it is easy, and it is general. The slaveholders. In all ages, and among all nations where personal slavery has been tolerated, amalgamation has attended, as the shadow follows the substance. A slave trade was prosecuted in the time of Henry the Second, between England and Ireland, in which the masters and slaves were of the same colour. If we wish to learn whether amalgamation accompanied it or not, we may find the case stated in terms sufficiently clear in Henry's history of England. "Upon arriving at the Cape of Good Hope," says Vailant, "we are surprised at the multitude of slaves, whom we see there as white as the Europeans. And yet the whites have never been reduced to slavery in this country; the slaves there on the contrary have always been of Ethiopian origin. From the masters and Ethiopian slaves, have sprung a race which whitening further and further in each generation,

have finally become exactly similar to those who hold them in slavery.¹⁸ If we look back at the slavery recently existing in the British West Indies, or to that still maintained in our southern states, we still find amalgamation its constant attendant, in its most disgusting and degrading form. For the advocate of slavery to raise an outcry against amalgamation, is something like the conduct of the highwayman who, when an alarm was made, began to cry *stop thief!* louder than any of them. It is, however, rather more ridiculous, because it does not even serve as a trick to conceal his real character.

If we agree that amalgamation is an evil, let us act rationally in our efforts to check its progress. Let us exert our greatest energies in the removal of its most active cause. The evil is not to be prevented by holding the coloured race in bondage, nor by enacting laws to prohibit their instruction in science and literature. Let them enjoy the rights to which as members of the human family, and objects, equally with ourselves, of redeeming grace, they are unquestionably entitled. Let their children enjoy the benefits of education. Let them be taught to respect themselves; and to see that the colour of the skin is no impediment to their rising into respectability in life. Let us labour not only to extinguish slavery, but to remedy the evils and remove the degradation which slavery has produced. These are probably the most effectual means that can be devised and executed, to arrest the progress of amalgamation. As things are now among us in this non-slaveholding community, intermarriages between the different races seldom occur, when the parties are respectable. Where such marriages do occur, the greatest share of respectability is likely to be on the side of the coloured person, for the white complexion would be deemed a counterpoise to a considerable share of merit. But if the character of the coloured race were sufficiently raised, they would unquestionably prefer companions of their own race, to those of inferior merit though of a fairer hue. And if "some fifty or an hundred lustrums hence," when slavery shall be known to posterity only as one of the vices which disgraced their half civilized ancestors; when the prejudices which slavery has engendered shall have passed away and been forgotten, it should be discovered that there is no natural antipathy between persons whose ancestors, ten or twenty generations back, emigrated from different sides of the Mediterranean, it may be safely left to the people of that day to decide whether the two races shall then like kindred drops be mingled into one, or whether they shall still preserve their native caste. At all events, perplex ourselves as we will, they will decide for themselves; and we may be assured no witch of Endor will be engaged to disturb the repose of the grave, for the purpose of enquiring what advice we may be disposed to give on the subject.

E. L.

¹⁸ *Siemond's Review of J. Compe. African Observer, p. 257.*

In our twenty-fifth number, (28th ult.,) we noticed under the editorial head, the application made by the Hicksites to the legislature of New Jersey, at its late sitting, for a law compelling a division of the property of the Society. We have obtained a copy of the bill, as originally presented, the remonstrance presented by the meeting for sufferings in this city, and other papers connected with the subject, which we lay before our readers. It is proper to observe, that the bill underwent such modifications in the lower house, as confined its provisions entirely to the Society of Friends, and expunged that part which went to dissolve the jurisdiction of the Yearly Meeting of Philadelphia over its members.

STATE OF NEW JERSEY.

An Act relative to the unincorporated Religious, and other Associations, in this state.

Whereas, Almighty God is the only Lord of conscience; and no man, or number of men, on earth, hath or have power to rule over men's consciences in religious matters; and whereas, it is the duty of the state of New Jersey to protect, as well the religious as the civil rights of her citizens, from all foreign interference or control, direct or indirect—Therefore,

Sec. 1. Be it enacted by the Council and General Assembly of this state, and it is hereby enacted by the authority of the same, That the rights, estates, properties, and privileges, of the members of any unincorporated religious, or other association, in this state, shall not be hurt, endangered, or in any way affected, by any division, secession, or separation, which has occurred, or may hereafter occur, or exist, in any unincorporated religious, or other association, with which they may have been, now are, or shall hereafter be connected in any other state, kingdom, or country; nor shall any such division, secession, or separation, alter, affect, change, or impair the civil or religious rights of any member or members of such unincorporated religious or other association in this state, by reason of his, her, or their adherence, or non-adherence, uniting with, or dissenting from, any or either of the parties in such division, secession, or separation; and that the rights, estates, property, and privileges, of the members of such unincorporated religious, or other association, in this state, shall be held and enjoyed according to the constitution and laws of this state, and shall not be prejudiced, affected, or determined, by the acts of other members of the same association, or of any other association, with which they may be connected, or be subordinate to, out of this state, any law, rules, usages, acts, or regulations, of such unincorporated religious, or other association, to the contrary in any wise notwithstanding.

Sec. 2. And be it enacted, That in case of any division, secession, or separation, now existing, or hereafter to arise, in any unincorporated religious, or other association, in this state, on conscientious grounds, where both parties profess to adhere to the faith, discipline, constitution, and government of such association, when in unity, that then, and in

such case, the personal estate, of whatever kind, of such association, held or possessed by such association when in unity, or by any other person or persons, body politic or corporate, for or to their use, or in any way in trust for them, shall be divided between the parties, in such division, secession, or separation, equally and ratably, in proportion to the number of members of such association, who shall join or attach themselves to either of the said parties, in such division, secession, or separation, in the same manner as if they had been equal partners in the said personal estate; and in case the said members of the said association cannot, in such division, secession, or separation, agree on the division of the said personal estate of the said association, by them possessed when in unity, that then, and in such case, it shall and may be lawful for any member or members of either party, for and in behalf of himself and themselves, and his and their associates in such division, secession, or separation, to exhibit a bill in chancery against any member or members of the other party in such division, secession, or separation, and their associates, for a division of such personal estate so held or possessed by the said association when in unity, in the same manner as if they were partners; and thereupon the same proceedings may be had, and relief given, and decree made, as in justice and equity, and according to the course and practice of the court of chancery, ought to be made; always having regard to the relative number of the members belonging to the said parties in such division, secession, or separation, and the continuance and preservation of the same trusts, uses, and purposes, upon and for which such personal estate was theretofore held and possessed; and that the members of the said party in such division, secession, or separation, to whom the same, or any part thereof, shall be decreed, shall hold the same upon the same trusts, and for the same uses and purposes, so far as regards the members of the said association connected with them in the said division, secession, or separation, as the same was held by the said association when in unity.

Sec. 3. And be it enacted, That in case of any division, secession or separation now existing, or hereafter to arise, in any unincorporated religious or other association in this state, on conscientious grounds, where both parties profess to adhere to the faith, discipline, constitution and government of such association when in unity, that then and in such case, the real estate, of whatsoever kind, (excepting burial grounds,) of such association, held, possessed or owned by such association when in unity, or by any other person or persons, body politic or corporate, for or to their use, or in trust for them, shall be divided between the parties in such division, secession or separation, equally and ratably, in proportion to the number of members of such association, who shall join or attach themselves to either of the said parties, in such division, secession or separation, in the same manner as if they were tenants in common, of the said real estate; and in case the said members of the said association cannot,

on such division, secession or separation, agree on the division or partition of the said real estate, so as aforesaid held, possessed or owned by them when in unity, that then and in such case, it shall and may be lawful for any member or members of either party, for and in behalf of himself and themselves, and their associates, in such division, secession or separation, to exhibit his or their bill in the court of chancery, against any member or members of the other party, in such division, secession or separation, and their associates, for a division or partition of such real estate, so held, possessed or owned by the said association when in unity, in the same manner as if the members of the said association were tenants in common of the said real estate; or in case that the said real estate is so circumstanced, that division or partition thereof cannot be made, without great prejudice to the owners, for a sale thereof or a decree, that the same may be held and owned by the one party, on their paying to the other their proportion of the value thereof, to be ascertained according to the course and practice of the said court; and to the said court shall appear equitable and just; and thereupon, the same proceedings may be had and relief given, and decree made, as in justice and equity, and according to the course and practice of the court of chancery ought to be made, always having regard to the relative number of members belonging to said parties in such division, and the continuance and preservation of the same trusts, uses and purposes upon, or for which such real estate was therefore held, possessed or owned; and the members of the party in such division, secession or separation, to whom the said real estate, or any part thereof, or the proceeds of the sale thereof shall be decreed, shall hold, possess and enjoy the same, upon the same trusts and for the same uses and purposes, so far as regards the members of such association, connected with them in such division, secession or separation, as the same was held, possessed or owned by such association when in unity.

Sec. 4. And be it enacted, That in case of any such division, secession or separation, the burial ground or grounds of such association when in unity, shall for ever remain free and common for the burial of the members of either party, and their descendants, the same as if no such division, secession or separation had been made.

Sec. 5. And be it enacted, That the said complainant or complainants, in any such bill of complaint, shall make his or their affirmation, to be annexed to the said bill of complaint, that the division, secession or separation stated in the said bill, so far as respects the said complainant or complainants, was made on conscientious grounds, and not for the purpose of appropriating the real or personal estate of such association to any other trusts, uses or purposes, than those originally intended in its creation; or to destroy the faith, constitution, discipline, and government of such association, but in truth, and in good faith, for the causes set forth in such bill of complaint; and that it shall not be necessary to name all the parties associated with the

complainants or defendants in the said bill; but that it shall be sufficient to designate them as the associates of the said respective parties; and that a copy of the subpoena issued in the said cause, shall be served upon the president, clerk or head officer of such association, with whom the defendant or defendants in said cause may be connected, together with a copy of the said bill, at least ten days before the returning thereof; and that any of the members of such association, may appear and defend the said suit; and if in the course of the said proceedings, it should become expedient to ascertain the number of members of such association, connected with the said parties respectively; and any member thereof, shall be under the age of twenty-one years, such infant shall be counted with the party, to which his or her father belongs, if he is living, and if not, to that which his or her mother, if living, belongs; and if she also be dead, with the party to which his or her guardian belongs.

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To the Legislative Council and General Assembly of the State of New Jersey.

The remonstrance of the Religious Society of Friends in Pennsylvania, New Jersey, &c. respectfully sheweth,

That your remonstrants have been deeply affected with concern, in reading a bill introduced for your consideration, relative to unincorporated religious and other associations in the state, the provisions of which, if enacted and enforced, appear to them calculated to produce dissension and schism in such societies, by giving to seceders whatever their number may be, a legal interest in the estate of the body from which they have voluntarily separated themselves. Where the property is valuable, we apprehend, that under the operation of such a law, strong temptations would be presented to unfaithful, ambitious, or designing members, to form a party, scatter discord and animosity in a hitherto peaceful community, and thus produce a schism; whilst, to cover their intentions, nothing more would be requisite than to “profess” that they “adhere to the faith, discipline, constitution and government of such association.” though the very act of separation implies that they differ from it, at least in some of these respects. A powerful incentive to dissimulation will thus be furnished, the rights of the members who faithfully adhere to the original compact violated, and the peace and harmony of unincorporated associations may be made a prey to the caprice or ill-humour of every discontented or unruly member.

We would therefore respectfully suggest, whether the enactment of such a law would not inflict a fatal blow on religious, benevolent, and other valuable institutions already existing in the state, and present an insuperable barrier to the formation of others, alike calculated to advance the prosperity and moral and religious welfare of her citizens. Some of these institutions are of ancient origin, and possess funds given to them in trust, at different periods, by pious and benevolent individuals, under the full confidence that they would be appropriated faithfully to the purposes for

which they designed them, and by the parties and their successors, to whose care they were entrusted. But should the provisions of this bill become a law, not only will such trusts be rendered insecure, but a barrier be opposed to the sources of charity, by the great uncertainty, whether the funds designed to be contributed to valuable and praise-worthy objects, may not be perverted to those of an opposite character.

The bill draws a broad and deep line of demarcation between those societies which are incorporated, and those which either from choice, or from causes beyond their control, or from obstacles arising out of the very nature of their constitution, have not become corporate bodies, and thus, we believe, infringes that section of the constitution of the state, which prohibits any preference being given to one religious society over another. Moreover, it is calculated to impair the liberty of conscience, and to violate the religious rights of those citizens who hold that it is wrong to blend civil and religious concerns, by accepting of corporate powers, in a society capacity. Such would be subjected to great insecurity, in the tenure of their property, and made the prey of designing persons, contrary to the principles set forth in the preamble to this very bill, which says, “No person or persons ought, upon any pretence whatsoever, to be called in question, or in the least hurt or punished, either in person, estate, or privilege, for the sake of his opinion, judgment, faith, or worship towards God, in matters of religion, but ought, at all times, freely and fully to have and enjoy his and their judgment, and the exercise of their consciences in matters of religious worship.”

The religious Society of Friends being an unincorporated body, the law, if enacted, must, of course, bear directly and with injurious force upon its members, and instead of “protecting as well their religious as civil rights,” as free and peaceable citizens, will *violate both*; and we respectfully submit, that to enact a law, placing the tenure of our property on a different and more precarious basis than that of other Christian professors, would be to punish and mulct us for our religious opinions.

The first section of the bill provides, that the religious or civil rights of persons, shall not be affected by their secession from, or adherence, to any unincorporated religious association with which they are, or may have been connected, out of the state. This appears to your remonstrants to be a direct interference of legislative power, with the rights and privileges of religious societies, and an attempt to dissolve the compacts into which the members have voluntarily entered, and by which they are held together. Every religious association has the unquestioning right to make such regulations for its internal government, as the benefit or conscientious belief of the members may dictate; and so long as these do not violate the rights, or injure the persons or estates of others, we apprehend that no legislative body has the right to annul or control them. The Society of Friends is a voluntary association of persons, for the purposes of religious improvement and benefit, and for promoting the cause of righteousness and virtue in the earth. None

are compelled to join it, nor to continue members any longer than is agreeable to their wishes. In common with other similar associations, they have a system of church government conforming to their religious faith, and to the promotion of those objects for which they became united in one compact. This system was adopted by the voluntary consent of the members, who thereby agreed to hold their rights in the Society, on the terms and conditions contained in that code of rules and system of government. It was a mutual contract and agreement between all the members, and we respectfully suggest, that if a part of those members afterwards become dissatisfied and secede from the contract, it cannot be competent for any legislature to enact laws, sanctioning such a violation of a contract, solemnly and deliberately entered into, under the most sacred obligations. It would be an act of oppression to those members who stood faithful to the original agreement, would violate the rights they held under that agreement, and tend to break the bonds of good faith in every unincorporated association.

The Yearly Meeting of Friends now held in Philadelphia, for Pennsylvania, New Jersey, Delaware, and part of Maryland, was originally held in Burlington, New Jersey, and includes members of the Society residing in parts of each of those states. By a voluntary agreement among themselves, and with the unity of the meetings of Friends in other parts, they determined to associate under one common head, having the power to make rules for the government of the whole, and whatever rights any of the members hold in the Society, grew out of, and are dependent upon, this organization, made and adopted by their common and free consent. But should the bill now before you for consideration become a law, the direct effect of it must be to annul this compact in a legal point of view, and to dissolve the subordination and union which ought to be maintained in every religious body.

Is it competent, or is it wise for the legislature to act thus; to weaken the authority of religious societies, destroy their internal regulations, and throw down those salutary barriers, which, with great care and labour, they have erected against the inroads of irreligion and misrule? We would respectfully, but earnestly intreat the legislature to pause and reflect before they pass a law, the operation of which must be so prejudicial to the great cause of religion and virtue.

A most extraordinary and unprecedented feature in the bill is, that its provisions are retrospective, as well as prospective. It reaches not only to divisions which may hereafter arise, but to those which have already taken place, and hence must affect all unincorporated associations, in which secessions have occurred, even though they may have been long since litigated, and determined by the highest judicial tribunals in the state. The effect of this would be, to tear open again wounds which have been closed—to elicit new subjects for controversy, and new sources of discord and litigation, and thus produce a state of angry feeling and animosity, repugnant alike to the peace and prosperity of civil

and religious society. In its retrospective features, as well as in the effect it must have, to dissolve and annul long settled contracts, the bill is directly opposed to the 10th section of the 1st article of the constitution of the United States, which expressly declares, "No state shall.....pass any bill of attainder, ex post facto law, or law impairing the obligation of contracts." By the second section of the sixth article, it is declared that "the constitution and the laws of the United States, which shall be made in pursuance thereof..... 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." We trust the legislature will perceive that the bill if passed into a law, must be in direct opposition to this salutary guard, and the enacting of it, would only be presenting new cases for litigation, and a worse than useless expenditure of time and money. And further, we submit for its serious consideration, whether it is not dangerous both to the rights of the citizens, and the stability of the civil and religious institutions of the state, as well as adverse to the constitution of the United States, to subject causes which have long since been settled by the highest judicial authorities, to renewed litigation, under a law passed many years after such decisions had taken place.

Much of the property held by the Society of Friends, is incapable of partition, as contemplated by the 2d and 3d sections of the bill. It has been conveyed to the Society, in trust for the use of its members, to be enjoyed by them only so long as they continued members; and the idea of a partition of such trusts, is foreign to every principle on which they were created. To attempt such a partition, would be to violate the terms of those trusts, and to subject the property to division and subdivision, as often as discontented members might choose to sever themselves from the body holding such trusts, and set up under a new organization.

In cases where property could not be divided, this law authorises the seceders to file a bill in the court of chancery for the sale of it, or for a decree that the same may be held and owned by them, on paying to those who adhere to the religious compact, their adjudged proportion of the value thereof. Thus places for divine worship, may be publicly advertised and put up for sale, as often as the party holding possession may choose to divide and subdivide, to the great scandal of the cause of religion, and persons of tender conscience, who could not acknowledge the authority of such a law, by paying for property which already belonged to them, nor receive any compensation for the relinquishment of it, would be deprived of their rights, and the property placed in possession of those, who by their own acts relinquish and forfeit all right to control and use it.

In some small unincorporated associations, one third or one fourth of the members seceding, their number would probably not exceed three or four adults. If they could claim a partition of the estate, we see no reason why

two might not also demand it; and however fair their professions might be respecting their faith and intentions, it is easy to perceive, that donations or bequests, designed for specific uses, by being frequently distributed among successive separatists, may be placed in a condition, where there would be no security for their application to the original purposes, or that they would not be totally lost.

Besides the tendency of this bill to destroy the principles which have ever governed the tenure and application of trusts, notwithstanding the guards which it proposes to throw around them, another very serious consequence, which in our opinion must flow from its operation, is the prejudicial influence it will have upon the cause of religion and morality at large. Religious societies are formed for the worship of Almighty God, and for the mutual help and benefit of the members, in answering the great design of their creation. Persons of the same faith, associating together with sincere desires, to attain these all-important objects, are deeply sensible of the necessity of unity and harmony. Any thing that unsettles their fellowship, and creates division and dissent amongst them, directly destroys the advantages of such association. Hence according to the understanding, which they believe they have received from the Holy Spirit, and the doctrines of Holy Scripture, they fix the terms of their communion, and form such rules for the internal regulation of their own affairs, and to promote the design of congregating together, as appear proper and requisite.

Any member, or members violating this compact, which under the most solemn consideration they have thus voluntarily entered into, forfeit all claims to membership; and consequently to a participation in the benefits it confers. And nothing can be more evident, than that those who continue faithful to their communion, have the right to declare, that such have broken the bonds of church fellowship, and are no longer members of their community. The eminent John Locke, writing on toleration, says, "No man by nature is bound unto any particular church or sect, but every one joins himself voluntarily to that society, in which he believes he has found that profession and worship which is truly acceptable to God. As no man is bound to any church against his particular conscience, neither is any church bound to any man, against that rule and order established therein, according to its collective conscience. I hold that no church is bound by the duty of toleration, to retain any such person in her bosom, as after admonition, continues obstinately to offend against the laws of the society. For these being the condition of communion, and the bond of the society, if the breach of them were permitted without animadversion, the society would immediately be thereby dissolved."

Now we believe that the tendency of the present bill, will be to foment division and schism in religious societies, and thus instead of their being the means of promoting the honour and worship of God, and the spiritual

welfare of the members, it will render them theatres of strife and contention, and ill-will, which must be destructive of the peace and stability of the government, as disgraced to the cause of religion itself. And while it encourages schism and separation, it virtually nullifies the authority to disown the seceders, by placing them on the same ground as if they had continued in full fellowship and membership. Such an interference on the part of the legislature with the discipline of any church or religious association, it appears to us, would be an invasion of its just rights, a violation of the conscientious principles of the members, and subject them to a species of persecution, under colour of law, and thus discourage the union of pious persons for the worship of the Supreme Being, and the spreading of the kingdom of our Lord and Saviour Jesus Christ.

Under a serious conviction that the bill, if enacted and enforced, will overturn the long settled principles of law and equity which have hitherto governed the sacred application of trusts, and endanger the cause of religion, it is our sincere desire that a measure of Divine Wisdom may influence your deliberations on this very important subject, and that you may reject the bill, and thereby spare the citizens from the injurious consequences which must flow from it.

Signed in and on behalf of a meeting of the representatives of the Religions Society of Friends commonly called Quakers, in Pennsylvania, New Jersey, &c. held in Philadelphia, the 3d of second month, 1835.

JONATHAN EVANS, Clerk.

For "The Friend."

GEORGE WHITEHEAD.

Continued from page 215.

Scarcely had our honoured friend been discharged from the White Lion prison, ere he was again arrested while engaged with his brethren in publicly worshipping the Almighty. On the 16th of 8th month, 1664, while preaching the gospel in the Bull and Mouth meeting, near Aldersgate, London, a company of men armed with halberds came into the meeting and shut the door after them, excluding many persons who wished to be present; the halberdiers stood quietly for above an hour, listening to George's sermon; when one of them made an attempt to pull him down, but desisted without accomplishing his purpose. In a little time the mayor came in, and a rude fellow violently haled George down and thrust him near the door where the mayor was. Alderman Richard Brown, of notorious persecuting memory, then came rudely into the meeting, railing and deriding Friends, and threatening with abusive language to send them to Bridewell.

George Whitehead exhorted him and the mayor to be moderate and civil toward Friends, but it had little effect, for they put him and a number more Friends into the street, and after keeping them standing there for some time, sent forty-five of them, viz. twenty-nine men, and sixteen women, in small companies to Newgate, without any warrant or legal proceeding.

The rage and malice of their persecutors were so great that they seemed to be in haste to have them banished, and with this view, made the terms of their imprisonment shorter, that they might the sooner incur the sentence for the third offence against this wicked law, which prohibited the worship of the Supreme Being.

The priests, magistrates and judges appeared to be in league with each other, and even where there was nothing found against Friends but merely assembling in silence, they continued to construe it into a breach of the law, and make it a ground for fine and imprisonment. At the Hertford assizes, Judge Bridgman in charging the jury told them, they "were not to expect direct evidence against the Quakers for any thing they said or did at their meetings, for they might speak to each other though not with articulated sounds, as by a cast of the eye, a motion of the head or foot, or a gesture of the body."

When jurymen were found sufficiently honest and independent to act with fairness toward the prisoners, attempts were made by the judges to overrule the verdict, or awe them by threats into a compliance with the unholy purposes of persecution.

This may be illustrated by the views of some of the jurymen, on the trial of a number of Friends in London, for meeting for worship in *other manner than is allowed by the Liturgy and practice of the Church of England.*

"The jury, in the first instance, brought in their verdict, that four of the prisoners were *not guilty*, and the rest they could not agree on. The judge (Hyde) being much displeas'd, sent them out again with fresh instructions; they returned with this verdict, *guilty of meeting, but not of fact.* The judge enquiring what they meant by not guilty of fact, the jury replied: 'Here is evidence that they met at the Bull and Mouth, therefore we say guilty of meeting; but no evidence of what they did there, and therefore we say, not guilty of meeting contrary to the Liturgy of the Church of England.'" The judge asked some of the jury, whether they did not believe in their consciences, that they were there under colour and pretence of worship? To which one of them replied: 'I do believe in my conscience, that they were met to worship in deed and in truth.'" Another said; 'My lord, I have that venerable respect for the Liturgy of the Church of England, as to believe it is according to the Scriptures, which allow of the worship of God in spirit; and therefore I conclude, to worship God in spirit is not contrary to the Liturgy; if it be, I shall abate of my respect for it.'"—*Gough, vol. 2, page 129.*

Such conviction and good feeling were but rarely met with in the juries of those days; who in general united with judges and informers, in the *illegal* application of *unjust* laws. The king and the legislature, the judges and the people, were combined together to oppress tender consciences, in the support of the idol of uniformity—who can wonder that such a nation was ripe for heavy calamities!

It was observable, as well as memorable, that as the rulers and government in those days were often warned of the impending judgments of God, if they would not desist and leave

off their persecutions; so when they were making haste to have us banished out of the land, and especially out of the city of London and suburbs thereof, in the years 1664 and 1665, and for that end the jails were often filled and crowded, whereby many innocent persons suffered death; God was pleased even then, in the year 1665, to hasten his heavy judgment and sad calamity of the great plague or raging pestilence upon the said city, and some other places in the land, whereby many thousands of the inhabitants died; sometimes above six thousand in a week, of all sorts, both of good and evil, men and women, besides innocent children. Though the calamity was common to all classes, yet were the righteous taken away from the evil to come, and it went ill with the wicked; but for all this they would not return to the Lord; neither would the cruel persecutors repent of their abominable cruelties, but persisted therein as far as they could; disturbing our meetings and imprisoning, until they were frightened with the plague. Even in this time there were many of our innocent Friends confined in jails, which seemed no small piece of barbarity and inhumanity, especially when the contagion so greatly prevailed in the city. I have told some persons in authority of this cruelty, to manifest what mercy their church then showed us, and that men of moderation or any compassion would be ashamed of such cruelty.

In the year 1665, and in that very summer when the plague and mortality were so great, the persecutors in London were busy to send away Friends whom they had sentenced for banishment, and closely detained in prison in order thereto.

The first Friends they shipped to send away, were Edward Brush, Robert Hayes, and James Harding; who on the twenty-fourth day of the first month, 1665, were early in the morning, without any timely warning, hurried down from Newgate to Blackfriars stairs by the turnkeys, and from thence to Gravesend, and there forced on shipboard; the said Edward Brush being a very aged man, and a citizen of good repute among his neighbours and many persons of quality, yet was thus sent away and banished from his dear wife and child. But a more lamentable instance of the persecutors' cruelty in this undertaking was, that the said Robert Hayes being taken fasting out of prison, and weak in body, having been under a course of physic, was carried forth upon the water to Gravesend, the season being very cold; and having no outward refreshment or relief afforded him by the way on the water, within a very short time after he was put on shipboard he died there; and his body was brought up to London and buried in our Friends' burying place.

I knew this Robert Hayes; he was a very innocent, loving man, a good like person, had a fresh, comely countenance, seemed healthy and in his prime and strength when first imprisoned. I was very sorrowfully affected, when I heard how quickly he was despatched out of the world by that shameful cruelty and inhuman usage, inflicted upon him by those merciless persecutors.

Edward Brush and James Harding were sent to Jamaica, where they were prosperous

and lived in good circumstances. Edward Brush, as before mentioned, was an aged man at the time of his banishment, and left behind him a beloved wife and only child; but aged as he was, he survived the term of his exile, returned to his country, and died at home in peace.

On the 18th of the second month, 1665, seven more of our Friends were taken out of Newgate and carried to Gravesend, and there put on shipboard for banishment, as the others were before.

Not many days after those Friends were embarked, one of the grand persecutors was suddenly cut off by death, namely Judge Hyde; who, it is said, was seen well at Westminster in the morning, and died in his closet, about noon.

About this time the plague began to increase more and more, and the first that was known to die thereof in the city, was within a few doors of the said Edward Brush's house. The plague increased, until of that and other distempers there died eight thousand in a week in and about the city of London. Oh! the hardheartedness, cruelty, and presumption of our persecutors; who in that time of the great calamity and mortality, in the 5th month, 1665, took fifty-five men and women, of our Friends, out of Newgate, and forced them on board the ship called the Black Eagle, which lay some time at Buggby's Hole; and the sickness being in Newgate, whence they were carried out to the ship, the distemper broke out among them when so crowded, that the most of them were infected; inso much that about twenty-seven of them soon died on shipboard, some at Buggby's Hole, and the rest beyond Gravesend.

I visited these Friends and had a meeting with them when on shipboard; and the Lord my God preserved me both from the distemper and from banishment, wherein I do humbly confess his power and special providence, to his own praise and glory alone.

Having some times of respite between my imprisonments, before the sickness in London, I travelled to visit our Friends in the country, and sometimes into the northern counties; and near the beginning of that summer, 1665, when the pestilence was begun in London, I was in the county of Surrey, and having a meeting at John Smith's house at Worplesdon, his brother Stephen Smith and his wife, &c., came to the meeting; where Stephen and his wife were convinced of the truth, which the Lord enabled me to declare, and livingly to demonstrate, at that time, as at many other times and meetings.

I soon came to London, and my lodging was at the house of William Travers, tobacconist, in Watling Street.

It was a time of great calamity and sorrow, to many thousands of all sorts; and that which added to our Friends' affliction was, the hardness of our persecutors' hearts, their cruelty and barbarity in imprisoning and detaining many of them both in Newgate, London, and in the White Lion prison in Southwark, after the plague was greatly broken forth, and many people were swept away thereby.

I had not then freedom to leave the city, or

Friends in and about London, in that time of great calamity; no, not when the mortality was at the height; but was concerned and given up in spirit; to stay among them to attend Friends' meetings, to visit Friends, even when many of them lay sick of the contagion, both in prison and in their habitations. And in all that time the Lord preserved me by his power, from that infectious distemper; which mercy I esteemed great and wonderful, and hope ever thankfully to remember, in a living sense of the same Divine Hand which upheld and preserved me.

And although it was judged the prisons were then infected and poisoned with the contagion, I was freely given up to suffer imprisonment; and on first-days took my night-cap in my pocket when I went to meetings, not knowing but I might be apprehended and committed to prison. However, the Lord gave me faith to be resigned to his will, either to live or to die for his name and truth's sake; and through all those dangers and difficulties, to bear my testimony in faithfulness to his blessed power and light of righteousness; and He thereby sustained and wonderfully preserved my life, when the cry and sound of mortality was round about us, from one end and side of the city to another.

As the contagion and sickness increased, many of our persecutors were so terrified, that their hands were for some time weakened; yet still many of them were so hardened that they were resolved to proceed against us unto banishment; as when Pharaoh saw there was respite, he hardened his heart, so did our persecutors, when the calamity did not come upon themselves; though they saw how it was abroad in the world, greatly destroying the inhabitants thereof: for it was observed in the weekly bill, that when the plague was most hot and violent in and about London, seven thousand one hundred and sixty-five died thereof in one week; and in that year, 1665, of the same distemper, sixty-eight thousand five hundred and ninety-six, according to the yearly bill.

I was then deeply concerned in my spirit for our Friends to visit both such of them as were sick in prison and out of prison, even when some of them were very near death; being often in great suffering and travail of spirit, with earnest prayer and fervent supplications to God for them, who were sufferers by imprisonment and this visitation, that God would appear for them and plead their innocent cause, and afford them speedy help and deliverance. Being then a witness of that love which casts out fear, through the great mercy and love of my Heavenly Father manifested in his dear Son, I was not afraid to visit my friends when sick and in infected prisons. The Lord did support and bear up my spirit in living faith, true and fervent love, above the fear of death or the contagious distemper, and my life was resigned and given up, in the will of Him who gave it, for my friends and brethren; for whose sake true Christian love would engage us to lay down our lives to save theirs, if required of the Lord so to manifest our unfeigned love one for another; and the Lord gave us great consolation, comfort, and courage; hav-

ing received certain testimony and evidence in our hearts, of the love of God which we did partake of in Christ Jesus, from which we believed no wrath of man, no persecutions, calamities, nor distresses should separate us.

In those times of severe trials, those questions and answers given by the apostle, *Rom. viii. 35, &c.* were often remembered: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written: For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us: for I am persuaded, that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord."

MISSIONS.

For "The Friend."

The present period is so remarkable for the number and extent of missionary undertakings, that it has frequently been styled "the age of missions"—and while the different religious societies around us are actively engaged in promoting these efforts, there are those who cannot understand why Friends decline co-operating in them. There is something peculiarly attractive in the self-devotion, the fortitude, and patient perseverance amid unnumbered hardships and difficulties, which characterise those who voluntarily renounce their kindred and country to enter on those arduous labours in a foreign clime; and the narratives of their sufferings and privations; of dangers encountered, of deliverances vouchsafed, and of the results flowing from their zealous efforts, produce an effect on the mind, especially of young persons, little less exciting than the highly wrought tales of romance. All these accompaniments are calculated to win our favour and elicit our applause, and care is necessary lest the warmth of imagination and feeling disturb the sober exercise of a sound discretion and judgment which ought ever to be preserved in examining a subject of so much importance.

In reviewing the grounds on which the Society of Friends rests its objections to a coalescence with other Christian professors in missions, it is important that we should approach them with a calm and dispassionate mind, free from all excitement or prejudice, lest, under the influence of a momentary impulse, we should hastily form an opinion which would not bear the scrutiny of mature deliberation, nor stand the test of revealed truth.

Whenever calmly considers the character which the Society has long sustained, the views which it entertains respecting the call and qualification of a gospel minister, or its belief in the spirituality of the Christian religion, must, we think, be satisfied that neither bigotry nor sectarianism, a lack of Christian benevolence, nor yet a supine indifference to the welfare of souls or the spread of the Redeemer's kingdom, ought to, or can fairly, be

inferred from the conscientious obligations which Friends feel as regards supporting or encouraging missions in the manner in which they ordinarily originate and are conducted.

It may be proper to premise that the writer entertains no unkind feeling toward the ministers of any religious denomination. He believes there are among them disciples of the Lord Jesus, who have entered on the sacred office of the ministry in the persuasion that they were divinely called to it, and with sincere desires for the salvation of their fellow men. He doubts not but among these may be found men, who, *unconducted* by the love of distinction, or popularity, or by prospects of temporal reward, go forth on missionary errands under apprehensions of religious duty, and labour in their vocation, with the hope of gathering souls to Christ—and that it may be consistent with the will of the great Head of the Christian church at times to bless the labours of those, he freely admits.

But while ready to concede all this, and to commend these servants to that Lord and Master to whom they must stand or fall, he fully believes that it would be directly at variance with the acknowledged principles of Friends to unite in their engagements, or contribute to their support. We believe that it is the prerogative of Christ alone to call, and qualify, and ordain the ministers of his gospel, to teach them what to speak in his name to the people, and to appoint to each the sphere of his ministerial labours. He did so in the case of his immediate disciples and apostles, informing them that *without Him they could do nothing*, and although they had the benefit, not only of the Jewish Scriptures, but of his own blessed example and instruction during all the period that they consorted with him, yet, when about to leave in their charge the promulgation of that gospel which he had sealed with his own precious blood, he commanded them "not to depart from Jerusalem, but to wait for the promise of the Father, for they should be baptised with the Holy Ghost not many days hence; and should receive power after that the Holy Ghost was come upon them, and then should be witnesses for him to the uttermost parts of the earth."

The great apostle to the gentiles declares that his ministry was not of man, neither did he receive it of man, neither was he taught it but by the revelation of Jesus Christ, and that the things which were thus freely given of God to him and his fellow believers, they preached, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth.

We find also that in fulfilling their ministerial duties, they were guided by Divine direction as to the places where they should labour. Thus when the chief counsellor of the Ethiopian queen was to be converted to Christianity, Philip received a Divine command to arise and go toward the south, and as the chariot approached the Spirit said to him, Go and join thyself to this chariot. When the devout Cornelius was to be more perfectly instructed in the way of life and salvation, Peter was directed to arise and go with the messengers, nothing doubting. While the church at Antioch ministered to the Lord and

fasted, the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them: and when the brethren had prayed with them, they sent them away." It is remarkable that the sacred historian, in speaking of their departure, repeats the circumstance of their being thus supernaturally selected, as if to render it doubly emphatic, and assigns it as the reason of their going, for he observes, "So they, being sent forth by the Holy Ghost, departed unto Seleucia." While Paul and Silas were prosecuting their apostolic mission, by the Divine blessing on which, the churches were established in the faith and increased in number daily, they were arrested in their intended course, and "forbidden of the Holy Ghost to preach the word in Asia," and "after they were come to Illyria, they assayed to go into Bithynia, but the Spirit suffered them not." So when the church in Macedonia required the fostering care of these faithful servants of the Lord Jesus, Paul was favoured with a vision from heaven to direct him, and "immediately they endeavoured to go thither, assuredly gathering that the Lord had called them to preach the gospel unto them."

Numerous instances might be adduced of similar import, but these are sufficient to establish the fact, that not only with reference to the call to the ministry, but the manner and place of exercising it, the apostles and primitive believers waited for, and depended entirely upon, the guidance of the Holy Spirit. The Society of Friends believe that as this was necessary for those eminently gifted men, it is no less so for all true Christian ministers at the present day,—that no man can preach the gospel unless called of God, as were the apostles, taught of Him the mysteries of salvation, and immediately directed by the Holy Spirit, when, where, and what to declare to his auditory. Such can say of a truth, "Though I preach the gospel, I have nothing to glory of—for necessity is laid upon me, yea, *voe is unto me* if I preach not the gospel."

If now we compare these scriptural views with those which obtain among the generality of other Christian professors on the same subject, we should find a wide and irreconcilable difference. Many who assume the office of the ministry, not only make no pretensions to a divine call thereto, but totally deny that immediate and sensible communication of the will of God through the Holy Spirit, by which alone the knowledge of such a special call could be obtained. The necessity of pursuing some avocation which may yield a livelihood, and a concurrence of circumstances considered favourable to this calling, or the mere arbitrary will or fancy of parents, are frequently, and indeed, mostly, the occasion of entering on this responsible office. I am aware that there are those who profess to believe themselves divinely called to the station; but their views when examined, are extremely vague and inconsistent, amounting to very little more than the answer given by no less a dignitary than a bishop, when asked the meaning of that part of the liturgy where the candidate for the ministry declares himself moved thereto by the Holy Ghost; his reply was,

that the candidate was moved to become a priest just as the enquirer was to become a tailor. Indeed a moment's reflection must convince any impartial mind, that those who reject the doctrines of the immediate guidance of the Spirit of Truth, cannot, in any clear or scriptural sense, believe in a divine call, specially extended to any individual, either to assume the ministerial functions, or to direct his labours to any particular place or country.

No less discrepancy appears, between our views and those entertained by other denominations, as to the qualifications of ministers. The study of divinity, and a knowledge of ancient languages, are generally considered necessary preparatives, and with a profession of religion and a moral life, and a participation of the ordinances, (so called), are the only requisites for ordination or license. The ministrations of the word also, is viewed as a mere effort of the intellectual powers of man, without immediate direction or suggestion from the Spirit of Truth; consequently, the minister may prepare his sermon beforehand, either from his own memory and ingenuity, or he may borrow from the industry of others, and thus deliver to the people as the word of the Lord that which is the mere production of human contrivance and imagination. No pretence is made to divine impression or influence to suggest matter adapted to the states of the auditory, and the idea of seeking or waiting for it in silence is ridiculed and rejected. That silent, reverent waiting on the Lord, which constitutes so delightful and profitable a part of our devotional exercises, and which is peculiarly fitting a dependent and helpless creature, is entirely set at naught. The minister engages to preach whenever the congregation assemble for worship; it is part of his contract with them, and whatever may be the frame of his mind, however foreign from so solemn a service, still it must be performed. Prayer is likewise made with similar views; whether the sacred sceptre be stretched forth, and the spirit of supplication poured out, or otherwise, the petition must be offered, without reference to the immediate motions of that blessed Spirit which helpeth our infirmities, and teacheth how to pray aright.

With respect to a call to any particular place, it generally consists either in an invitation from the congregation, or the choice of the minister, arising from a preference to the people or location, or what is often no less attractive, a larger pecuniary compensation.

An important testimony held by the Society of Friends is that against a hiring ministry, and it is one which no other religious denomination that I am acquainted with, fully maintain. We believe that the gift of the gospel ministry is freely conferred on those whom Christ calls and ordains for the service, and that agreeably to his own declaration, having freely received, they are to give freely, and to exercise the gift bestowed under his own immediate direction, without receiving any pecuniary reward. But the ministers of other denominations, so far from this, decline the exercise of their functions entirely, unless they are paid; thus making the preaching of the gospel to depend on money, and depriving all those of its benefit who

may be too poor to pay for it, unless the charities of others are called forth to purchase it for them. That man who has been ordained from above to the ministry, and whom the love of Christ constrains to preach the glad tidings of salvation to sinners, who feels the dignity of the office, the vast importance of the subject, and the awful responsibility which rests on him, dare not withhold and be silent, merely because man may decline paying him what he considers an adequate salary for his services. Yet if we admit the views which obtain among professors generally, such must be the result, and the preaching of the gospel may be sold and bought.

In stating these views the writer wishes to be distinctly understood as laying down the general rule only. He is aware that there may be cases which form exceptions to many of the objectionable opinions he has noticed, though even the most enlightened, pious, and spiritually minded, entertain sentiments upon several of these points entirely incompatible with the views of Friends.

Another important view of this interesting subject remains to be noticed. When our blessed Lord, by the exertion of his almighty power, miraculously rose from the dead and ascended up on high, he not only led captivity captive, but also gave gifts unto men. In the uncontrolled operations of the Holy Spirit, these gifts are dispensed to the members of his church for its edification and comfort, without respect to age, sex, or rank in life, but simply according to the will and appointment of the ever blessed Head. There are diversities of gifts but the same Spirit, and that one self-same Spirit divideth to every man severally as He will. Of these gifts we have good cause, both from Scripture authority and our own experience, to believe, that the Christian ministry is poured out on both male and female, according to the evangelical prophecy recorded by Joel, and referred to by the Apostle Peter at that memorable effusion of the Holy Ghost on the day of Pentecost. "And it shall come to pass in the last days (said God) I will pour out of my spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants, and on my handmaidens, I will pour out in those days of my spirit, and they shall prophesy."

Where an assembly is reverently waiting upon and worshipping the Lord, it may be consistent with his counsel, by the immediate agency of the Holy Spirit, to move upon the hearts of several to declare his will to the people by way of public ministry, or vocally to address him in prayer on behalf of the assembly. The apostle carries out this Christian liberty to an extent commensurate with that of the congregation itself, "for," says he, "ye may all prophesy one by one, that all may learn and all be comforted."

But the principles held by nearly all professions, except Friends, are entirely at variance with these views, and restrict the operations of the Holy Spirit, and the diffusion of its precious gifts, to extremely narrow limits, and even subject them to the arbitrary

dictation and will of man. No man may preach or pray in the public assemblies for divine worship, unless he has studied for the ministry and been ordained or licensed, and the female sex are totally excluded from all participation in the sacred functions. Whatever, therefore, may be the exercises of pious persons present, however strong and clear the Divine command inwardly communicated, to preach or pray, they are forbidden to obey—the appointed minister only must address the Most High, or exhort the assembly.

A calm and unprejudiced consideration of these unscriptural views and practices, must satisfy our minds that their tendency is not only to lessen the dignity, destroy the usefulness, and lower the standard, of the Christian ministry, but to circumscribe the operation of the Holy Spirit and submit the government of Christ in his church to the will and wisdom of fallen men—to make the preaching of the gospel of life and salvation dependent on human learning and pecuniary considerations, and to lay waste the spirituality and purity of the religion of Jesus Christ.

The observations here made on the ministry generally, are applicable to the selection, ordination, and preaching of missionaries; and they constitute sound and Scriptural reasons why Friends cannot unite in encouraging or promoting their labours, nor yet attend on the preaching of those who remain at home. The whole system is at variance with our view of the gospel dispensation, and of that ministry which Christ Jesus appoints in his church, and therefore cannot be countenanced by us, without a direct and palpable violation of our acknowledged principles.

In a future number I propose to make some further observations on the subject.

J. G.

THE FRIEND.

FOURTH MONTH, 25, 1835.

This being the week of our Yearly Meeting, our arrangements, in accordance with our own convenience in regard to a regular attendance, have been such, that the paper will go to press somewhat in advance of the usual time; consequently we shall defer to next week what may appear requisite or expedient to say in reference to the interesting occasion, and its attending circumstances; contenting ourselves for the present, merely with observing, that the meeting is large, and that we have the acceptable company of several ministers and others, from most or all of the yearly meetings on this continent.

It is well known that the subject of slavery has latterly undergone much discussion in some parts of the United States, in which we have apprehended too much intemperance has, at times, appeared. The evil, indeed, exists to a most affecting and disgraceful extent; but hard words, and resentful feelings, instead of convincing the slaveholder of the iniquity of slavery, may produce a counter action in his mind, terminating in the resolu-

tion to resist any means employed to abolish it. Several essays on the subject have of late been offered for insertion in this Journal, and we wish it to be understood, that while we are disposed to encourage a dispassionate and Christian development of this enormous evil, we cannot lend the columns of this paper for the purpose of arraying one advocate for the African's rights against another, or giving currency to epithets and sentiments which may create hostile and angry feelings.

If our sheet for this week contain less variety than usual, our readers will find a full equivalent in the importance of some, and the instructive tendency of other parts of the matter. The remaining papers connected with the insidious attempt of the Hicksites to obtain a law favourable to their wishes in the state of New Jersey, will appear in our next.

Haverford School Association.

An annual meeting of Haverford School Association, will be held in the committee room of Friends' meeting house on Arch street, on second day, the 11th of fifth month next, at four o'clock, P. M.

GEORGE STEWARDSON, Secretary.

Philadelphia, 4th mo. 25th, 1835.

A stated meeting of the Female Branch of the Auxiliary Bible Association of Friends in Philadelphia quarterly meeting, will be held on the 30th inst. at 4 o'clock, P. M., at the Depository, No. 50, North Fourth street.

Agent Appointed.—Job Sherman, Newport, Rhode Island.

The tolls received on the Schuylkill Navigation, for the week ending April 11th, amounted to \$10,896 35.—Am. D. Adver.

Pennsylvania and Ohio Canal.—When this important work is completed, the communication from Lake Erie to the ocean, by the way of the Pennsylvania canal, Harrisburg, Lancaster, and Columbia rail road, will be from four to six weeks earlier in the spring, and four weeks later in the fall, than by any other route, as a reference to the map at the Exchange will show.—ib.

MARRIED, on fifth day, the 16th inst. at Friends' meeting house, Haverford, CHARLES H. SHOENAKER, of Cheltenham, to MARY S. daughter of Arnold Boone. — in Friends' meeting, at Providence, R. I., on the 16th inst. SAMUEL J. GUMMER, to ABY, youngest daughter of John Griscom, all of Providence.

DIED, on the 13th ult. at his residence in Hector, Tompkins county, New York, JESSE MEEBEL, in the 51st year of his age, of a lingering illness, and but a few days' confinement, breathing his last as one falling into a sweet sleep. He was an elder, and an exemplary and useful member of the Society of Friends, and has left a good savour behind him.

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PHILADELPHIA.

For "The Friend."

OBSERVATIONS ON SLAVERY. NO. 3.

"If I build again those things which I destroyed, I make myself an offender."

It is a remarkable circumstance, that a people so proud and jealous of the blessings of freedom as those of the United States undoubtedly are, should tolerate such an anomaly in their system as personal slavery. That slavery should be suffered to exist in the District of Columbia, over which the general government possesses exclusive authority, is certainly a stain upon our national character. The circumstances of that portion of our territory appear to me to demand a greater share of public attention than they are accustomed to receive. Being under the exclusive jurisdiction of congress, and the authority of that body being derived from the people at large, it is unquestionably our right and our duty to see that the legislation there should be founded on the principles of immutable justice. If we really are what we profess to be, the most free and enlightened nation on the globe, that district ought to be a model of government,—a place where the principles on which we assumed our station among the nations of the world, should be maintained in all their parts, where no local usages should be permitted to tarnish the lustre of our free institutions.

Let us suppose some learned brahmin, a Rhamohun Rhoj, or other inhabitant of the east, educated in all the superstition and idolatry of his native land, to be induced to read the New Testament; and from a careful examination of its contents, to become convinced of the truths of the Christian religion;—let us imagine such a one, sickened and disgusted by the abominations, religious, moral, and political, which paganism had introduced and maintained in the land of his birth, to extend his enquiries to the west, where paganism has been driven from civilised society, and the doctrines of the gospel been universally received. He would probably find in the political establishments of Europe, to whatever part of it he might direct his enquiries, something which he could not easily reconcile with the precepts of the New Testament: the consistency of privileged classes and hereditary nobility with the declaration, one is your master, even Christ, and all ye are brethren, would

perhaps not be very obvious to him. Possibly he might be at a loss to discover in what way a tiled and salaried clergy, exacting their tithes from those who never attended upon their ministry, could be proved to be the successors of those disciples who were sent forth to preach the gospel, under the injunction, "freely ye have received, freely give." Nor is it improbable that the union of church and state, might appear incompatible with the declaration, "My kingdom is not of this world." But if his enquiries should extend beyond the Atlantic, and the people of these United States be brought into view, here he would find the natural equality of man loudly proclaimed by the highest authority of the nation; the unalienable right which every man possesses, to use and enjoy the gifts which his Creator has bestowed upon him, would here be seen engraved on the pillars of our political fabric. He would learn that our government was established for the express purpose of securing to ourselves and to posterity, the enjoyment of these unalienable rights. That no hereditary nobility existed here; that all the officers of government held their stations, directly or indirectly, from the choice of the people at large. That our legislatures themselves, equally with their fellow-citizens, were subject to the laws which they enacted. And finally, that no ecclesiastical tyranny was admitted here, but every man was allowed to worship the God of the Christians in such manner as might correspond with the persuasion of his own mind. He would very naturally conclude, that here at last the principles of the gospel were interwoven into the system of society; here the doctrines of the New Testament were reduced to practice; here was a national system, framed by a Christian community, in an enlightened age, to perpetuate the blessing of civil and religious freedom to themselves and their posterity.

Under this view of the subject, it would not be surprising if our eastern sage should incline to share with us so valuable an inheritance. And where, but to the very centre of civilisation, the district which enjoyed the presence and protection of the general government, the peculiar inheritance of congress, in whose legislation nothing was permitted to control the operations of the united wisdom of the land, could he go to see, in its brightest colours, the cynosure of human institutions. Let us view him safely arrived in this western paradise, acquiring as rapidly as imagination can follow him, a knowledge of the laws and usages of the district. Let him learn that the prisons were chiefly employed to receive and secure the victims of a traffic in the persons of men,—that thousands of slaves were annually collect-

ed in the surrounding country, and secured in the prisons of that district; that when a cargo was concentrated, they were shipped off to a distant section of this republic, to be sold like horses or hogs to the highest bidder; that the keepers of these prisons were paid for their services out of the public treasury; that the victims of this cruel traffic were not criminals, but the descendants of people who, in former times, were torn from their native soil, and sold in this land of Christianity and equal rights; that the trade by which these slaves or their ancestors were brought here, was now prohibited by the authority of congress; and that every American citizen who was found engaged in the traffic, and every man of any nation found employed in an American vessel engaged in its prosecution, was denounced as a pirate, and executed as an enemy to the human race; that notwithstanding this denunciation of the trade, the slavery which sprung from it was still maintained in half the states composing our confederated republic; that the trade of which the district of Columbia was the centre, was entirely legal; that petition after petition for its abolition had been presented to congress, but that even a respectful hearing was scarcely afforded to them; that any man found in the northern part of the district, whose features and complexion betrayed an African origin, was liable to be seized as a fugitive slave, and in case he could not prove his title to freedom, to be sold into slavery; that when thus arrested, if he should prove himself legally free, he was compelled to pay the expense of his detention and trial, or, in case of refusal or inability, was liable to be sold as a slave. Our eastern visiter learning all this, if he could have patience to learn it, must conclude that what he had heard of our liberal principles and free institutions, was false as the Arabian Nights Entertainments, or that we were the most inconsistent people on the face of the globe; our Christianity must appear hollow and carious; and he would probably hasten back to the land of his nativity, if not to the idolatry in which he was educated.

Adverting again to the principles announced in the Declaration of Independence, we observe, that the right of dissolving our connection with the mother country, was avowedly deduced from the right to personal freedom; that the latter was declared to be unalienable, and derived immediately from the Creator himself. That celebrated declaration was closed with these pathetic expressions, "And for the support of this declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other, our lives, our fortunes, and our sacred honour." Now,

on what was that reliance founded, but upon a conviction of the justice of the cause? and whence this conviction, but an unwavering belief that the principles announced were perfectly correct? And what did they pledge themselves to support? Surely they did not limit the pledge to the renunciation of British authority; the principles on which that renunciation was founded were certainly included. Had these patriot statesmen been charged with a design to claim these rights themselves, but to deny them to others; had they been told that these principles were intended to apply to the present emergency, but to be totally renounced and denied when the power of oppression fell into their own hands, can we doubt that they would have repelled the charge as a malicious impeachment of their *sacred honour*? When the people at large supported that declaration, they unquestionably adopted the principle as well as the conclusion. They assumed it with all its consequences and responsibilities. How then can we evade the conclusion, that where the power of the general government extends, there they are pledged to give practical effect to principles so repeatedly and solemnly declared. *The power of congress is the power of their constituents.* Let the people at large, or a majority of them, declare that slavery shall not be tolerated within the district of Columbia, and the shackles must fall from the hands of the slave. Let them declare that the slave trade shall cease wherever the laws of congress are competent to its annihilation, and the metropolis of the union will cease to be the centre of that odious traffic. This requires no violence; the peaceful yet decided expression of the public will is all that the case requires. The manner of its accomplishment would necessarily be the subject of deliberation, in which ample room would be found for the exercise of sound discretion. But unless we mean to desert and renounce our principles, the question of the final extinction of slavery appears already settled; our own declaration contains its unqualified condemnation. The people of the free states must commence the work, if it is ever to be peacefully accomplished. To wait for those of the south to lead the way in this momentous engagement, would be, I fear, like the conduct of the clown who waited for the waters of the Severn to pass, so as to allow him to cross on dry ground.

If the fathers of our independence could rely on the protection of Divine Providence, in their arduous contest for the establishment of their own freedom, surely we may rationally hope for the same protection when we are labouring to extend it to others. Difficulties may present, but what great object was ever accomplished without exertion? The slothful can always find a lion in the way; and no doubt in this case some roaring might be heard. But "sound kills not," and threatening, however loud, is nothing but sound. A work of Christian benevolence, prudently managed, and steadily pursued, can hardly fail of success; political consistency and religious duty require the effort. Let not a timid policy, and the terrors of our own creation, deter us from the performance of our duty. E. L.

Communicated for "The Friend."

LETTERS FROM EUROPE. NO. IV.

Paris, 9mo. 1834.

MY DEAR E.

I visited, a few days ago, the palaces and royal gardens at Versailles, and as I viewed them during many hours with wonder and astonishment, could exclaim with the Queen of Sheba, that the one half had not been told me. By recollecting the beauty and extent of our capitol at Washington, and comparing its trifling cost with that of the Chateau de Versailles—one hundred and seventy-five millions of dollars—thou wilt see that but an imperfect idea can be formed of the wonderful extent and magnificence of the latter. We first entered the chapel—a large room; the walls and ceilings are covered with gilding, sculpture and rich paintings, and the floor is composed of marble mosaic work, far more beautiful than any I have seen elsewhere. The opera room for the entertainment of the court is also very gorgeous with sculpture, gilding, and paintings; and in size is about the same as our hall of representatives. The grand gallery is nearly 200 feet in length, and is said to be one of the most remarkable in Europe for the beauty of its paintings; but of the morality of some of them I can say little. The view from the western front of the palace overwhelms one by a combination of the amazing grandeur which nature has bestowed, with all that the art, and taste, and desire of man could obtain for two centuries past. Every thing is on a grand scale—from the terrace, which is forty or fifty feet above the grounds around, the country gradually descends for several miles into a rich and beautiful valley; then hills arise in the distance; the whole scene variegated with forests, lakes, and verdant fields. Avenues, several miles in length, radiate from the palace towards every point, through the closely planted parks of lofty trees. Statues, fountains, artificial grottoes and catacombs, and parterres, every where delight the eye and the imagination. The *orangerie* contains about eleven hundred trees, beautifully arranged; they are from fifty to four hundred years old, and some have attained a great size, though the tops are clipped to make them *uniform*. In the winter the trees are drawn on wheels into the vaults under the terrace. The Grand Trianon and the Petit Trianon are two extensive palaces a mile from the Chateau de Versailles, in the gardens, or as they would be called in England, parks. The Grand Trianon consists of a ground floor only; it is built of beautiful marble, and though originally intended merely for collations, was afterwards occupied as a royal residence, and remains furnished as Napoleon and Maria Louisa left it. There would scarcely be an end to the examination of the splendid furniture and ornaments, the paintings, vases, Gobelin tapestry and curious sculpture. The walls of the empress' bedchamber are covered with mirrors, and the bed itself is superb. Napoleon's chamber is also shown, and his bed, in which no one has slept since he left it in 1813. The flower gardens connected with this pa-

lace are particularly beautiful. A dispute arose between Louis XIV. and Louvois, respecting one of the windows, and Le Notre, the architect, decided in favour of the former. The minister was so greatly incensed that he resolved to make himself more necessary than ever to his master, and involved him in the war of 1688, which made his throne totter to its basis. The garden or park of the Petit Trianon is laid out in the English style, where, instead of grand, but fatiguing uniformity, a succession of new and unexpected objects charms and astonishes the beholder. The most interesting object in the Petit Trianon, is the chamber of the unfortunate and comparatively excellent Josephine. It is quite small, and entirely lined with white and pale blue satin; the bed is small also, and the curtains, made of gauze figured with gold, are supported by two gilded pillars.

I intended to visit Malmaison, where Josephine resided after the divorce, but it is at present in the possession of a private gentleman. Notwithstanding the extraordinary extent, magnificence and beauty of the palaces and gardens of Versailles, I imagine few can view them without experiencing painful impressions. The whole is a vast and splendid solitude—something is wanted every where; it is like a deserted home—we look in vain for the cordial welcome; there is no life or reality about it; yet, I do not know that I was ever before so *sublimely affected* by any scenery in which the hand of man was conspicuous. But as I walked from grove to grove, and saw new objects of delight and admiration, I felt that my pleasure would be *doubled* could I share it with some dear friend. We are thus taught that perfect enjoyment cannot be derived from all that earth can bestow. When I stood at the foot of the awful Niagara, and looked upward at its descending torrent; and when I sat upon the heights above, and beheld the mighty river hurrying onward amidst foam and thunder, and plunging into the fearful gulf below, my soul was involuntarily raised to the Great Author of all things—my swelling heart sought relief in tears, and I had most feelingly to adopt the language of the psalmist—"Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." Yet in the midst of all this intensity of feeling, this sublime enjoyment, such is the constitution of the mind of man, that, as if fearful of being carried in its flight beyond the confines of reason, it will descend, instinctively, and mingle with some earthborn thoughts. The Jardin du Roi, or, as it is usually called, the Garden of Plants, was the next object I visited. This is on the south bank of the Seine, at the eastern extremity of the city. It was founded by Louis XIII., in 1626, covers eighty-four acres of ground, and is enriched by the contribution of travellers and of botanists employed to collect specimens from every quarter of the earth. It is not a botanical garden merely, but contains also a menagerie, an aviary, and many large buildings appropriated to collections in the mineral, vegetable, and animal kingdoms. The enclosures for the animals are, as much

as possible, formed to suit their native state and habits—the goats have rocks to climb; the bears their trees, and the elephant was enjoying the luxury of a bath in a deep pool within his precincts. Here I first saw the giraffe or camelopard, a beautiful animal of very singular form. As its name implies, it approaches the camel in shape, and the leopard in colour. Its fore legs are nearly twice the length of the hind ones, and though his neck is remarkably long, he cannot put his nose to the ground without opening his forehead very widely and advancing one of them much forward. When he stood with his head raised, we supposed it was nearly eighteen feet high.

The cabinet of natural history contains one of the largest collections in the world. The botanic gallery is stored with every kind of wood, bark, roots, &c. and has 25,000 kinds of plants. There are 12,000 anatomical preparations in the cabinet of anatomy, comprising the skeletons and organs of all kinds of animals, and every race of men. One of the enclosures in the garden exhibits every variety of soil and cultivation to ascertain their comparative value and qualities; another contains standard specimens of fruit trees and all the vegetables which are used as food by man. Every description of fence, hedge and ditch is used for the several enclosures. The botanic department contains 6500 kinds of plants, all distinctly labelled. The green and hot-houses are rich with the productions of every clime, and the whole establishment is an ornament to the city, and an honour to the nation. Like all other public and benevolent institutions in Paris, this is open to the citizens almost every day, and to strangers at all times on showing their passports. The market of flowers deserves the notice of strangers. It is held throughout the year on a broad quay, on the south bank of the river, in the centre of the city, having four rows of beautiful trees and two fountains. I never saw a more beautiful sight than this presented the bright morning I visited it. Every flower of the season was there in profusion, both in bouquets and in pots, and great taste was displayed in the arrangements.

The hotel at which I lodge, being near the gardens of the Tuileries, I frequently walk through them, both in the day and evening, observing the thousands who are generally found there, and enjoying the singular beauties of the place. Strange as it may seem, it is true, that one may find the seclusion and solitude of a forest in the centre of Paris. This is in the extensive park of elm and horse-chestnut trees in the middle of the gardens. In front of the palace, is the private garden of the king, only separated from the public walks by a sunk wall and a low iron railing. Flowers in endless variety, are cultivated along the borders of the alleys, and though all classes and hundreds of children walk amongst them, nothing is injured. Every evening about sunset, the military band comes out of the palace into the Grand Alley, and with the first sound of the music, thousands of well dressed people are seen advancing towards the spot from every quarter. I am no *amateur* in music,

having never learned a tune, but I am not insensible to its charms and powers, and certainly never in my life did I listen to such delightful and animating sounds as the citizens of Paris here enjoy. I often walk through the garden of the Palais Royal, but the character of this is quite different from those of the Tuileries and Luxembourg. The palace itself (the private property of the king) is converted into an immense bazaar of little, but elegant shops, salerooms, restaurateurs, cafés, and those celebrated establishments, called the *dens* or *hells* of the Palais Royal, which are licensed for gambling, and every other species of vice. The garden is a parallelogram of seven hundred feet by three hundred within the palace, and being planted with trees and flowers, and ornamented with fountains and numerous lamps, it presents, on a fine evening, one of the most enchanting scenes imaginable. The cafés, both here and throughout the city, are magnificent establishments. They are generally lined with mirrors, almost from the floor to the ceiling. On the side of the room opposite the door, on a raised platform, sits the mistress of the house, richly dressed, engaged in sewing, and in directing the various operations of the servants. In the evening, the room is brilliantly lighted, and two or three handsome girls sit with the mistress—this has a *fine effect*, and is no doubt very effective in attracting customers. A stranger is at a loss to know how so many establishments of this kind are supported, but he soon discovers that a large portion of the people live at them and the restaurateurs. They take furnished lodgings; in the morning go to a café for their breakfast, then stroll about or go to their business. At a convenient time, or when the appetite becomes solicitous, they step into an eating house, and take a seat at a small table. A bill of fare, frequently containing two or three hundred dishes, with the prices marked, is handed them; they select such as they prefer, and pay accordingly. Being no epicure, and ignorant of the numerous dishes, I prefer the table d'hôte; though even there, I have had my plate changed twelve times, and scarcely made a dinner. In the evening, they return to a café, or café estaminet and billiards, (where smoking and gambling are allowed,) and take their coffee, read the papers, chat with their friends, play cards, &c., and at midnight, return to their solitary lodgings. In the evening, the coffee is drunk very strong and without milk—a small glass of brandy being poured into it instead. But in the morning, French coffee is a rich and delightful beverage, not to be found elsewhere, and as unlike the raw, *washy* liquid called coffee in English and American hotels, as the *vin ordinaire* of Paris is unlike the sparkling champagne. In the first place, it seems there is an art and mystery in burning the coffee, which the French understand; this is an operation they perform every morning, and I frequently see it over little furnaces in the streets. The coffee is then ground fine, and a small portion of boiling water is poured on, which after remaining long enough to extract the aroma or fine flavour, that would be destroyed by boiling, is drawn off and re-

ferred. Water is again poured on the coffee and sufficiently boiled; the first portion is then added, and a cup composed of one part of this, and two parts of *boiled* milk, with a sufficient quantity of sugar, forms the celebrated French coffee. I have scarcely a minute to spare, but I must say a word about the *dens*. They are licensed by the government, and pay more than a million of dollars annually into the city funds. This system is justified or excused in the opinion of the French, on the principle, that it is necessary to give vent with the least possible danger to a passion inherent in human nature; yet the ministers have frequently promised to abolish it. Great order is observed in the rooms, and there are persons appointed to stand at the doors, and prevent the entrance of notorious individuals and young men under twenty-one years of age. With a curiosity not, perhaps, altogether justifiable, I one evening entered a room, having passed the inspection of the *bouleogve*, and was politely asked to take a seat. This I of course declined, and after watching for a few minutes the operations of the party, consisting of one or two hundred, withdrew. It was here, that the talented Colton, author of *Lacon*, and a clergyman by profession, spent many of the last years of his life. He was a veteran gambler, deeply versed in all the secrets of the art. Many attempts were made by his friends to draw him from his degraded and dissipated career, but without success. During the prevalence of the cholera, in 1832, he retired to Fontainebleau, to avoid it, and the next night shot himself!

Affectionately thine, R.

The following are the remaining papers relative to the application by the Hicksites to the legislature of New Jersey, to which reference was made in "The Friend" of last week.

Reasons assigned by the applicants for the necessity and propriety of passing the bill now pending before the legislature, entitled "An Act relative to the unincorporated Religious Society of Friends."

Previously, and at the time the separation took place, it must be admitted that all the members of the Society were vested with rights in the Society's property, such as meeting houses, school funds, &c. none of which has ever been surrendered—And by the 19th section of the constitution of New Jersey, it is declared, that "No protestant, inhabitant of this colony, shall be denied the enjoyment of any civil right, merely on account of his religious principles." Now, it is well known, that the only pretext set up by the orthodox party, consisting of about 2100 members in this state, for depriving the other portion of the Society, consisting of about 3896 members in this state,* of their constitutional civil rights to the property of the Society, is *doctrines and opinions*, which the applicants for the said bill deem to be unconstitutional and

* See statement of the number of members, in Gordon's Gazetteer, page 63.

unjust; and, doubly so, inasmuch as the *minority* are attempting to deprive the *majority* of their constitutional, civil, and just rights and privileges. The applicants are, therefore, not asking the legislature to vest them with rights—they allege they are already constitutionally vested—and, therefore, no *ex post facto* principle contained in the said bill, but to protect them in the enjoyment of those rights, which are attempted to be wrested from them, as you see, by the remonstrance presented from a body out of this state—and to provide a mode of separating those rights from the orthodox party. We are peaceable citizens—and contribute our proportion, in common with other citizens, towards the support of the civil government, and support our own poor members from becoming chargeable to the public; and, therefore, we have a right to claim, and do claim, at the hands of the legislature, protection in the enjoyment of our constitutional, civil, and just rights. The court of appeals, after hearing the testimony, most earnestly recommended to the parties to use every effort in their power to effect an amicable adjustment of all their differences, according to the dictates of the light within; (which, no doubt, would be to do as we would be done by.) The vice chancellor of New York has also most earnestly recommended, in substance, the same thing. And it is well known, that the applicants, and that portion of the Society to which they belong, have always been willing to adjust them in accordance with the said advice; and it is as equally well known that the orthodox party have always refused. And it must now be manifest to the legislature, by the remonstrance presented from a body in another state, that they are determined not to take any of their advice or counsel; and hence the greater necessity for legislative action to protect us from the dictation and control of a body in another state, that from whence that remonstrance, signed by Jonathan Evans, Clerk, was manufactured, professing to be the representative body of the Society of Friends for Pennsylvania, Delaware, Maryland, and New Jersey—but it is only the representative body of the orthodox party in the Society, which party is a small minority of the whole yearly meeting. See a statement of the numbers in 2d volume of the testimony, page 461-2, taken since the separation, by which it appears there was 7344 orthodox, and 18485 Friends. Hence it appears, that that remonstrance is from a meeting composed of the minority. And they very gravely ask the legislature not to interfere in protecting the majority of the members in this state, in the enjoyment of their civil rights, from the grasp of their iron hand, but to leave them at their mercy and control. If they can deprive the majority of the members in this state of their civil and constitutional rights, cannot they deprive the whole, and take the whole of our property and funds, which we have raised from our own resources, to educate our children and support our poor, (see the mode of raising funds, in 2d vol. of testimony, page 411-12,) and take the funds to Pennsylvania? We trust the legislature will not sanction this minority

principle; contrary to which they hold their seats here; nor refuse to protect their citizens in the enjoyment of their civil rights, which they have acquired by their industry and frugality, and give them up to the mercy and control of a body out of this state—they might as well give them up to the control of a body in a foreign kingdom. We ask not to be protected from being denied religious fellowship and communion with them, but to protect us in the civil rights.

On behalf of the Society of Friends in New Jersey.

BENJAMIN DAVIS,
CHARLES RIDGWAY,
ISAAC STEPHENS,
CHARLES STOKES,
THOS. C. STERLING.

To the Legislative Council and General Assembly of the state of New Jersey, now in session.

We respectfully represent that we have seen a paper purporting to be "Reasons assigned by the applicants for the necessity and propriety of passing the bill now pending before the legislature, entitled 'An act relative to the unincorporated religious Society of Friends,'" signed by Benjamin Davis, and others.

The first reason assigned in said paper is, that previous to, and at the time of the separation, all the members of the Society were equally vested in the Society's property; "none of which," the paper says, "has ever been surrendered." But the truth is this—that the property then belonged to the Society, and not to individuals; and when it was given or subscribed, it was given to the Society, to be controlled and managed, and used by the Society for the purposes for which it was given. There was no individual right thereto. And it has always been a rule and usage of this Society, that where one or more individuals decrease or become disowned, they thereby become divested of all interest in the Society's property; which rule or usage is in full accordance with the practice of other religious societies and associations. It is believed that no principle of law is better known and established in this state, or in the United States, than that where a secession takes place in a religious society, those members who adhere to the ancient or original doctrines and discipline, or constitution, retain and hold the property of such society, under their management and control, for the same uses and purposes for which it was originally designed. This principle is incorporated into the discipline and usage of the Society of Friends; and the benefit of its application has never heretofore been denied them. Unless this great principle be now disregarded, the property must remain under the control of that part of the Society who adhere to its original doctrines and support its discipline and order.

To settle this question, a suit in chancery was instituted, and both parties heard at the investigation. The decision was in favour of Friends, after a long and laborious investigation by the judges. The seceders appealed to the court in the last resort; and there the decision was also against them. The late chief

justice, in his decision, declares explicitly, that the yearly meeting which assemblies at Arch street, is, and that which meets at Green street, is not, the yearly meeting of the Society of Friends.

But the seceders have said, (see A. Lower's cross examination, Foster's Reports, vol. 1, page 381) that this is a question of doctrines, spiritual concerns, &c., and, as such, cannot be enquired into or judged of, by temporal courts. But we allege and say, that the question has also been examined by spiritual tribunals, and by them a like decision has been given.

It is a well known fact, that there are five undivided yearly meetings of the Society of Friends; three in America, and two in Europe, who have all had the state of the case represented to them, and each has determined that the Society whom we represent, is the original Society of Friends, with whom they have unity and fellowship, and continue to correspond; and that those whom the present applicants represent, are the seceders; and they decline to correspond with them. This ought for ever to determine the question of secession. What stronger evidence can be produced that they are the seceders, than the decision of the courts aforesaid, and of the said yearly meetings, all uniting in one opinion? We, therefore, consider this question settled by the authority aforesaid, and that the property of the Society is legally vested under our care and control, for the uses and purposes for which it was originally designed, and any law to divide the property, and give part to others, would be to legislate from the Society its vested rights, and subject property to be divided and subdivided, that was never meant or intended to be divided.

The paper considers it great injustice, that the property of the Society should be enjoyed by a "small minority;" as they are pleased to call those whom the remonstrants represent, and says that those whom the applicants for the bill represent, are 18,485, and the remonstrants but 7,344, and in this state that the former are 3,896, and the latter but 2,100. But let it be observed, that the account given by Gordon (to whom they refer) in his history, is taken from their own exaggerated statements—the correctness of which we protest against—and refer to a statement made from an accurate examination of the names of the individuals, as exhibited by the respective meetings of which they were members. See 2d vol. Foster's Report, pages 404, and 495, which will show very different results. Within the bounds of Philadelphia Yearly Meeting, there were eleven quarterly meetings, and from an accurate enumeration made in six of them in 1829, it appears that there were 7,241 Friends, 6,123 seceders, and 88 undecided or neutrals; and that in New Jersey, there were of the Friends, (minors included with their parents,) 2,972, and of the seceders, 3,344.

But our view of the case is, that numbers have nothing to do with the subject; and such have been the decisions of the courts of this state: but if it had, we believe there was a majority of adult members of the Society of

Friends in the state of New Jersey, at the time of the separation, who remained with the Society, and did not go with the seceders. And take the whole Society of Friends in America, there are a much greater number than there are of the seceders.

One other claim which the signers of the paper make to the property of the Society of Friends, is, that they maintain their own poor, and pay their proportion of taxes to government. This we do also; and believe that in the secession, the poor were mostly left with us to support. This, therefore, has nothing to do with determining the question which is the Society of Friends.

They in the paper above referred to, are understood to deny or disclaim subordination to any meeting which holds its sessions out of the state. This position is itself evidence that they have departed from the discipline and order of the Society of Friends, and thereby have become seceders; for it is a long established principle in the discipline of the Philadelphia yearly meeting, that the quarterly and monthly meetings, in New Jersey, as well as elsewhere, within its bounds, are subordinate to that yearly meeting. They are represented therein, and the discipline by which they are governed and regulated, issues therefrom. And we consider that any act of the legislature of New Jersey, abrogating, or in any way impairing that subordination, is a direct interference with the internal regulations and discipline of our religious Society, and is in effect, mingling the affairs of church and state, in violation of the constitution.

The paper closes with asking the legislature to protect them in their "civil rights." While we accord to every man his civil rights, we contend that he can have no right to control the uses of property belonging to a religious society, after he has forfeited membership in it. A member of the Society of Friends possesses no individual, or separate, rights in the property of the Society, as a citizen of the state. His rights are altogether dependent upon his membership, and his membership depends upon his conformity to its principles and rules. When he violates these, he is taken under dealings for his transgressions. If he remains obdurate, he is disowned, and must lose his right of control, as well as place, in the body. This principle governs all religious associations, as far as we are acquainted with them. The property is a trust estate. It is not a joint stock, capable of partition amongst the members, and must therefore be held and applied by the Society to the purposes for which it was created.

Many members of the legislature appear to be impressed with the idea, that the present bill, if passed into a law, will have the effect to settle all differences. But we entertain a very different view, and believe its effect will be to increase litigation, and promote dissension, and also be the means of wresting from our care the small portion of the property of the Society remaining in our possession.

We therefore desire, that the legislature will not pass the present bill, but leave us to be judged, and our difficulties settled by the existing tribunals, acting on the long establish-

ed and general principles of law and equity. Any act which would deprive us of having the rights of our Society settled by the same law that is applied to other societies, would, we respectfully submit, be most unjust and oppressive.

Signed on behalf of the committee representing the four quarterly meetings in New Jersey.

SAMUEL CRAFT,
JOHN EVANS,
BENJAMIN COOPER,
DAVID CLARKE.

Dated Trenton, 2d mo. 14, 1835.

For "The Friend."

HICKS ON SCRIPTURE.

A periodical paper has lately been established at Poughkeepsie, in the state of New York, with the significant title of "The Herald of Reason and Common Sense, and Advocate of Equal Rights and Free Discussion." From the hasty examination we have given to a few of the numbers, it appears to be devoted to the cause of infidelity and Hicksism. The Holy Scriptures are assailed with the same weapons which were used by Paine, Volney, Carlisle, and Hicks, and attempts similar to theirs are made to discredit the sacred truths of the Christian religion. The first number contains a letter from Elias Hicks to Nicholas Hallock, of Utica, dated "Jericho, 2d month 16th, 1825," which the editor introduces to his readers, with these remarks:—

"Having been allowed the privilege of transcribing and publishing the following letter from Elias Hicks to Nicholas Hallock, of Utica, we insert it in our first number, with peculiar satisfaction, not only on account of its rational views of mental freedom, or the right of every man to the use of his own judgment, reason, and common sense, but as an appropriate commencement of the subject alluded to in our prospectus, relative to the causes of the late schism in the Society of Friends."

It is a fact well known, that since the separation took place in the Society of Friends, and the Hicksites have become a distinct body, by which the legal question as to the right of property has been raised, and its determination made to depend on the religious doctrines of the respective claimants, the Hicksites have studiously endeavoured to conceal their dissent from the principles of the Society of Friends, and to express their views in terms approaching as nearly as possible to those used by the latter, roundly and pertinaciously asserting that they hold the ancient and settled doctrines of the Society. This attempt at deception has not sat very pleasantly on the minds of some of the more honest of them, who preferred the candid and open avowal of their real sentiments, to any pecuniary advantages which might be obtained by the assumption of false colours.

Time, however, which is a great revealer of secrets, is gradually bringing to light the evidences of their departure from the profession of Friends, and adding new proofs to the mass already accumulated in support of the incontrovertible fact, that the difficulties in

which our peaceful Society was thrown, originated in the deep rooted and cherished infidelity of the founder of the new sect.

The letter to Nicholas Hallock is one of these proofs, which but for the congeniality between Hicksism, and the objects of the Herald of Reason and Common Sense, would probably have slumbered in concealment much longer. The sentiments it contains respecting the Bible, are so consonant with those of other infidel writers, that we are not at all surprised that the editor of the Herald hails the publication of them, with "peculiar satisfaction," especially when we find him offering in another number of the same paper, the use of a library of "liberal philosophical books and periodical publications," among which he enumerates the works of Volney, Paine, Voltaire, Holbach, Kneeland, Carlisle, and Owen, the Free Enquirer, and Elias Hicks' sermons and letters.

The following paragraph from the letter, goes fully to prove E. H.'s infidelity on the subject of the sacred Scriptures. To his friend Hallock, he declares,

"There is certainly a very great inconsistency in the professed belief of far the greater part of the inhabitants of Christendom, and indeed many in our Society, all which has been produced through blind traditions, in which they have been driven to believe, that not one sentence in the book called the Bible, however inconsistent with reason and truth, is to be called in question, but to be taken on trust, right or wrong; although if rightly examined under the guidance of truth and right reason, many incongruities and errors would be discovered, and MANY VERY FATAL ONES, as it respects the true interest of mankind. For if it is not so, from whence has arisen all the strife, different sentiments and opinions, animosities, quarrels, wars, bloodshed, and a flood of other evils; all which arise principally from the different views and opinions that men have about what is contained in the history of the Bible, and which disturbances will never come to an end, until the Bible is brought down to its right standard, as all other books, a mere history of passing events, and which every man has a right to read, and consider, and judge of, as he does of other histories, and when this comes to be the case, the Bible will be more generally read, and become more useful than it has ever yet been."

A more complete denial of the inspiration and divine authority of the Holy Scriptures, can scarcely be found in the pages of any deistical writer, than is contained in the above paragraph. It was by preaching these and other correspondent doctrines, tending to the entire rejection of Christianity, that Elias Hicks introduced discord and dissension into the Society of Friends, drew off a party devoted to himself and his pernicious notions, and finally rent asunder those bonds which had held the Society, as a united and harmonious body, for nearly two centuries.

Yet when it suits the cupidity or interested views of the leaders of his sect, they hesitate not to deny that he ever held or promulgated such sentiments as are contained in the letters to Hallock, Willis, Shoemaker, and Irish, or

in his published sermons. Thus, in a bill filed in chancery in New York, in 1834, they declare their opinion respecting the Bible, in these words, viz:—

"They also believe in the inspiration and divine authority of the Holy Scriptures; and that they are '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.' To Christ alone they give the title of the Word of God, and not to the Scriptures, although they highly esteem those sacred writings, in subordination to the Spirit from which they were given forth; and they hold with the apostle Paul, that 'they are able to make wise unto salvation, through faith which is in Christ Jesus.'"

After thus stating the belief of the Society on this subject, they go on to reply to the bill filed in the same court by Friends, and in order to vindicate E. Hicks from the charge of denying the inspiration and divine authority of the Holy Scriptures, the divinity and atonement of our Lord Jesus Christ, &c., they say—

"And these defendants deny, that the said Elias Hicks, to their knowledge or belief, ever did, at the time or times stated in the said bill of complaint, or at any other time or times, or in the manner therein alleged, or in any other manner, attack or oppose, or endeavour to undermine and weaken the faith of any of the members of the said Society of Friends, in the fundamental doctrines of the said Society—or that he ever laid claims to superior illumination in spiritual matters—or that he thus succeeded in destroying the faith of any of the members of the said Society, in its fundamental doctrines; or gained them as converts to opinions of his own, which were in opposition to those professed by the said Society of Friends, as is, as these defendants verily believe, most untruly and unjustly alleged, in the said bill of complaint."

"And these defendants further answering deny, that they, or that, to their knowledge or belief, the said Elias Hicks, or those members of the said Society of Friends, with whom the said Elias Hicks or these defendants are, or at or before the time of the sitting of the yearly meeting, held in the city of New York, in the year one thousand eight hundred and twenty-eight, or at any time since, were in unity, ever have departed from, or ceased to maintain and adhere to the fundamental doctrines of the said Society of Friends; or professed to entertain opinions repugnant to such fundamental doctrines; or that they deny, or have ever denied the divinity of Jesus Christ the Saviour, or the atonement through him, or the divine inspiration or authenticity of the Holy Scriptures."

"And these defendants further answering deny, that the said Elias Hicks, to their knowledge or belief, at the time stated in the said bill of complaint, or at any other time, held and maintained, and publicly, in the meetings of Friends, or elsewhere, proclaimed and preached, or in conversation and by correspondence, inculcated the doctrines stated and set forth in the said bill of complaint, and as is (as these defendants verily believe) untruly

alleged in the said bill of complaint. But these defendants admit and say, that the said Elias Hicks before and at the time of the sitting of the said yearly meeting, held in New York, in the year one thousand eight hundred and twenty-eight, and ever afterwards, until the time of his decease, was deemed and held an approved minister in good standing. And that not only before and until the said sitting of the said yearly meeting, in the year one thousand eight hundred and twenty-eight, his preaching had been, but that the same afterwards continued to be, received with acceptance and approbation."

When we contrast these declarations, with those which E. H. so frequently made in his letters and sermons, directly contrary to the sentiments which are attempted to be forced upon him in this bill, and reflect that the subjects have undergone a long and ample judicial investigation, during which a mass of testimony was adduced, proving the unsoundness of himself and his followers as respects the Christian faith of the Society of Friends, that two of the highest legal tribunals pronounced them seceders and not entitled to the name or property of the Society, we are at a loss to conceive greater effrontery, than is exhibited in the attempts which they still make to deceive the public mind, and pass themselves off as Friends.

Even some of their own adherents are astonished and ashamed of the unjust claims and false colours thus set up for them. One of these, writing to his brethren, relative to the foregoing bill, and the refusal of the vice-chancellor to grant an injunction, says in the same paper—

"*Nine Partners, 1st mo. 17th, 1835.*

"To the honest and sincere members of the Society of Friends, designated Hicksites.

"Dear Friends,—I also am a member of your and our Society. I am a sincere believer in those explanations of doctrine which led the orthodox to differ with, and separate from us, and I call upon you, as you love the principles which have led to your enfranchisement, not to rejoice at the late decision of the chancellor, in relation to the application of the New York orthodox Friends for an injunction, &c., until you know on what grounds and under what colours the victory was won—but to demand that the response, answer, or whatever may be the legal term for the creed, or bill of doctrine, or confession of faith, that was pleaded to, in the said case, and between which and the orthodox creed, the chancellor could see no difference worth contending about. I have not seen it—but, if what I have heard of it is true, it is a gross misrepresentation, and our Christ has been sacrificed, betrayed for gold, as assuredly as ever Jesus of Nazareth was. I know, friend editor, that the insertion of this, may subject thee to some censure from those who have managed this concern, if the suspicion here cast upon them is well founded. But can they complain at our calling for light, if the true doctrine of our Society is in that bill set forth by the best ability and most acknowledged authority? Will it not be profitable? Will it not be desirable for us to have it in this authoritative and judicial form? If, on

the contrary, it is rendered dark, mystified, ambiguous, and in orthodox terms, unqualified with a rational explanation—then indeed we demand it, in order that the evil may be nipt in the bud—that, if so soon we have to fight our battles over again, there are those who value the truth more than father, mother, house, or land. It is a well known fact, that the orthodox have not so much impugned the terms we make use of in expressing our faith, as the explanations of the actual meaning of the texts quoted. But, in the document called for, I am informed from high authority, that our faith is set forth in quotations from some ancient Friends' writings, that even an orthodox would blush to adopt without qualification."

We are not at all surprised at this language,—any candid or honest member of the Hicksite society, who values the profession he makes and prefers the magnanimous avowal of his opinions to cowardly or interested concealment, must view with disgust and disapprobation, the cloak of orthodoxy which is assumed in this bill—assumed too for no other purpose than to palm themselves off for what they are not, and thus to obtain legal possession of the property of the Society of Friends.

It has always been the policy of infidelity to substitute bold assertion and obstinate dogmatism, for sound argument and substantial proof. Addressing the passions rather than the judgment, and fortifying itself with positions which it is the desire of wicked men to believe, its converts are generally found among the ignorant or depraved. For infidelity, no less than bigotry and priestcraft, is the enemy of scripture truth, of sound knowledge, and pure morality. In every contest which has yet occurred between its votaries and the advocates of Christianity, the latter has gloriously triumphed; and it will continue to triumph, notwithstanding the proud boasting of its antagonist, until the kingdoms of this world become the kingdoms of our Lord and of his Christ. We most cordially adopt the following observations of a late writer:—

"How high soever infidelity may rear her haughty crest, or however her votaries may vault themselves over the humble Christian, one thing is certain; her reign has ever been short. For the religion of Jesus Christ, and for the doctrines of the Bible, we have nothing to fear. We repose ourselves, in reverent confidence, upon the unfailling promises of God, who has solemly assured us, that *they shall prevail*. Much as the freethinker boasts of his enlightened views, and liberal sentiments, and free enquiry, he has never yet been able to stand the test of fair investigation. The Bible has stood the storms of ages, and the cavils and criticisms of unbelievers, who could summon to their aid the richest stores of human learning; but their greatest ingenuity, sharpened by the most inveterate malice, has only served to show the impregnable strength of the basis upon which it is founded. It still stands; and it will continue to stand, when all the dumsy systems which have been arrayed against it, shall have mouldered away into irreparable ruin, and the remembrance of them be blotted out from under Heaven."

COMMUNICATION.

Our Yearly Meeting convened in this city, at the usual time, and was largely attended—the men, during the several sittings, nearly filled the floor of the east room in the Mulberry street house, and a considerable number sat up stairs—the women occupied the whole of the large west wing, and were often much crowded, even with the accommodation of many additional seats.

A variety of interesting subjects engaged the attention of Friends, and an extraordinary stillness and solemnity prevailed throughout the sittings—the deliberations were conducted with brotherly love, and the conclusions adopted with great unity and harmony. An unusual number of plain young persons attended, whose orderly deportment and interest in the concerns of Society were truly encouraging, and we could not but notice that there was much less going out than is common on such occasions.

The want of a more lively zeal for the due attendance of all our religious meetings, the worldly mindedness of many who assume our high profession, the disposition manifested by some to indulge in the vanities and fashions of the world, to join with its friendships and policy, and connect themselves with associations of a mixed character, formed for laudable purposes, whereby they expose themselves to great temptations to baulk our Christian testimonies and dissipate their religious strength, were sources of much lively exercise to Friends, and elicited pertinent advice. The oppressed and degraded condition of our brethren of the African race awakened the tender sympathies of the meeting, with desires that our members might avail themselves of every fit opportunity for pleading the cause of these injured people in the neck and gentle spirit of our compassionate Redeemer. The Society has always held, in relation to this momentous subject, that it is a Christian duty, emanating from that universal love which comprehends the whole family of mankind, and supported by the blessed precepts of the gospel, which teach us to do to others as we would they should do to us. It was much desired that Friends might keep to this simple ground, and in their endeavours to promote this righteous cause, stand wholly disconnected from all associations, founded upon other views and principles, or involving political or sectional feelings.

An interesting report from the committee on the civilisation of the Indians was read, showing that this feeble and destitute remnant of the original proprietors of the soil on which we now live, peeled and robbed as they have been, are in a much more comfortable condition than when they first claimed the notice of the yearly meeting, nearly forty years ago, and that under the fostering care of Friends their numbers are considerably increased.

The report of the committee who have charge of the boarding school at Westtown presented a gratifying account of the good order and harmony which prevail there; and of the facilities it offers for acquiring instruction in the usual branches of an English edu-

cation, and in the Greek and Latin languages. At no former period have the arrangements and opportunities for improvement been more promising, or the religious care exercised over the pupils more encouraging in its effects.

The testimony which Friends have so long borne against the use of spirituous liquors, engaged the consideration of the meeting; and if those few members who do not fully support this testimony, could have felt the painful concern, or heard the persuasive yet cogent remarks, which their unfaithfulness occasioned in the collected body, we think this pernicious article would soon be banished from their houses, and its employment for any other than chemical or medicinal purposes, be unknown among us.

Another important subject was brought into view, by reading the minutes of the meeting for sufferings. It appears, that a member of the Society in England has published a work, entitled “A Beacon to the Society of Friends,” in which, under the pretext of warning them against the infidel opinions promulgated by Elias Hicks and his followers, he has advanced sentiments incompatible with the belief of Friends that the light of Christ in the conscience is the primary rule of faith and practice, and in its universality and saving efficacy; that the Holy Scriptures are a secondary and subordinate rule, and that silent waiting in stillness on the Lord is necessary for the renewal of strength and a right qualification for performing religious services. An attempt is also made in the work, to represent the views of Philadelphia Yearly Meeting, on the subject of the light of Christ, as being consonant with those of the writer. A number of these books having been sent over to this country and circulated among Friends here, the yearly meeting was introduced into much exercise, that its members might be preserved from embracing any of these unsound and dangerous opinions, which are contrary to the ancient and acknowledged principles of our Society. It has ever fully believed in the fundamental doctrine of the immediate influence of the Spirit of Truth on the soul of man, as the great rule of the Christian's life, and the only means whereby we can be brought to the saving knowledge of the mysteries of the kingdom of heaven. This precious doctrine is connected with a belief in, and a reverent esteem for, the Holy Scriptures, and of all that is testified in them concerning the coming and offices of the Lord Jesus for man's salvation, and his oneness with the Father; and while Hicksism erred on the one hand by pretending to the Spirit, and denying the other parts of this harmonious whole, the Beacon admits these, and rejects the immediate communications of the Holy Spirit. The Hicksites pretended to exalt the Holy Spirit, but it was *in opposition* to the scriptures, and the divinity and atonement of our blessed Saviour—the Beacon, on the other hand, exalts the latter at the expense, and to the disparagement of our leading doctrine of the direct and sensible operations of the light of Christ. True Quakerism is distinguished from both these delusions, by

including a firm belief in the inspiration, divine authority, and excellence of the Scriptures of Truth, in the divinity, the outward coming, propitiatory sufferings, and death on the cross of the dear Son of God, his resurrection, ascension into heaven, advocacy and mediation—justification from past sins, by living faith in him—and his second coming in the hearts of mankind by his Holy Spirit, as the leader, guide and sanctifier of all those who faithfully obey and follow him.

The doctrine contended for by our early Friends, and held by the Society to the present day, includes both the outward and the inward; and is not the revelation of any new matter in opposition to the ancient gospel, as preached by our blessed Lord and his apostles, but the *renewed revelation* of the eternal way of truth, whereby its precious doctrines are livingly sealed upon the understanding and practically applied to the soul of the humble believer, thereby effecting the great work of justification, sanctification, and perfect redemption, through the spirit and power of our Lord Jesus Christ. This doctrine is very fully set forth in the extracts, prepared by the meeting for sufferings in 1833, and the following quotation will serve to confirm the views I have taken.

“The Son of God cannot be divided from the least or lowest appearance of his own divine light or life in us, no more than the sun from its own light: nor is the sufficiency of his light within set up or mentioned in opposition to him, or to his fulness considered as in himself or without us; nor can any measure or degree of light received from Christ, be properly called the fulness of Christ, or Christ as in fulness, nor exclude him from being our complete Saviour. And where the least degree or measure of this light and life of Christ within, is sincerely waited in, followed and obeyed, there is a blessed increase of light and grace known and felt; as the path of the just, it shines more and more until the perfect day; and thereby a growing in grace, and in the knowledge of God, and our Lord and Saviour Jesus Christ, hath been and is truly experienced.

“Wherefore we say, that whatever Christ thou did, both living and dying, was of great benefit to the salvation of all that have believed, and now do, and that hereafter shall believe in him unto justification and acceptance with God; but the way to come to that faith, is to receive and obey the manifestation of his divine light and grace in the conscience, which leads men to believe and value, and not to disown or undervalue Christ, as the common sacrifice and mediator. For we do affirm, that to follow this holy light in the conscience, and to turn our minds, and bring all our deeds and thoughts to it, is the readiest, nay, the only right way, to have true, living, and sanctifying faith in Christ, as he appeared in the flesh; and to discern the Lord's body, coming, and sufferings aright, and to receive any real benefit by him as our only sacrifice and mediator; according to the beloved disciple's emphatical testimony, ‘If we walk in the light, as he (God) is in the light, we have fellowship one with

another, and the blood of Jesus Christ his sin cleanse us from all sin.'

"By the propitiatory sacrifice of Christ without us, we, truly repenting and believing, are, through the mercy of God, justified from the imputation 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."

It is proper to state, that the morning meeting of London, the body to whom by the discipline of that yearly meeting, the examination of proposed publications is entrusted, entirely disapproved the Beacon, as an unsound and pernicious book; and our yearly meeting in the feeling of religious concern for the welfare and preservation of the members, issued a pertinent minute of advice on the subject, to go down to the subordinate meetings.

An interesting and instructive memorial for our dear deceased friends, William and Hannah Jackson was read, which revived those feelings of near unity with them, which had so long been felt and cherished by many of our members.

After a sitting of remarkable quietude and solemnity, and a season of silent retirement, rendered deeply impressive by the recollection that many were probably about to part from each other for the last time, the meeting concluded on sixth day evening, the 24th ult., under a humbling sense of the goodness of the blessed Head of the church, in graciously manifesting his presence amongst us.

Haverford School.

This institution was founded by an association of Friends, and opened in the tenth month, 1833. "Its object is to combine sound and liberal instruction in literature and science, with a religious care over the morals and manners, thus affording to the youth of our Society an opportunity of acquiring an education equal in all respects to that which can be obtained at colleges, without exposure to those associations which are apt to lead them away from the simplicity of our religious profession." The results have thus far been highly satisfactory. Under the immediate government of Friends of distinguished ability and experience, incited to the full discharge of their arduous duties by an ardent desire for the successful prosecution of the undertaking, the institution has, it is believed, achieved the object of its founders. More students having presented themselves than was originally calculated on, the managers, believing that the school offers to Friends an opportunity for the liberal and religious education of their children, which has long been wanted, and being desirous of still farther extending its usefulness, have made provision for the accommodation of an additional number. The following information is submitted for the government of parents who may propose to avail themselves of its benefits.

The school is situated in Haverford township, Delaware county, in a pleasant and remarkably healthy neighbourhood, about eight miles from Philadelphia, and is easy of access by the Columbia railroad, and otherwise. Friends of Radnor monthly meeting have erected a new meeting-house, within a few hundred yards of the school. The school-house stands upon elevated ground, commanding a fine prospect, and contains very superior accommodations for the students, each of whom has a chamber to himself. But what great attention has been paid to neatness and comfort, unless ornament and extravagant expenditure have been studiously avoided. For as it is the anxious de-

sire of the managers that the students should be brought up to that plainness and simplicity which is alone consistent with the religious profession of Friends, so they have been careful to guard the establishment from the appearance of ostentation or luxury.

Instruction in the principles and testimonies of Friends is believed to be of primary importance, and forms part of the regular duty of the superintendent, or of most of the teachers. A full course of instruction will occupy a period of four years, and the students are arranged, according to their acquirements, in one of four classes, viz. the Third Junior, Second Junior, Junior, or Senior. There are two sessions in the year; the winter session of six months, commencing on the second fourth day in the tenth month, and the summer session of four months, commencing on the second fourth day in the fifth month. An examination of all the students will take place at the end of each, preparatory to a new classification for the ensuing session. The course of study embraces the Greek and Latin Languages, Antiquities, Ancient and Modern Literature, History, Composition, Logic, Rhetoric, Criticism, Mathematics, Natural Philosophy, Chemistry, Botany, Physiology, Intellectual and Moral Philosophy, Political Economy, and the Evidences of Natural and Revealed Religion. The qualifications for admission into the third junior class, are English, Latin and Greek Grammar, Geography, Algebra as far as Simple Equations, Latin as far as Cæsar, and the Gospel of John in the original Greek. But as many parents may be inclined to avail themselves of the advantages which Haverford affords, whose children have not made the requisite progress in all these studies, an Introductory School has been formed, under the care of separate teachers, in which Reading, Writing, Arithmetic, Geography, Algebra, Grammar, and the elements of the Greek and Latin Languages are taught.

Sensible of the importance of this Introductory Department, as that in which habits of attention are to be formed, and the foundation laid for the acquisition of sound learning, the managers, with the aid of the council of teachers have recently re-organised it, and believe that it may be safely recommended to parents, the course of instruction being adapted to the future studies of the pupil, and the whole being subject to the frequent revision of the teachers in the higher departments.

The following are the officers of the Institution: JOHN GUMMER, — Superintendent and Teacher of Mathematics and Natural Philosophy.

SAMUEL GUMMER, — Assistant Teacher of Mathematics and Natural Philosophy.

DANIEL B. SMITH, — Teacher of Moral Philosophy, English Literature, &c.

WILLIAM DENNIS, — Teacher of the Latin and Greek Languages and Ancient Literature.

WILLIAM GUMMER, — Assistant Teacher of the Latin and Greek Languages and Ancient Literature.

BENJAMIN H. DRAGON, — Teacher of the Introductory School.

The school possesses a valuable library, cabinet of minerals, and other objects of natural history, and a copious collection of philosophical and chemical apparatus, for the purpose of illustrating by experiment the lectures upon the physical sciences. The terms for board and tuition, including washing, are two hundred dollars per annum, payable as follows, viz. \$20 on commencing, and \$20 at the middle of the winter term; and \$80 payable at the opening of the summer term. The Text Books which may be required will be furnished by the superintendent at wholesale prices. It is particularly desirable that parents who propose to send their sons to the school, should be prepared to do so at the opening of the terms, as admissions at a later period have been attended with considerable disadvantage not only to the institution, but to the students themselves. For further information, application may be made to John Gummer, Superintendent, at the school, or to the undersigned, No. 33, Market street, Philadelphia.

By direction and on behalf of the Managers,
CHARLES YARNALL, Secretary.

Philadelphia, 4mo. 1835.

An apprentice wanted to the drug business. Enquire at this office.

THE FRIEND.

FIFTH MONTH, 2, 1835.

We refer our readers to the communication on another page, for the fulfilment of our implied engagement last week, respecting the yearly meeting. It was our intention to have introduced at the present time some information in relation to the sixth annual meeting of the Bible Association of Friends in America, but necessity obliges us to postpone it another week.

The following notice has been handed to us for insertion. It is known to many of our readers, that the sole object of this association is the education of coloured children settled in Liberia, including a large number of the unhappy victims of the slave trade, who have been rescued from ships engaged in that atrocious traffic, and placed by their captors under the protection of the government of Liberia.

Ladies' Liberia School Association.—The annual meeting of the Ladies' Liberia School Association of this city, will be held in the lecture room of the Franklin Institute, May 5th, at 7½ o'clock, p. m.

The annual report will be read. All persons favourable to the promotion of education in Africa, are invited to attend.

An annual meeting of Haverford School Association, will be held in the committee room of Friends' meeting house on Arch street, on second day, the 11th inst., at four o'clock, p. m.

GEORGE STEWARDSON, Secretary.

A stated meeting of the male branch of the Auxiliary Bible Association of Friends in Philadelphia quarterly meeting, will be held on the evening of second day, the 4th inst., at half past 7 o'clock, in the committee room, Arch street. JOHN CARTER, Secretary.

A stated meeting of the Concord Auxiliary Bible Association of Friends, will be held at Friends' meeting house, Concord, on second day, the 11th inst., at 11 o'clock, a. m.

JESSE J. MARIS, Secretary.

DEED, 1st of third month last, in the 63d year of her age, ELIZABETH HIBBER, a member and minister of Goslen monthly meeting, Chester county, Pa.

According to her own account, she was favoured in very early life with the tendering visitations of divine love; yielding to which, and endeavouring to live under its sanctifying power, she was enabled to derive instruction and consolation from the unerring Fountain of Wisdom, and to feel its happy effects at the close of life, saying, "I believe my work here in all done, and I have nothing to do but die: Lord Jesus be pleased to come: thy servant is ready." — at her residence in Ohio, on the 7th of 3d mo. last, TAMER KENWORTHY, a respectable member of Clear Creek monthly meeting of the Society of Friends, in the 33d year of her age, she left a husband with whom she had lived seventy years, besides many descendants.

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For "The Friend."

THE WATCHMAN.—NO. 39.

I was lately present at a discussion which took place, respecting an essay published in "The Friend," a few weeks since, on the subject of reading the writings of pious members of other religious denominations. Opposite views were taken of the matter, and while the correctness of the writer in "The Friend" was maintained on the one hand, he was on the other censured, as narrow and contracted in his opinions. The argument drew my attention, and I will endeavour to present to my reader, as briefly as I may, the thoughts that have occurred to me.

The original ground of our Society, was dissent from the tenets of all existing religious sects. George Fox, and his associates, believed that certain doctrines were lost sight of, or trampled under foot by others, and as they conceived them to be essential parts of the Christian faith, they associated for the purpose of maintaining their peculiar views. This is the brief history of the origin of most of the sects which have arisen in the Christian world. As professors of the same common faith in the revelation by Jesus Christ, they may be regarded as constituting one great family. The love and charity, however, which embrace every member of the true or universal church, are most deeply felt towards those with whom we are most closely united in sentiment. If this close union be the offspring of vital religion, if the doctrines in which we thus agree, and in which we differ from other professions, be felt to be essential parts of our faith—the existence of the Society in its original purity will be maintained by cherishing those doctrines. They will not be dry and abstract articles of belief, they will be embodied in our practice, they will be made dear to our affections. In educating our children, we must seek to render these doctrines venerable and lovely in their eyes—we must convince their understanding of their truth,—we must early habituate them to their practice.

It was profoundly remarked by a writer in an early number of the Edinburgh Review, that "it is impossible to arrive at any know-

ledge of a religious sect, by merely detailing the settled articles of their belief; it may be the fashion," continues he, "for such a sect to insist upon some articles very slightly, to bring forward others prominently, and to consider some portion of their formal creed as obsolete. As the knowledge of the jurisprudence of any country can never be obtained by the perusal of volumes which contain some statutes that are daily enforced, and others that have been silently antiquated, in the same manner the practice, the preaching, and the writing of sects, are comments that are absolutely necessary to render the perusal of their creed of any degree of utility." The truth of this very remarkable passage is still more apparent, when we include in the comments, the state of education. In looking round upon the families which constitute the Society, are not the opinions, the habits, the associations, the pursuits of the younger members—an index almost unerring, not more of what than of how they have been taught? In one family, the precepts of the parents have been contradicted by their practice. In another some of our testimonies have been scarcely noticed, or altogether neglected, or openly derided. In how few have they all been commended to the affections and the understanding by an uniform consistency of life, and a gentle and skilful care in their enforcement?

Jonathan Dymond has given us a standard of the principal virtues and vices in the scales of moral law and public opinion. Suppose we were to form one of the Quaker testimonies in the days of Fox and Barclay, as compared with the nineteenth century—as existing in the mind of John Woolman, and of thyself—courteous reader! We might take those points that are touched upon in the queries of the book of discipline, and suppose the number in the original scale to be twenty. What a falling off should we have to confess in some of them, if we fixed the numbers in the other scale by impartial observation of general practice, rather than by the space they occupy in our sermons and treatises. The occasion of this slow and silent change of character is a deeply interesting subject of enquiry. It is no doubt of a complex nature, springing from the combined operation of various distinct causes. Among them, I am inclined to place the one which forms the subject of this essay.

Our books are our companions—the companions of those hours of silence and thought in which the deepest and most lasting impressions are made. At the period of life then, when the character is forming—the affections susceptible, and the apprehension

quick, rather than the judgment solid, it is of the utmost importance that the associates, both men and books, which are to shape our future course of action and opinion, be rightly chosen. In the extreme cases, no one entertains a doubt on this point. What would we say of the sanity of the parent who should expect to engraft his son with our pacific principles, by giving him little else to read than military memoirs and heroic poems; or to render him indifferent to theatrical allurements, by the study of Shakspeare, or the lives of Garrick and Siddons?

To take our peculiar views of Christian doctrines, is it to the memoirs of John Richardson and John Woolman, or to those of Legh Richmond and Henry Martyn, that we shall send him to acquire just notions of the true nature of silent worship, and the peculiar qualifications for gospel ministration? Not that I would undervalue the piety of these admirable men; but if we are right in our views, and if those views are worth preserving, neither Legh Richmond, nor Henry Martyn, are the models by which the religious sentiments of a young Friend should be formed. For it is to be observed, that on many of these points the difference between us does not consist in the mere omission of a certain doctrine, but on another being taught in its place; as on the great subject, for example, of the ministry and worship.

On the Holy Spirit and the Scripture, this difference of opinion gives a cast and complexion to all that is written. Not only the phraseology, but the very meaning of the terms in use differs; and no one who is acquainted with the influence of familiar terms in modifying the sentiments, can refuse to admit, that the theory to the language of which we are most accustomed, is that in favour of which we are already, it may be unconsciously, biased. To me, this appears to be a sufficient reason for placing our own religious books in the hands of our young persons, and for restraining them from the habitual perusal of the writings of other sects.

There are, it is true, religious writings that belong to the whole Christian world, and that shine as the stars of the firmament. But they are few in number, and I know not that other sects have produced a greater portion of these catholic books than our own. As far as my own observation extends, the popular religious works of the day generally fall much below this elevated character, although they may be highly useful within a particular pale.

The religious reading of some of our young people, is very much confined to these popular

books, as if there were little or nothing in the annals of our own Society, to attract attention, to warm the affections, to enlighten the understanding, or to kindle the piety. Little do these persons know the value of the treasure which they thus pass by—the influence already shed abroad—the growing and widening influence of the light that has emanated from our Society.

The remarks which I have made are, I think, sufficient to show, that until our principles are established, and our affections fixed upon them, great care should be used in the choice of religious books. A mature and disciplined mind extracts honey like the bee from every flower; and hence it is, that persons of well settled principles may have their piety warmed, and their attachment to their own faith confirmed, by the very books that are calculated, insensibly to alienate from it incautious and susceptible minds.

Shall I not be warranted in appealing to existing facts, for the general truth of these observations?

MONT BLANC.

The following account relative to the most celebrated feature of the Alps, is taken from a late number of the Edinburgh New Philosophical Journal; a few paragraphs of inferior importance, for the sake of brevity, being omitted. It will probably not the less engage the attention of our readers from the fact, that it was written by a *Friend*, as indicated by the titling.

Ascent to the Summit of Mont Blanc.

16TH—18TH OF 9TH MONTH, 1834.

On reaching the Col de Balme, on the 15th, in passing from Martigny to the priory of Chamonix, Mont Blanc presented itself for the first time. It came suddenly and magnificently into view in its whole extent. Though inferior to Chimborazo in its elevation above the sea, Mont Blanc is to be considered as the higher mountain of the two; as it rises 12,300 feet above the valley of Chamonix; Chimborazo not more than 11,600 above the plain of Quito. There is another important feature in Mont Blanc; its line of perpetual snow is nearly 7000 feet below the summit; that of Chimborazo only 2400, according to Humboldt.

On my arrival at the priory in the evening, guides were consulted as to the probable practicability of an ascent. It was objected, in the first place, that the season was too far advanced, and secondly, that some snow had recently fallen, which had not had time to harden; as a consequence of the first obstacle, that the days were too short, and that the fissures had probably widened; of the second, that the way would be rendered not only more difficult, but more dangerous also, from the recent snow lightly covering the smaller crevices. On the other hand, the weather had never perhaps presented a more favourable opportunity, the moon was nearly full, I was in excellent "training," from having lately climbed some of the heights in Switzerland; and additional interest was given to the undertaking, from the lapse of four years since the

last ascent: which, according to a list seen at the priory, was made by my countryman, Capt. E. B. Wilbraham, in 1830.

Taking all circumstances into consideration, I concluded to make the attempt: and having procured six guides, I set out the next morning (16th), at half past 8 o'clock. The occasion appeared to create quite a sensation in the valley, as well among the strangers who were there, as among the inhabitants; and in consequence, a number of persons assembled at the Union Hotel, to witness our departure. Passing through the pine wood, eastward of the Buissons glacier, we reached successively the Chalet de la Parraz, Pierre Pointue, and Pierre à l'Echelle: the latter point by 12 at noon. Here we overtook some men, employed by the guides to carry thus far part of the baggage, consisting of wood, charcoal, extra clothing and blankets, with several culinary utensils, and provisions for three days. After accompanying us a short distance, they took their leave, and returned to Chamonix. Several chamois were now seen, for a few moments, passing fleetly over the rocks just above us. We dined at this spot, and soon afterwards entered upon the ice, at the foot of the Aiguille du Midi.

Crossing the glacier de Buissons, and obliquely ascending, we proceeded, in a southwest direction, to the Mulets, an isolated chain of rocks, on one of which we hoped to pass the night.

The difficulties usually met with in crossing the glacier have been particularly described by several preceding travellers, who have been up the mountain.* On this occasion, the great width of the fissures, as had been anticipated, constituted a principal one; often compelling us to retrace our steps, or to pass by ridges of uncertain solidity, on each side of which there yawned an abyss of tremendous and unknown depth.

The immediate approach to the Grand Mulet having become intercepted by an almost perpendicular wall of solid ice, we found it an exceedingly laborious task to reach it. How-

* The following is a true picture:—"It was the avalanche alone that we had hitherto to fear, but now dangers arose, from the crevices, those deep chasms in the ice formed by the constant movement of the body towards the valley, which separates immense parts of it. The higher masses, meeting with some slight opposition, remain stationary; the lower, proceeding in their course, widen the breach; and thus throughout the whole glacier, in every direction, are formed tremendous fissures." * * * * * "We were surrounded by ice piled up in mountains, crevices presenting themselves at every step, and masses half sunk into some deep gulf; the remainder raised above us seemed to put insurmountable barriers to our proceeding; yet some part was found where steps could be cut with the instrument, and we passed over these bridges, often grasping the ice with one hand, while the other, bearing the pole, balanced the body, hanging over some abyss, into which the eye penetrated, and searched in vain for the extremity. Sometimes we were obliged to climb up from one crag of ice to another, sometimes to scramble along a ledge on our hands and knees, often descending into a deep chasm on the one side, and scaling the slippery precipice on the other."—*Narrative of an Ascent to the Summit of Mont Blanc, on the 8th and 9th of August 1837, by John Auldjo, Esq., of Trinity College, Cambridge, 2d edition.*—A volume which I recommend to those who may desire to see a more particular account.

ever, at length two of the guides with the greatest difficulty gained the rock; and then, by means of cords, drew up the rest of the party, as well as the baggage. In this perilous undertaking, the guide who took the lead, in ascending the ice cliff, did so by a circuitous course, secured with a rope held by those below; as a false step would certainly have otherwise proved fatal, from the proximity of a precipice, over which he must have fallen. Our pioneers on this, and indeed on all occasions, where the greatest coolness, intrepidity, experience, and judgment were required, were Joseph Marie Couttet, and Michel Balmat. Of these brave men I cannot speak too highly; without them, the undertaking would undoubtedly have proved a failure, at this as well as at all other difficult parts. Couttet, the principal guide, had been up eight times before; he was one of the four swept away by an avalanche in Dr. Hamel's attempt of 1820, and the only one of them whose life was saved. These remarks respecting the guides may be of service to some future traveller; and having mentioned two of them, I may as well give the names of the rest. They were, Pierre Tairraz, who had been up three times; François Desplan and Simon Tournier, each up once before; and Jean Tairraz, up for the first time. They all had their good qualities, and each of them had an opportunity of rendering me assistance in difficult and dangerous places, and performed his part in the most faithful manner. The one last named, is a courageous, enterprising, and very obliging guide, whose attentions, during our sojourn upon the rock, contributed much to my personal comfort.

Having at length gained the Grand Mulet rock, but at a point much lower than usual, and as it appears by a memorandum which Couttet afterwards handed me, with a degree of difficulty that he had seen equalled on no former occasion, a long and dangerous climb was required, over its almost perpendicular layers, to bring us to that part proposed as our resting place for the night, a narrow ledge, usually selected, as being out of the reach of avalanches. We reached this spot by half past six. It consisted in a flat surface, of a few square feet, forming a sort of open shelf, on the southwest side of the rock; its margin a precipice. Our batons, inclined against the rock, served as rafters for the roof of a little cabin, which was completed with canvass; two or three blankets having been spread on its floor. I found the height of the barometer here, at three quarters past six o'clock, to be = Eng. inches 21.235; the attached thermometer = 45° 50F. A fire was made at a short distance from the tent, and we supped with good appetites around it. At nine o'clock, having tripped some parts of our clothing, and provided particularly for the feet, we crept into our cabin, and soon found, that, lying very closely together, we were sufficiently warm.

Awaking at twelve, I got up, and regretted to find that two of the guides, Couttet and J. Tairraz, were lying in the open air, from want of room in the tent. The cold, however, was not intense; for a thermometer, which at nine o'clock indicated 39° F. had risen to 42°; a

smart breeze from the southwest having entirely subsided. At half-past one a. m. the thermometer had again fallen to 41°. It was a brilliant night. The full moon had risen over the summit of the mountain, and shone resplendent on its snowy surface. The guides asleep, I stood alone at an elevation of ten thousand feet; just below me, lay piled, in the wildest confusion, the towering masses of ice we had been climbing, and whose dangers we had narrowly escaped; around and above, was a sea of fair but treacherous snow, whose hidden dangers we had yet to encounter. The vale of Chamouxy was sleeping at the foot of the mountain; and, interrupted only by the occasional thunder of an avalanche, the profoundest stillness reigned. The scene was exquisite: and I remained contemplating it, until, at the end of an hour and a half, the recollection of the coming day's fatigues rendered it prudent again to take repose.

At five on the morning of the 17th, we left the Grand Mulet. Proceeding at first across the icy valley, that lay between us and the Dome du Gouttet, we reached almost the base of the latter; and then ascending more directly, often by a zig-zag course, arrived at the Grand Plateau by nine o'clock: another great stage of the journey being thus accomplished.

The newly fallen snow, from a foot to eighteen inches in depth, had rendered the way fatiguing: it had been needful for our leader to ascertain the safety of every step with the baton, and we had proceeded in a line united, two or three together, with cords, following carefully the same track. Latterly our way had lain over vast fields of snow, but the early part of it had presented scenery even more magnificent than that of the preceding day. Chasms of unfathomable depth,—towers of ice,—caverns with almost crystal walls,—splendid "stalactites" guarding the entrance. Such scenes live in the memory, but cannot be adequately imparted by word. No wonder if I often turned, and turned again, not knowing how to leave them.*

Very different feelings, however, soon took the place of the admiration which this scenery had excited. Difficulties occurred, that it required all the experience and intrepidity of Couette and Balmat to overcome. At one point, indeed, it was found absolutely impossible to proceed further in the same course; and, from the top of a block of ice, obstacles were discovered requiring an extensive change of route. After having been foiled in several attempts to proceed in other directions, we commenced a long ascent that afforded the last forlorn hope. Four years having elapsed since Mont Blanc was last ascended, we knew not but that from the shifting nature of the snow masses, changes had occurred to render the undertaking hopeless; and, thus dispirited, the labour of the way was felt to be much more arduous. The ascent of this part having at length been gained, a great fissure next presented, that would certainly have obliged us to return but for a bridge of snow, or rather

of ice, discovered at some distance. We made for it,—it bore us over, and our hopes brightened. But we had now to pass some very treacherous ice, among holes covered up with recent snow, concealing the dangers of the track. On reaching the Grand Plateau, however, we felt pretty confident of success, as the difficulties that then lay before us were not expected to be insurmountable, in the existing state of the weather; and we therefore sat down to breakfast at this spot in very good spirits.

There are three plains of snow, called the first, second, and third plateau. The third is the highest or Grand Plateau. It was on the second or middle one that De Saussure, with eighteen guides, passed the second night in his ascent in 1787. Speaking of it, he says it is 90 toises (= 575 English feet) higher than the Peak of Teneriffe.

We left the Grand Plateau before 10 o'clock. Above it are the Rochers Rouges, where the fatal avalanche occurred in Dr. Hamel's attempt of 1820. De Saussure's course lay to the west of these rocks: we went eastward of them, by the new route discovered in 1827, by my countrymen C. Fellows and W. Hawes ascended, and by which a very dangerous part is avoided.

Great dryness of the skin was now observed; thirst became intense, and it seemed scarcely possible even to alleviate it. Not being disposed to give up the prospect around me, a veil that had been taken was not used; and this omission perhaps was the cause of some desiccation of the face, and not a little soreness around the lips and nostrils, which occurred a few days after. Possibly this excessive desiccation of the face might be prevented, by using some unctuous matter during the journey. The inconvenient glare of the snow is obviated by the use of green spectacles, which indeed were found almost indispensable.

A dipterous insect was found dead on the snow, at about 1500 feet below the summit, and a living hymenopterous one 300 feet higher; both having probably been carried up by the wind.

Two large birds were seen at a distance passing over the shoulder of the mountain, from Piedmont to Savoy.

Our progress after leaving the Grand Plateau, at first obstructed by the passage of some very formidable cliffs of ice, had latterly been impeded only by the depth of the soft snow; but now we reached the foot of a declivity of 35° to 40° with the horizon, and many hundred feet in length. It was the "épaule droite" of the summit. The snow here had hardened sufficiently to prevent our advancing a single step, without holes being first cut with the hatchet; yet it had not become so hard as to render firm the footing thus obtained. It was found continually giving way; and when we had reached a tolerable height, this became exceedingly dangerous. In no part of the ascent were the cords, by which I was attached to the guides, more serviceable than here. Our progress, too, was so slow, that I suffered not a little from the cold; a keen breeze prevailing at the time. My feet felt as

if all but frozen, on which account the footing became doubly insecure. This ascent brought us above the Rochers Rouges; the next, a slope of 28° to 30°, apparently not very difficult, was to take us to the summit.

But we had now reached an elevation where I had to verify the testimony of preceding travellers, by experiencing the exhaustion, consequent on very slight exertion, in an atmosphere whose density is so exceedingly reduced. This inconvenience had not been felt, by me at least, before arriving at this point (about 14,700 feet above the sea), and I had not observed it in any of the guides. Only a few steps could now be taken at a time; and these became both fewer and slower. Two or three deep inspirations appeared sufficient at each pause to enable me to proceed; but, on making the attempt, I found the exhaustion returned as before. I even felt a degree of indifference, which a sight of the summit just within reach did not suffice to remove. Slight faintness also came on, so that I had at last to sit down for a few minutes: when a little wine having been taken, more effort was made, and at a quarter past two o'clock we stood on the highest summit, having been seen to reach it, as we afterwards found, both from the valley of Chamouxy and from Mont Breven opposite.

After a few minutes of rest on the summit, all the exhaustion, faintness, and indifference had ceased, and I felt fully prepared to contemplate the magnificent and all-repaying prospect around and beneath: but of which, as it would be vain here to attempt any description of a panorama whose centre is the highest point in Europe, I shall say little more than that it was not obscured by a cloud. As, however, the nearer objects, at such an elevation, are necessarily much diminished, distant ones, by the human eye, can be but indistinctly traced. I dwelt with peculiar satisfaction on the host of inaccessible aiguilles, projecting darkly through seas of snow, immediately around and forming, indeed part of the range of Mont Blanc, their summits now lying at our feet. There were pointed out to me the Maritime Alps, the chain of the Jura from end to end, the Lake of Geneva, the Buet, the Gemmi, the St. Gothard, the Furka, the Matterhorn, the beautiful Mont Rosa, the chain of the Appennines, Mont Cenis, the mountains of Tuscany, and other heights, with the valleys and plains between. All the mountains of the Bernese Oberland, the Finsteraarhorn, and the Jungfrau, together, formed but an inconsiderable portion of the mighty whole.

The height of the mountain, according to the calculation of De Saussure, is 14,700 French, or 15,666 English feet (one French foot being = 1.06575 English). The extreme summit is a ridge nearly 200 feet in length, its direction east and west; the slope of the north side forming an angle, estimated by De Saussure (in 1787) at 40°-50°; that on the south 15°-20°. This estimate which applies to the covering of snow, may be considered as not materially different at the present time.

I found the height of the barometer to be = 17,052 English inches, the attached ther-

* The blue-green colour of the ice, when occurring in large masses, is here seen on the grandest scale; a phenomenon not less interesting than beautiful.

meter indicating 32° F., suspended, and screened by the incasing wood from the sun's rays; a breeze blowing from the south.

De Saussure found the boiling point of water at the summit of Mont Blanc to be 68°.993 R. (= 187°.234 F.) Naturally wishing to repeat this interesting experiment, I had a fire lighted in a chaffeur, provided for the purpose. With the aid of bellows, our materials, wood and charcoal, were kindled with less trouble than had been anticipated; (Couttet assuring me that this had never been done before.) In a culinary utensil of water, in full ebullition, I immersed a thermometer, which I had procured at Chamonix (my own thermometer having been broken), and carefully observed the height of the mercury when it ceased to rise. I am sorry, however, that I am prevented from here inserting the temperature indicated. The scale was found to be loose, and the graduation very inaccurate, as since discovered on comparing it with a standard. It did not bear the maker's name.

The report of a pistol twice fired, was found very feeble. It may be worth noticing, in connection with the subject of sound, that when within a few hundred feet of the summit, in ascending, the snow being hard and its surface glossy, and some of the guides considerably in advance, the creaking noise produced by the points of their batons in the snow, as it reached me, could be compared to nothing but the distant lowing of cattle.

While on the summit, Couttet fetched me specimens from the Rochers Meridionales, the highest rocks on its south side. One of these is a granite; two are sienites, consisting of a blackish hornblende and white felspar, in intimate aggregation; the fourth is hornblende, with veins of asbestos; and the fifth a compound of hornblende and felspar, one of the "Rochers à bulles vitreuses" of De Saussure, who attributed to lightning the glassy bubbles presented by their surface.

In our way down I procured specimens of the Derniers Rochers, two little masses of granite or protogine, projecting through the snow near the middle of the last slope, and therefore very near the summit on its north side. Fragments, doubtless the effect of lightning, lay around them on the snow. The felspar, generally whitish, forms about three fourths of the mass; the quartz is gray, with a tinge of violet; and chlorite and talc occupy almost exclusively the place of mica. De Saussure has given a most minute description of the composition of these—the highest rocks which at that time had been examined by naturalists;—he stated also the dimensions of one of them, to enable future travellers to ascertain whether the snow continued to deepen on the summit. From what I recollect, this rock projects just about as much now, as it did at the time of De Saussure's visit, which was nearly half a century ago.

I intend sending specimens of all these rocks to Professor Jameson, for the Royal Museum of Natural History in the University at Edinburgh. They are interesting, as being the highest visible rocks in Europe.

The observations of others were verified regarding the blackish-blue colour of the sky,

particularly in and near the zenith, as seen from these lofty regions. I was particularly struck with the depth of this colour, when in a valley many hundred feet below the summit, with high walls of snow around. It appears to result from the simultaneous reception of rays from the snow, for when the latter were purposely excluded from the eye, the tinge of black more or less completely disappeared. To make this observation, I lay on my back, and closed my eyes for some moments; then opened them on the zenith, the snow being shut out from view by a cylinder formed with both hands. I do not find a shade in "Werner's Nomenclature," corresponding with the colour, as seen either with or without the snow; and of course it is not easy to speak from recollection on this subject; but probably an approach to the blackest tint observed might be made by taking from "Pansy Purple" a little of its carmine red, and adding a very little more of raven-black. As viewed without the snow, "China blue," with the addition of a very little more of Prussian blue, might perhaps represent the colour. It did not insensibly pass into the pale whitish-blue of the horizon, but, what deserves remark, terminated by a well marked border at some ten degrees above it.

We had all left the summit by half past three; several of the guides having descended sooner, a few hundred feet, to a more sheltered situation. One of them had headache, probably from some brandy he had taken. The rest individually assured me that they were perfectly well, and they all said that their breathing had never been affected while at rest on the summit. Observations on the pulse of several had been made in the valley, with the intention to repeat them on the top of the mountain; but in prosecuting the other objects, it was forgotten. I may remark, that I did not find it needful to take any stronger drink, during the journey, than wine, a little better than the "vin ordinaire," or table beverage of the country. Lemonade was found very refreshing. No inclination was felt to eat while on the summit. I have already mentioned that unquenchable thirst was experienced.

The descent, in parts impeded by its steepness, and on this account attended with not a little danger at the "épaule droite," was, upon the whole, very rapid—the guides sometimes sliding down fields of snow, supported by their batons; and, as the steel points with which my shoes were armed prevented me from following their example, I was sometimes drawn after them with cords in a sitting posture. In passing over a dangerous part we had crossed in the morning, I stepped with one foot into a hole concealed by snow, and communicating with a cavity of unknown depth. This shows the necessity of two or three persons being constantly attached together with cords.

We returned to the Grand Mulet by a quarter past six, i. e. in little more than one fourth of the time it had taken to ascend from this rock to the summit. It was afterwards found that a spectator, a near relative of mine, descending from the Bréven, had, with the assistance of a glass, counted us—seven in number—into these our quarters for the night.

The scene at sunset, both on this and the preceding evening, was splendid, the sun's disk appearing, as noticed by others, very much smaller than when seen from lower regions. At half past six o'clock, the barometer was = 21,225 inches, English, its attached thermometer being = 44° 37 Fahrenheit.

A fire was again made, the cabin re-constructed on the same ledge as the preceding evening, we supped, and retired to rest. Two of the guides again passed the night without a shelter (but without sustaining any harm). Had a storm arisen, it is probable that we should all have done the same, for a gust of wind would have blown away the batons and sheet which formed our cabin.

The next morning, 18th, on this rock, the barometer, at a quarter past six, stood at 21,198 inches, English, the attached thermometer being = 39° 87 F. Specimens were collected of the plants within reach. Among them were *Aretia alpina*, *Saxifraga bryoides*, *Poa laza* and *memoralis*, with several lichens and mosses not yet determined. Specimens also were taken of a micaceous rock occurring here, containing iron pyrites; also of gneiss with asbestos. A small bird was observed on the rock, which, however, I did not see. We were gratified, just before starting, with the sight of a splendid avalanche, which occurred at a distance, as estimated by one of the guides, of "une demieheure," (= 1½ mile English), and in a few moments a shower, resembling sleet, that resulted from it, reached us.

We left the Grand Mulet at half past seven A. M., and retraced our steps as nearly as possible across the glacier; here and there, by a shorter passage, saving part of the distance. At the foot of the Aiguille du Midi, numerous fragments of ice, very newly fallen, covered the ground for a considerable distance, and we hastened over it in dread of more.

Having safely re-crossed the glacier, all serious danger was past. The undertaking had been particularly well-timed: it was not until De Saussure's third attempt, and after he had contemplated the ascent for six-and-twenty years, that he succeeded; and the indefatigable Bourrit was obliged to return at five different times, and never accomplished his object.

It was very interesting to me, just before reaching the valley, to meet with Jacques Balmat, an old man of 73, who in an attempt to ascend this mountain in the year 1786, having passed a night alone and unsheltered in a storm upon the snow, discovered a way—probably the only way of reaching the summit, and the same year conducted Dr. Paccard to it. He was De Saussure's principal guide in 1787, and has been surnamed "Mont Blanc."

Between three and four o'clock in the afternoon, we arrived at the Priory, not having met with any accident, and having had three days without a cloud. The barometer brought down from Mont Blanc stood at 26,918 English inches at five P. M., the attached thermometer = 71° 37 F.; hence I found that it had sustained no injury, and that the observations taken at the summit, &c., might be relied on.

MARTIN BARRY.

Heidelberg, 1st of 11th month, (Nov.) 1834.

For "The Friend."

THE TIMES.

The present period is one which calls loudly on the members of our religious Society to pause and examine seriously the ground on which they are standing. Not only are we threatened with trials from within, but dangers and temptations of a very alarming character assail us from without. The extensive internal improvements carried on in this country have poured a flood of business into the eastern cities, which promises to raise their citizens to affluence in a short space of time. The extent of trade now prosecuted is beyond all parallel, and many of our members seem as completely absorbed in it as though it was the sole object of life. We hear of sales amounting to an hundred thousand dollars a week; of such a press of business that storekeepers can hardly take time to eat or sleep, and of some whose devotion to the god of this world is so entire, that even the nights are spent in prosecuting business, and the dawn of the returning day finds them packing goods. It would be well for such to reflect that they must take time to die, and if the message should come in the midst of these busy scenes of money making, in what condition would the soul be for its entrance into the world of spirits? There will be no such business there to amuse or employ it,—no stocks to rise or fall,—no goods to buy or sell,—no money to make or to hoard. How little qualified for spiritual enjoyment or participation in the unseen glories of the eternal world, will those be who live and act in the spirit which now so generally prevails, and which seems sweeping like a flood through our country.

Our ancient Friends had a testimony to bear against a great business and great accumulation of this world's goods; such things were a burden to them, because the temper and habits of their minds were attuned to higher and nobler strains; their affections and hopes were set on heaven, and their thoughts and pursuits tended thitherward. This continual breathing toward "the house not made with hands," produced a godly indifference to inferior objects, and preserved them out of the spirit in which worldly men carry on their operations. Such is always the effect of a full surrender to the transforming power of divine grace, for the Christian religion is the same now as it was then, and the positive command of Christ as obligatory on his followers at this day as it was when it first fell from his sacred lips, "Lay not up for yourselves treasures upon earth."

But without looking back to the days of the first Friends, a great change has taken place in our Society even in fifty years, and mournful are the consequences resulting from it. Things are now to be done on a grand scale, and the business which half a century ago would have awakened the fears of Friends, and probably been the occasion of a visit of caution or reproof, is now looked upon as a poor, contemptible little traffic, scarcely worthy of notice. We hear from some of high standing frequent conversations on the great business that their sons or their friends are doing, accompanied with laudatory expressions, calculated to impress others with the

idea that in order to be men of business, they must do likewise. Instead of evincing sorrow or concern that so many of our amiable young men are burying themselves in their stores, and losing all interest and all capacity for usefulness in the concerns of Society by their eager devotion to trade, a satisfaction is often betrayed while talking over the business which such are doing, that goes to settle them at ease.

We have a query which enquires whether Friends keep to moderation in their trade or business, but with many it seems to have become obsolete, and *moderation* is taken to signify as much business as a man can do with his own means if he has any, and with all the means of other persons which he can get into his possession. This evil is one of no small magnitude, and the prospect of a cure is the more discouraging, because the very head and heart of society are to a certain degree affected with the malady. It ought not to be concealed, that the golden wedge is found in many a tent where the Babylonish garment would professedly be abhorred. Let the heads of the tribes imitate the example of Joshua and the elders of Israel, on that memorable occasion when they were smitten before their enemies,—when with weeping and supplications they fell upon their faces and besought the Lord because of this calamity. This entire prostration and close self-scrutiny would develop to many a state of mind of which they are scarcely sensible, so currently do they pass among their brethren; and should it happily lead to a reformation at home, what blessed effects might we not anticipate from the influence of such an example!

Who can look over the company of young men in our larger assemblies, endowed with excellent intellectual abilities and of good moral characters, and see how many of them are swallowed up in trade, and not feel his heart saddened by the picture? What a noble army would they make on the side of truth and its testimonies, did they love Christ as fervently as they are intent upon their sales and counters! Our Society then would never want helpers, nor its burdens and services as now rest on the shoulders of "the little few."—Ah, no! their meat and their drink would be, to do their master's will instead of being engrossed in worldly business, and a blessed, glorious, and enduring reward would follow them through time and beyond the grave.

But some will say, I will try to do all I can for the Society, which I really love, and I will keep my large business going also. If thou canst, thy powers must be stronger than the rest of the fallen race. No man can serve two masters; and where thy treasure is, there thy heart will be also. The engrossing effect of these large concerns is such, that the mind will almost certainly become leavened with them, and a temper and feeling produced entirely foreign to that in which the Lord's work can only be performed. Great wealth is attended with great temptations. It leads to luxurious and expensive habits,—to customs inconsistent with the simplicity and plainness of our Christian profession, and in the hands of those who have children, often induces them

to soar above the Divine Witness in their own hearts and to trample the cross of Christ under foot as a despicable thing.

In contemplating these mournful but common results, what pious parent, who regards the everlasting welfare of his beloved offspring, could deliberately bow his knees to the great Disposer of events, and ask that his children should be entrusted with riches? With the prospect that he must soon leave them in a world abounding with so many temptations and snares, to steer their course unaided by the counsels of his experience and prudence; would he wish to impose on them the fearful responsibility and hazardous risk of the stewardship over earthly treasure, or would he not rather adopt the prayer of Agur, "Give them neither poverty nor riches?" Yet how many parents who profess to be mainly solicitous for the spiritual prosperity of their families, are encouraging and aiding their sons in carrying on a business far beyond the moderation which the gospel enjoins, themselves meanwhile accumulating estates of so great an amount that each one's portion would be more than adequate to supply all the wants of a self-denying Christian. It is by the influence of such examples that the desire for wealth is promoted in the Society, a degree of importance and respect attached to it which gives it an undue weight even in meetings for discipline, so that in some cases the standard of true judgment is sorrowfully lowered, and persons introduced into activity in religious matters for which the weight of their pockets rather than their spirits must have recommended them.

Let us beware ere it be too late. Love of money has long been the easily besetting sin of our Society, and the peculiar circumstances of the present times expose us to aggravated temptations on this hand. What numbers has it shorn of their spiritual strength, rendering them mere nominal members, having the form of godliness without the power, and tainting all their activity in religious things.

But there is yet balm in Gilead, and a physician there whose skill is capable of curing even this inveterate malady; and as the baptisms of the Holy Ghost and fire are permitted to make a clear separation from the world and its spirit, under every form which it assumes, the Society may yet be thoroughly purged from the leprosy, and "its righteousness go forth with brightness, and the salvation thereof as a lamp that burneth." J. R.

For "The Friend."

FAITHFULNESS IN ALL THINGS.

In reading the lives of members of our religious Society, eminent for close walking with God, like the holy men and women of old time, we perceive they were remarkable for tenderness of conscience. This arose from the fervency of their desire to know the will of their heavenly Father, and by the help of his Holy Spirit, to be found in all things acting conformably to it. As this desire was sincerely cultivated, they were favoured to know the voice of Christ, and with strength to take up the cross and follow him. Their steady faithfulness was rewarded with an

increase of light and heavenly fervour, by which they realised the saying of the psalmist, "In thy light shall we see light." Many of their scruples led them into a course of action very reverse from what others deemed perfectly proper. They felt restrained from many things which even professors of the same religion practised without any apparent compunction. This daring to differ from others, in matters thought to be of little moment, subjected them to the character of very contracted persons, stiff, and bigoted, and making religion of things which nobody else thought it had any connection with. While this self-denial drew upon them the contempt and scoffs of the proud, as being weak and silly, they went forward in the faith and perseverance of the saints, knowing Him in whom they believed. They not only knew his voice when he spoke peace and consolation to their anxious souls, but no less so when he called for some beloved object, on which their affections were placed with inordinate attachment, or commanded the performance of a duty which deeply mortified the pride of their hearts. In this path, while they renounced many things which might be esteemed lawful, but which they saw were not convenient and expedient for them, because their Master forbid them, they grew in the hidden life, and attained to a deep and firm establishment in Christ Jesus, their teacher and leader. As their affections and their thoughts and hopes fixed on things which are above, they treated even the comforts and enjoyment which the world affords, and which many eagerly pursued, with a holy indifference, using them only as needful to sustain health and strength to answer the great design of creation. By this means they experienced great degrees of redemption, and became lights in the world, and as a beautiful compact city, elevated above surrounding objects, they could not be hid. However vain and frivolous persons may at times have despised and ridiculed their singularity, yet their undeviating adherence to the convictions of truth extorted even from these a testimony to the superior excellency of their religion, and the consistency of their lives with it. Thus they grew from the state of children, to that of men in Christ, living and walking in the Spirit, which instructed them in their respective duties, and also in his will concerning the church.

John Woolman, describing his progress, says, "I was now led to look seriously at the means by which I was drawn from the pure truth, and learned this, that if I would live in the life which the faithful servants of God lived in, I must not go into company as heretofore in my own will; but all the cravings of sense must be governed by a divine principle. In times of sorrow and abasement, these instructions were sealed upon me, and I felt the power of Christ prevail over selfish desires, so that I was preserved in a good degree of steadiness." "I found no narrowness respecting sects and opinions, but believed that sincere upright hearted people, in every society who truly love God, were accepted of him. As I lived under the cross, and simply followed the openings of truth, my mind, from day to day, was more enlightened; my former acquaint-

ance were left to judge of me as they would; for I found it safest for me to live in private, and keep these things sealed up in my own breast. While I silently ponder on that change wrought in me, I find no language equal to it, nor any means to convey to another a clear idea of it. I looked upon the works of God in this visible creation, and an awfulness covered me; my heart was tender and often contrite, and universal love to my fellow creatures increased in me; this will be understood by such who have trodden in the same path. Some glances of real beauty may be seen in their faces, who dwell in true meekness. There is a harmony in the sound of that voice, to which divine love gives utterance, and some appearance of right order in their temper and conduct, whose passions are regulated; yet all these do not fully show forth that inward life to such who have not felt it; but this white stone and new name, is known rightly to such only who have it. Now, though I had been thus strengthened to bear the cross, I still found myself in great danger, having many weaknesses attending me, and strong temptations to wrestle with; in the feeling whereof, I frequently withdrew into private places, and often with tears besought the Lord to help me, whose gracious ear was open to my cry."

After engaging with a person to tend his store, he says; "At home I had lived retired; and now having a prospect of being much in the way of company, I felt frequent and fervent cries in my heart to God, the Father of mercies, that he would preserve me from all taint and corruption; that in this more public employment, I might serve him, my gracious Redeemer, in that humility and self-denial, with which I had been, in a small degree, exercised in a more private life." "Shortly after my settlement here, I was visited by several young people, my former acquaintances, who knew not but vanities would be as agreeable to me now as ever; and at these times, I cried to the Lord in secret for wisdom and strength; for I felt myself encompassed with difficulties, and had fresh occasion to bewail the follies of time past, in contracting a familiarity with libertine people: and as I had now left my father's house outwardly, I found my heavenly Father to be merciful to me beyond what I can express. By day, I was much amongst people, and had many trials to go through, but in the evenings I was mostly alone, and may with thankfulness acknowledge, that in those times, the spirit of supplication was often poured upon me; under which I was frequently exercised, and felt my strength renewed."

To make provision for ourselves and for those who are dependent upon us, is a Christian duty, as far as we have the ability. If our desires are limited by the will of our heavenly Father, though we may have difficulties to encounter, yet with proper exertion, and his blessing, this will be attainable without the necessity of sacrificing conscientious scruples. Though such may not be entrusted with riches, heavenly treasure will be laid up, and, walking in the fear of the Lord, their love to his law, and to his restraining power, will increase, un-

til there will be no desire to depart from it. The blessed inward treasure which will be given them, the white stone and the new name, will be their delight, and will satisfy their souls with fatness, while those who disregard his divine intimations, and whose chief concern is to "buy and sell and get again," will be in danger of perishing with famine and leanness of soul.

"About the twenty-third year of my age," continues J. W., "I had many fresh and heavenly openings, in respect to the care and providence of the Almighty over his creatures in general; and over man as the most noble amongst those which are visible. And being clearly convinced in my judgment, that to place my whole trust in God was best for me, I felt renewed engagements, that in all things I might act on an inward principle of virtue, and pursue worldly business no further than as truth opened my way therein."

Again he says, "My mind, through the power of truth, was in a good degree weaned from the desire of outward greatness, and I was learning to be content with real conveniences, that were not costly; so that a way of life, free from much entanglements, appeared best for me, though the income might be small. I had several offers of business that appeared profitable, but did not see my way clear to accept of them; as believing the business proposed would be attended with more outward care and cumber than was required of me to engage in. I saw that a humble man, with the blessing of the Lord, might live on a little; and that where the heart was set on greatness, success in business did not satisfy the craving; but that commonly with an increase of wealth, the desire of wealth increased. There was a care on my mind so to pass my time that nothing might hinder me from the most steady attention to the voice of the true Shepherd."

This is the safe path to walk in, and those who will give heed to the requirements of the Lord, will still find that he leads in the strait and narrow way, and that therein true and unmixed peace can only be found. S.

For "The Friend."

Heaven Terms for Months and Days.

My attention was lately called to the conversation which John Churchman held with a hairdresser at Norwich, England, upon the use of the vulgar names given to the seven days of the week; and on perusing it, I thought an advantage would arise from inserting it in "The Friend." Perhaps it will be information to some of our own members, as it was to that stranger; and if it should give rise to a train of reflections as advantageous to them, the benefit will be worth the trouble of reprinting. Persons of all professions call the days of the month by the numerical terms of first, second, third day, &c., and why it should be a mark of less sound sense to use the same appellations in speaking of the days of the week, requires more sagacity than I possess to discover. The objections to the vulgar mode given by our friend, appear to me to be valid, and those who think it their

duty to endeavour to Christianize pagans, ought at least to clear themselves of all vestiges of respect for the worship of heathen gods.

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 Before my going to Holland, I was at the shop of a barber in this city several times to be shaved; the second time I was there, I had to wait awhile for my turn, he having no assistant; and when others were gone out he told me he was sorry I had to wait, and hoped he should have my custom, and that if I would come on Saturdays and Wednesdays in the forenoon, I need not wait; but in the afternoon others came. I asked him what days of the week those were which he called Saturday, and Wednesday? He seemed to wonder at my ignorance, but knew not how to tell me otherwise; I said, I do not read in the Scriptures of any days so named; he replied, that is true; for what reason then, said I, dost thou call them so; because it is a common custom, said he; suppose then, said I, that we lived in a heathen country among infidels who worshipped idols, should we follow their customs because common? He replied, by no means; I then said, if I have understood rightly, the heathens gave the days of the week those names. I never heard that before, said he, pray for what reason? I answered, they worshipped the sun on the first day of the week, and named it after their idol, Sunday; the moon on the second day of the week, so came Monday, and the other days after other idols, for they had many gods; third day they called Tuesday, after their idol Tuisc; and after the idol Woden, fourth day they called Wednesday, and fifth day after their idol Thor, they called Thursday; from Friga, Friday; and after Saturn, they called the seventh day, Saturday; and as I believe in the only true God, and Jesus Christ, whom he hath sent, and expect eternal life by no other name or power, I dare not for conscience sake, own the gods of the heathen, or name a day after them; but choose the names which the days were called by, when the Most High performed his several works of creation, viz. first, second, third, and so on, which is scriptural, most plain and easily understood.

He seemed somewhat affected with the information, and I desired him to enquire into the matter for himself, and not to think that I designed to impose upon him; the next time of my going to his shop, he showed me some papers whereon he had begun to learn algebra, and asked me how I liked it; I said it might be useful to some, but that I could take up grubbing or follow the plough without studying algebra, as he might also shave a man, &c., without it; besides I found it a more profitable and delightful study to be quietly employed in learning the law of the Lord, written in mine own heart, so that I might walk before him acceptably.

On my return from Holland to Norwich, a man ran to me in the street, putting a paper into my hand, and immediately left me, whom I soon found to be this barber; the letter contained an innocent child-like acknowledgment to me for my freedom with him, as is

before mentioned, in language rather too much showing his value for me as an instrument; and believing him to be reached by the love of truth, and in measure convinced of the principle thereof, I thought it best to leave him in the Lord's hand for further instruction, to learn by the immediate teachings of the Holy Spirit, that his love might be centred on the true beloved of souls; for want whereof many are hurt, looking outward and growing in head knowledge, seeking the esteem and friendship of man, from whom we are to cease, his breath and life being stopped at the Lord's command.

I mention this passage with a view to stir up my friends of the same holy profession, to let their language in words be the real language of truth to all men, in purity of spirit, and not to name the days of the week or months, after the heathenish idolatrous customs, saying for excuse, that they to whom they speak do best understand them, and it saves them any further explanation, which excuse is far from proceeding from a disposition apt to teach, and letting the light of truth shine as they ought. "Neither do men," said our blessed Instructor, "light a candle and put it under a bushel; but on a candlestick, and it giveth light to all that are in the house." Matt. v. 21. Nor doth the Lord enlighten his candle, that is the spirit of man, with the pure knowledge of truth, that we should cover it, either with an easeful disposition to save ourselves trouble, or hide the work thereof, under the covering bushel of worldly saving care, after the gain and treasure of this world; but that it may stand on the candlestick, and thereby crown those who are so truly favoured with the holy light, that as a city set on an hill, they cannot be hid.

The corrupt language of "you" to a single person, and calling the months and days by heathen names, are esteemed by some to be little things; but if a faithful testimony in these little things, was blessed in the instance before mentioned, even to the raising an earnest enquiry after the saving knowledge of God and his blessed Son, whom to know is eternal life; perhaps such who baulk their testimony to the pure talent of truth given them to profit withal, may one day have their portion appointed with the wicked and slothful servant: see Matt. xxv. 24, 25, &c.

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 For "The Friend."

In a discourse preached at the consecration of St. Mary's church, in the city of Burlington, December 23rd, 1834, by the Bishop of New Jersey, the following account is given of the origin of that place of worship. "In the year 1702, the Rev. Mr. Keith, and the Rev. Mr. Talbot, were travelling preachers in these countries, from the Society for the Propagation of the Gospel in foreign parts; and as the sober Quakers of New Jersey agreed with many of their brethren at Philadelphia, in thinking that the written word of God, and the instituted means of grace ought to be more attended to, they were induced by hearing some sermons from Mr. Keith, and Mr. Talbot, to enquire what was the doctrine of

the church of England. In a little time, a considerable congregation gathered themselves together, resolving to receive the church of England worship."

The "Rev. Mr. Keith," here spoken of, is George Keith, and as the statement made by Bishop Doane conveys the impression, that "the sober Quakers" were members of our religious Society, at the time spoken of, viz. 1702—it is proper to say, that the Keithian separation took place ten years before, in 1692; and that there is no account of any subsequent separation or withdrawing from our communion in such numbers as to attract attention. The sober Quakers alluded to, were no doubt those who had seceded with George Keith, some of whom, according to Edwards, on his return to America, nine or ten years afterwards, as a missionary, again joined him. The reader is referred to a copious account of the Keithian schism, in the third volume of "The Friend," for a full refutation of the bishop's statement, and of the calumnies which have been hitherto hit by others.

A CONSTANT READER.

Burlington, 5th mo. 1st.

Haverford School.

This institution was founded by an association of Friends, and opened in the tenth month, 1833. "Its object is to combine sound and liberal instruction in literature and science, with a religious care over the morals and manners, thus affording to the youth of our Society an opportunity of acquiring an education equal in all respects to that which can be obtained at colleges, without exposure to those associations which are apt to lead them away from the simplicity of our religious profession." The results have thus far been highly satisfactory. Under the immediate government of Friends of distinguished ability and experience, incited to the full discharge of their arduous duties by an ardent desire for the successful prosecution of the undertaking, the institution has, it is believed, achieved the object of its founders. More students having presented themselves than was originally calculated on, the managers, believing that the school offers to Friends an opportunity for the liberal and religious education of their children, which has long been wanted, and being desirous of still further extending its usefulness, have made provision for the accommodation of an additional number. The following information is submitted for the government of parents who may propose to avail themselves of its benefits.

The school is situated in Haverford township, Delaware county, in a pleasant and remarkably healthy neighbourhood, about eight miles from Philadelphia, and is easy of access, by the Columbia railroad, and otherwise. Friends of Radnor monthly meeting have erected a new meeting-house, within a few hundred yards of the school. The school-house stands upon elevated ground, commanding a fine prospect, and contains very superior accommodations for the students, each of whom has a chamber to himself. But whilst great attention has been paid to neatness and comfort, useless ornament and extravagant

expenditure have been studiously avoided. For as it is the anxious desire of the managers that the students should be brought up in that plainness and simplicity which is alone consistent with the religious profession of Friends, so they have been careful to guard the establishment from the appearance of ostentation or luxury.

Instruction in the principles and testimonies of Friends is believed to be of primary importance, and forms part of the regular duty of the superintendent and one or more of the teachers. A full course of instruction will occupy a period of four years, and the students are arranged, according to their acquirements, in one of four classes, viz. the Third Junior, Second Junior, Junior, or Senior. There are two sessions in the year; the winter session of six months, commencing on the second fourth day in the tenth month, and the summer session of four months, commencing on the second fourth day in the fifth month. An examination of all the students will take place at the end of each, preparatory to a new classification for the ensuing session. The course of study embraces the Greek and Latin Languages, Antiquities, Ancient and Modern Literature, History, Composition, Logic, Rhetoric, Criticism, Mathematics, Natural Philosophy, Chemistry, Botany, Physiology, Intellectual and Moral Philosophy, Political Economy, and the Evidences of Natural and Revealed Religion. The qualifications for admission into the third junior class are English, Latin and Greek Grammar, Geography, Algebra as far as Simple Equations, Latin as far as Cæsar, and the Gospel of John in the original Greek. But as many parents may be inclined to avail themselves of the advantages which Haverford affords, whose children have not made the requisite progress in all these studies, an Introductory School has been formed under the care of separate teachers, in which Reading, Writing, Arithmetic, Geography, Algebra, Grammar, and the elements of the Greek and Latin Languages are taught.

Sensible of the importance of this Introductory Department, as that in which habits of attention are to be formed, and the foundation laid for the acquisition of sound learning, the managers, with the aid of the council of teachers, have recently re-organised it, and believe that it may be safely recommended to parents, the course of instruction being adapted to the future studies of the pupil, and the whole being subject to the frequent revision of the teachers in the higher departments.

The following are the officers of the Institution.

JOHN GUMMERE,—Superintendent and Teacher of Mathematics and Natural Philosophy.

SAMUEL J. GUMMERE,—Assistant Teacher of Mathematics and Natural Philosophy.

DANIEL B. SMITH,—Teacher of Moral Philosophy, English Literature, &c.

WILLIAM DENNIS,—Teacher of the Latin and Greek Languages, and Ancient Literature.

WILLIAM GUMMERE,—Assistant Teacher of the Latin and Greek Languages, and Ancient Literature.

BENJAMIN H. DEACON,—Teacher of the Introductory School.

BENJAMIN HARDY,—Assistant to the Superintendent in the care of the students.

The school possesses a valuable library, cabinet of minerals, and other objects of natural history, and a copious collection of philosophical and chemical apparatus, for the purpose of illustrating by experiment the lectures upon the physical sciences. The terms for board and tuition, including washing, are two hundred dollars per annum, payable as follows, viz. \$60 at the commencement, and \$60 at the middle of the winter term; and \$80 payable at the opening of the summer term. The Text Books which may be required will be furnished by the superintendent at wholesale prices. It is particularly desirable that parents who propose to send their sons to the school, should be prepared to do so at the opening of the terms, as admissions of a later period have been attended with considerable disadvantage not only to the institution, but to the students themselves. For further information, application may be made to John Gummere, Superintendent, at the school, or to the undersigned, No. 39, Market street, Philadelphia.

By direction and on behalf of the Managers,

CHARLES YARNALL, Secretary.
Philadelphia, Amo. 1835.

For "The Friend."

FLOWERS.

"Consider the lilies of the field."

Ye beautiful things—I love to stray
Among you in your verdant beds,
And see you shake the dew away,
As joyous wave your brilliant heads.

I call you joyous—for I hold

That ye are joyous—that ye feel
Delight in living—that the world
Affords ye many a savoury meal.

The voice of music birds employ,
To speak the full heart's happiness;
But in your ease, exuberant joy
Bursts forth perhaps in pomp of dress.

Yes, aloud in beauty's brilliant robe,
To every eye enjoyment giving;

And scattering fragrance round the globe,
Ye doleless feel delight in living.

'Twas said by one, that ye have wasted,
Unseen, your sweets on desert air;
Because, alas! by man untasted,
Though bird, beast, insect might be there.

Oh! modest and profound decision!
That man alone your worth observes—
As though nought else was blest with vision,
Or system of olfactory nerves.

Pray how knew he, that all man misses,
Is wasted on the desert air?

Or that the bee-like bird, that kisses
The blossom, sees no beauty there;
But there's no desert—air and earth
With hum of sentient being rings—
The spot that gives a flow'rt' birth
Is quickly found by insect wings.

Yes, beautiful things, I love to stray,
Among you in your verdant bed—
To mark your heads unobscured array,
And breathe the sweetness round you spread.

And oft, among you when I wander,
Will serious thought expand her wings,
And, taught by you, my spirit ponder
On higher and on holier things.

Proofs of our heavenly Father's love,
Who clad you in a garb so fair—
Ye bid me hope, I too may prove
An object of his guardian care.

Ye bid me hope that he who wrought
Such glorious robes for fading grass,
Will not cast off, if humbly sought,
His creature of a nobler class.
And as, at spring's awakening breath,
Ye glow in new-born radiant dyes;
Lo, from the wintry sleep of death,
Ye bid me hope that I may rise.

Burlington, 1835.

THE FRIEND.

FIFTH MONTH, 9, 1835.

The sixth annual meeting of the Bible Association of Friends in America, which occurred on the evening of second day, the 20th ult., at the Mulberry street meeting house in this city, was perhaps the largest which has taken place since the formation of this interesting institution,—the ground floor of the east wing being completely filled with the assembled company, constituted of old and young, male and female. Reports were read from twenty-seven auxiliaries, viz.—from within the limits of New York yearly meeting, six; of Philadelphia, seven; of North Carolina, three; of Ohio, three; of Indiana, six; and one from Vassalborough, Maine, within the bounds of New England yearly meeting. Delegates from several of these auxiliaries attended.

The annual report of the managers and the statement of the accounts of the treasurer were read, exhibiting proofs of attention to the objects of their appointment, satisfactory and encouraging. The reading of these elicited diverse pertinent remarks from individuals present, setting forth the importance and extensive benefits resulting from the operations of the association, and stimulating to further persevering exertions. An abstract of the report was directed to be printed for distribution among the members, which will probably insert, as soon as a copy can be obtained.

The officers appointed for the ensuing year, were as follows:—

Clerk—Daniel B. Smith.

Treasurer—Henry Cope.

Committee of Correspondence—John Paul, Thomas Evans, and Isaac Coffin.

Managers—Thomas Stewardson, Samuel Bettie, Timothy Paxson, Thomas P. Cope, Othniel Alsop, Jasper Cope, Abraham L. Pennock, Joseph Snowden, Thomas Kimber, Thomas Bacon, Thomas Wood, John Richardson, George Stewardson, Benjamin H. W. Warder, Charles Yarnall, John G. Hoskins, Bartholomew Wistar, George Williams, Isaac Davis, Lindsey Nicholson, Abraham Hilyard, Samuel B. Morris, Blakey Sharpless, and George R. Smith.

Observations on Slavery, No. 4, &c., received, but not in time for insertion this week.

FRIENDS' ASYLUM.

Visiting Managers for the month.—John Richardson, No. 76, North Tenth st.; Thos. Bacon, No. 190, North Front st.; Timothy Paxson, No. 158, North Front st.

Superintendents.—John and Lætitia Redmond.

Attending Physicians.—Dr. Robert Morton, No. 101, North Tenth st.; Dr. Charles Evans, No. 102, Union st.

An annual meeting of Haverford School Association, will be held in the committee room of Friends' meeting house on Arch street, on second day, the 11th inst., at four o'clock, P. M.

GEORGE STEWARDSON, Secretary.

A stated meeting of the Concord Auxiliary Bible Association of Friends, will be held at Friends' meeting house, Concord, on second day, the 11th inst., at 11 o'clock, A. M.

JESSE J. MARIS, Secretary.

THE FRIEND.

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For "The Friend."

OBSERVATIONS ON SLAVERY. NO. 4.

An unjust law is no law.

It was observed in a former number, that the assertion is frequently made, that the slaves are property, because the law has made them property. I purpose in this number to examine the question, whether the law has made those now held in servitude in this country, either *property* or *slaves*.

What is law? "Law," says Burke, "is beneficence acting by rule." Law in this country may be defined as the will of the majority expressed by their proper representatives, for the promotion of the general good. It is laid down by Blackstone as essential to the validity of a law, that it should not violate the divine law, or be inconsistent with the revealed will of the Deity. If we admit the correctness of the doctrine, that all men are created equal, and endowed by their Creator with certain unalienable rights, among which are life, liberty, &c. we need not spend much time in the enquiry, whether law, as above defined, could make any class of people slaves. In the process of converting freemen into slaves, we should look in vain for beneficence acting by rule, or for a declaration of the public will acting for the general good; and still less, if less than nothing could possibly be, should we find any thing like a conformity to the Divine will, in the act of depriving any part of the rational creation of their unalienable rights. And we must remember that when we assert that the law *has made them property*, we tacitly admit that they have not always been property. In other words, we virtually declare that they were free, until the law made them slaves. It would be a curious speculation to trace the process by which a freeman could, upon any acknowledged principles of law, be converted into an hereditary slave. Let those who insist that the law has made the slaves *property*, show us how and where the law originated; by what legislature it was enacted, and what were its provisions. I assert, without fear of contradiction, that no legislative act, originating slavery, can be found.

If we look to the common law for our au-

thority, the only sanction, or semblance of sanction which it affords, is to be found in the villenage of the middle ages. Now it is a remarkable circumstance, that it was essential to that species of servitude that it should have existed time immemorial in the paternal line. No man could be held as a villein, if any one of his ancestors in the direct paternal line could be proved to have been free. Slavery, or villenage, could not exist at all, unless it had already existed so long in the paternal line that its origin was unknown. It must have commenced nobody knew when or how. In other words, the law recognised no principles in which the condition could originate. The law, traced back as far as legal learning could trace it, must find the family in question in a state of servitude, and it merely recognised, *as an existing institution*, what it found already established. It did not create the condition. It did not *make* a family slaves. Its operation was to break down, not to support, the system which it found existing. This villenage did not grow up under the laws of England, but was coeval with, or anterior to their formation; the growth of barbarous ages, which the improvements of law were continually reducing within narrower limits, until the condition became at length unknown by the deaths and emancipations of those who were once its objects.* If therefore the English villeins were at any time the *property* of their lords, it was not the law that made them such. The law was employed, for centuries, in peeling away that property, and never ceased till it had annihilated it entirely.

The introduction of negro slavery into this country, like the commencement of villenage in England, was anterior to any legislation on the subject. In 1620, a Dutch ship from the coast of Guinea, sailed up the James river and sold twenty negroes to the planters as slaves.† The demand for tobacco encouraged its cultivation, and gave a stimulus to the commerce in slaves. Little is now known respecting the expedients adopted to reconcile the planters to the traffic; but from what appears in the transactions of a subsequent period, there can be no doubt that the negroes were represented as the victims of a more degrading servitude in their own country—as prisoners of war, or criminals, who, if not purchased by Europeans, would have been massacred in their native land. At all events, their slavery was not considered as originating, and in fact did not commence, in this country—they were brought here *as slaves*. Their

* F. Hargrave's argument in case of negro Somerset. A. F. Obs. p. 310.

† Robertson's History of America, book 9.

slavery commenced with the importers, or with some preceding claimants. The notion that, by becoming the slaves of a Christian community, they might be converted from the errors of paganism, to the Christian faith, appears to have had its influence with the early planters of Virginia and Maryland. The opinion was extensively adopted, that the slaves, when they were converted to Christianity, became free—not that any law declaring them free was supposed to exist; but as there was no law for holding them in slavery, it was apprehended that the courts, in case the question should be submitted to them, would declare the Christian negro free.

The earliest legislation which appears on the subject of slavery, bears date more than forty years after its introduction into Virginia. It was a law of Maryland, dated in 1663. It recognises slavery as then existing among them, and declares that children born after the passage of the law should follow the condition of their *fathers*. The slavery which it authorises is founded on a previously existing slavery. This law was repealed a few years afterwards, and in 1715, another was enacted, declaring that children to be born of slaves also slaves during life. This is a legislative decision of the manner in which slavery already established shall operate on the offspring of slaves.

In the laws of nearly all the governments out of which the United States have grown, we may find provisions relative to slavery, but we still find them refer to it as an existing institution. The law finds, or supposes the persons in question already in the condition of slaves, and prescribes the effects and incidents of that condition. A law of Virginia, dated in 1679, for the encouragement of settlers, declared that such *Indian prisoners* as should be taken in a war then existing, should be *free purchase* to the persons taking them. As Indian prisoners were generally massacred, this law was probably designed to prevent the effusion of blood, by giving the victor an interest in the life of the prisoner. It may perhaps have added a few to the number of slaves, but did not properly originate slavery. That was previously established, and this law merely added to its victims a few conquered Indians, who would otherwise have been, in all probability, butchered on the field. This law continued in force only eleven or twelve years.

The conclusion to which we are brought is, that slavery did not originate from any system of laws, or grow out of the regular operations of the government, but sprang up amidst the turmoil and confusion of war, where the improvements of civilized society were either

unknown or disregarded. Such was unquestionably the origin of villenage, as well as the slavery of the ancients. The slavery of the African race seems to have combined all the abominations of those which preceded it. The wars of Africa among the native chiefs; the invasion of the unsuspecting villagers by the European traders; the practice of kidnapping; the mockeries of justice; have all been employed to feed the odious traffic to which the slavery existing among us is owing. In the commencement of this traffic, its true character was little known, except to those who were engaged in it. Had the people at large been apprised of the horrors of the trade, and the abominable means by which the victims were obtained, it is not likely that a market for slaves would have been found among the early settlers of this country. When the traffic was once introduced, and the people inured to the practice of purchasing and holding its victims as slaves, the exposure of the evils of the system could not make so strong an impression on public feeling, as it would have done before the commerce, and its consequent slavery, had become interwoven with the interests and habits of the community. Yet notwithstanding the interests involved in its support, and the habit of regarding its victims as an inferior race, when the character of this trade was fully exposed, the governments of the United States and Great Britain did not long continue to tolerate it. The African slave trade is now denounced as piracy; and the trader employed in conveying the African slave to his own country to the western world, is considered an enemy to the human race. Yet the piratical traffic is the slavery of these United States indebted for its existence. The right of property, so confidently claimed, in the persons of the negroes has no other foundation.

So far is it from being true that the law has made these people property, that the laws of the United States have announced in the most emphatic manner the opposite doctrine. When congress declared the African slave trade piracy, and ordered the slaves imported contrary to law to be seized and placed in the custody of the marshal, for the purpose of restoring them to their native country, they certainly declared in substance, if not in words, that these slaves were not the property of their piratical importers. Who would now assert that our government had by this act vested any class of their rights; had stripped the traders of their property? If these slaves were not the property of the importers after this law was enacted, by what law were they such before the enactment? If the slaves when first imported were not the property of those who imported and sold them, by what law, or by what legal process did they become the property of those who bought them?

Complaints have been very justly made of the hardship to which the free coloured person is exposed in the district of Columbia, in consequence of the laws enacted by the local governments previous to the session, and not repealed by congress. Coloured persons of free condition are no doubt often consigned to slavery by the application of the laws in that district.

That such laws should be allowed in that section of our country is certainly a disgrace, and the subject loudly demands the attention of the community. But even in this case the laws are the result, not the origin of slavery.

If slavery is to be maintained, though it was not established by law, or if the laws are to protect the master in the possession of what he calls his property, the presumptions of law, as well as its direct enactments, must be expected to conform to that end. If the mass of the coloured race in any portion of country are slaves, the presumption will be that one whose condition is unknown is a slave. To this presumption the legislation of slaveholding states, and the sentiments of the people, are moulded. The operation of such laws and such prejudices, must be exceedingly oppressive to those coloured persons who are free. They are however the concomitants of the system. This, we may observe, is not an excuse for those oppressive laws, but an argument against the practice which leads to their enactment. If there were no other arguments against the institution of slavery, the necessity which it seems to impose upon those who uphold it, to resort to such oppressive measures in its support, would be an unanswerable objection to its continuance.

In short, the African slave trade originated with a set of lawless adventurers; was prosecuted without regard to the laws of God or man; the slavery which grew out of it neither asked nor obtained the sanction of law, till it had become incorporated into the habits of the people; and when at length the attention of the legislatures was drawn to the subject, it was recognised as an institution already formed; the slaves were acknowledged to be what the habits of the people anterior to the action of law had made them. Where rapine and violence had placed them, the laws, for a time, permitted them to remain. But the operation of the laws, bad as they were, and bad they continue to be, has subjected the authority of the master to some restraint. The boasted right of property has been placed under some limitations. The descendants of Africa enjoy, in all parts of the Union, some protection from law. They are nowhere now what the lawless traders originally deemed them, the absolute unqualified property of their holders. And a majority of the original states have declared that the institution of slavery shall not be recognised within their limits. The law in those states has declared that slaves are not, and shall not be held as property. Violence and rapine converted freemen into slaves—made man the property of man,—but the law has been employed in lightening the fetters of the slave; and where it has produced its full effect, has converted slaves into freemen.

E. L.

If any man takes a tenth, or fifth part from his stock to give to the poor, the remainder will be a weightier seed for producing an increase, than if the whole had been untouched. But then this is a delicate affair. To give, chiefly with an expectation of the increase, is traffic, and not charity.—T. Adam.

Communicated for "The Friend."

LETTERS FROM EUROPE. NO. V.

Paris, 5mo. 17, 1834.

In my peregrinations through Paris, I have constantly remarked the neatness of the dress of the lower classes of people, and the society of beggars. A dirty, ragged person is rarely seen, and I think there are ten beggars in London to one here; a few miserable looking creatures are generally found about the doors of the churches, but "the poor, the lame, and the blind," have comfortable accommodations in the numerous hospitals, for which this city is so justly famed.

My opinion of the comparative beauty of the English and French women, is rather changed in favour of the latter. Their complexion is not as fair as that of the English, but their handsome persons, bright eyes, the lively, animated expression of their features, and their easy address, fully compensate for the absence of a delicate skin. Many of the French women are engaged in laborious occupations; they work with the men in the fields without bonnets, attend the markets, carry great burdens, and may often be seen at the corners blacking boots and shoes. What a picture is it to see a great, rosy, giant of a fellow, standing with one foot on a box, and a woman brushing away at his boot! The duties of a barber's shop would be rather less out of character, and I have actually seen women engaged in them, and why should they not be? St. Pierre states it as a fact, that the nobility in France are litigious and parched in complexion, and perceptibly uglier than the other inhabitants of the same district; and he ascribes it to their living with each other in the perpetual jealousy of rank, and with their neighbours of an inferior order, in a state of unremitting hostility for the maintenance of their prerogatives. The affections and harmonies of the soul, as well as the feelings of a contrary character, seldom fail to be impressed on the features; and on this principle, beauty of face, or loveliness of expression, is of no trifling importance. Every nation has certain distinguishing forms of the face—how this variety of features originated or is preserved, I shall not stop to enquire—but does not our observation induce the belief, that the beauty of classes and of families is materially affected by their condition in life, and the natural or acquired habits and complexion of their minds? Where moral beauty exists, however harsh or homely the features may be, it will diffuse over them a loveliness and dignity, far surpassing natural symmetry of features. The disposition of children may be traced in their countenances, but man learns to wear the disguise that will suit his purposes.

"There's many a brow that wears a smile

Above a heart of care,

There's many a laughing eye conceals

The writhings of despair:

We would not that the world should see

The bosom's dark recess,

We would not that the world should know

Its utter loneliness."

We see the few but marks of great individual wealth; nor do the miseries of abject poverty continually stare us in the face. The

villages around Paris are very pleasantly situated, and contain many beautiful houses, but there are few that can be compared with the thousands of large, substantial mansions and elegant gardens which surround London, and are thickly scattered over England. I hope that you will not think I make any of these comparisons invidiously; I merely state facts, and leave you to study them, so that when I return, you may edify and instruct me by your sage conclusions.

I met yesterday with three English Friends from Bristol, who had just arrived. One, whose health is precarious, is going to Italy to spend the winter, or perchance to draw his last breath, "to close his eyes and shut out day for ever," far from his home. Like myself, however, he would leave no sorrowing wife, nor would his last moments be embittered by the thought that he was casting upon a cold and selfish world, those who were dearer to him than his own life. It is no trifling responsibility which a physician assumes, when he advises a patient to leave his country and quiet home, where his comfort is studied by all around him, and throw himself upon the "tender mercies" of mercenary strangers.

In the afternoon we visited together, the celebrated museum of the Louvre. Napoleon, in the prosecution of his design of making Paris the capital of the world, deposited here all the valuable and curious antiquities and works of art, that came within his grasp in the several countries into which he led his victorious armies; but when, at last, in the midst of his banquet, the handwriting appeared upon the wall and the diadem fell from his brow, they were restored to their rightful owners. The halls and galleries still contain, however, a vast collection of statues, antiquities, paintings, models of machines, &c. The principal gallery is a quarter of a mile long and thirty feet wide; stored with ancient vases and busts, and 1250 paintings; many of the last of great size and beauty, from the pencils of the greatest masters in France, Spain, Italy, and Germany. Truth compels me to say, that from too many of them, as well as from some of the statues which adorn the royal gardens, an American, or an Englishman, must turn away with disgust and feelings of wounded modesty. If thou remembers the description Lavalette has given of the manners and fashions during a certain period of the revolution, thou wilt not be surprised to learn that every thing of that character has not even yet been withdrawn from public gaze. A mere catalogue of the collections in this museum, would fill a volume; I need not, therefore, attempt to describe them in a letter. Water is introduced into Paris by several aqueducts; some of which are several leagues in length, and that of St. Gervais was formed six hundred years ago. The Philadelphia plan of supplying every house, by means of pipes and hydrants, is not generally adopted, but the works are progressing. There are one hundred and eighty-nine public fountains in the several quarters of the city, which afford an abundant supply of water; but the citizens who do not live near them, must purchase from the water carts or carriers, who are con-

tinually traversing the streets. It was one of these water carts that was converted into the infernal machine, from which Napoleon was so remarkably preserved by the furious driving of an inebriated coachman. It is calculated that more than a million of dollars is annually paid for water by the inhabitants of Paris. Some of the fountains are curious and beautiful structures, and a few are of ancient date. The designs of some are not a little fantastical, the water spouting from the mouths of various animals. On one is a satyr, pressing a wine skin, whence the water flows; which he offers with an air of derision to the crowd, who are supposed to expect and prefer the gift of Bacchus. Water carriers, and other persons, are always to be seen around them with their buckets and pitchers, and, as far as I have observed, a very good feeling, and a commendable degree of patience, exist; though, doubtless, many an angry debate may be witnessed. I had heard so much of the temperance of the French, that I was not prepared to see the numerous dram shops which abound in every part of the city, and particularly near the barriers. The name by which they signify brandy, and which is the burden of thousands of signs, is *eau de vie*, or *water of life*! I have seen only a few persons intoxicated. The consumption of Paris in 1832, was more than thirteen millions of gallons of wine, 612,000 gallons of brandy, nearly two millions of gallons of beer, and great quantities of cider and perry—population 300,000. There are numerous drinking houses without the walls, where the rabble resort in crowds, and what is sold in them, is not included in the above quantities. It was the intention of Napoleon, to erect a fountain on the spot where once stood the Bastille, of such horrible celebrity in the history of France. The water was to have flowed from the trunk of a huge bronze elephant, which, with the tower on his back, would have been seventy-two feet high. I saw the full-sized plaster model in the Place de la Bastille. The present government is erecting a bronze monument instead of it, similar to that in the place Vendome, which is on the plan of the pillar of Trajan, at Rome. The column in the Place Vendome, was erected by Napoleon to commemorate the exploits of his army in the campaign of 1805; it is built of stone, one hundred and thirty-five feet high, and covered with bronze, in the form of a spiral band, representing in bas relief, the principal actions during the war. The metal employed, was furnished by 1200 pieces of artillery, taken from the Russian and Austrian armies, and its weight is 360,000lbs. A statue of Napoleon surmounted the pillar, previous to 1814, when it was destroyed by the allied army. The popular feeling, however, in 1833, raised another, which now crowns the summit.

Although statues, triumphal arches, monuments, &c., which serve to decorate only, abound in Paris, it can also boast of a great number of noble institutions. There are not less than thirty-five hospitals and houses of refuge for the sick, aged, infirm, blind, &c., and there are also many benevolent societies. A Protestant Bible and tract society have been established; and it is hoped their labours will

prove beneficial, as a desire to obtain the Holy Scriptures is increasing, and they may now be found in many bookstores, though only a few years ago scarcely a single copy could be procured in Paris. The hospital Hotel Dieu, is the most ancient, having been founded in the seventh century; it stands near the old cathedral, Notre Dame, and is one of the cleanest and best regulated, containing one thousand beds. Of the first six hundred patients admitted during the prevalence of the cholera in 1832, only one survived, and of the first thousand only five. The hospital of the Enfants Trouvés, is for children who are brought under the age of two years. They are admitted day and night, and no questions are asked; the child being placed in a box communicating with an interior apartment, a bell is rung, and it is taken in. The average number of children received annually, is between five and six thousand: they remain until they are twelve years of age, and are then sent to the orphan asylum, or placed out as apprentices. The effect or influence of such an establishment cannot be otherwise than pernicious on the morality of the people; but I suppose the wise men of France, having found it impossible to suppress the evil, have concluded to regulate it. The Bicêtre is a hospital for men seventy years of age and upwards, and contains two thousand two hundred beds. The Sal-pêtrière is for women of the same class, and is of great extent, being two thousand feet in length, and upwards of one thousand in breadth, and containing between five and six thousand inmates; of whom one thousand are insane, and generally five or six hundred afflicted with epilepsy and cancer. At the Royal Institution for the Blind, ninety boys and girls receive instruction by means of characters in relief, in reading, writing, arithmetic, geography, &c., and are maintained at the public expense for eight years. The honour of inventing the invaluable system by which the deaf and dumb are enabled to enjoy the benefits of society and education, is claimed for the Abbé de l'Épée, who devoted his time and fortune to the establishment of this noble and truly benevolent institution. He was succeeded by the Abbé Sicard, and the present director is the Abbé Borel. Eighty pupils receive gratuitous instruction, ten are admitted as half boarders, and ten as three quarter boarders, the government contributing about thirteen thousand dollars per annum for their support.

The prisons and prison discipline of Paris, like those of several countries, have been greatly improved within a few years; and the deep interest this government takes in the subject, has been manifested by its sending commissioners to the United States, for the purpose of inspecting the prisons there. The plan of solitary or separate confinement, is not yet adopted, but the prisoners are classified according to their age, sex, and crimes, and the debtors are separate from the criminals. There is a House of Refuge for culprits under age, conducted on the same principles as that in Philadelphia.

The contrast which exists between several traits in the English and French characters, is very striking; but perhaps in no instance is it

more so, than in the taciturnity of the former, and the loquacity of the latter, in a stage coach or omnibus. When in London, I rode a great deal in the omnibuses from the bank, near the centre of the city, towards every quarter, frequently five or six miles; and I rarely heard any talk between persons who were acquainted, and never between those who were not, except when I took the liberty myself of asking a few questions for information. One day, in riding from St. James's, I met with two French gentlemen, one of whom was a remarkably fine looking man. He very soon made some remark which led to the discovery that I was an American, and then no Yankee could excel him in inquisitiveness. Among many other questions, he asked, whether I was a married man, and finding the contrary, said he supposed I intended taking a wife home with me, at the same time *politely* offering to furnish me with an introduction to an accomplished sister of his in Paris. He probably, from my dress, mistook me for a military officer, as is frequently the case here; or, if he had chanced to see the court dress, he might have supposed I was a high functionary of our government—a senator or minister plenipotentiary. I have found incessant talking in the various vehicles here, and on one occasion, in an omnibus going out to Passy, several young men sang and huzzaced at their loudest key, hailing all we met; this is the only instance of improper conduct I have seen in riding. Franklin resided at Passy, during his mission to the court of France, and one of its streets is honoured with his name. My landlady offered me a ticket the other evening, to attend the opera, and I had no little difficulty in making her comprehend my reasons for declining to accept it. She had, probably, never before entertained the faintest idea, that there could be any impropriety in theatrical exhibitions, and she appeared to be entirely ignorant, not only of the principles, but even of the existence of our religious Society. Even in London, where there are six meetings of Friends, I do not doubt, but there are tens of thousands of persons who have never seen a Friend. In Paris, we are almost as rarely seen as Turks in Philadelphia, and in some parts are viewed with the same curiosity. Wooden shoes are generally used by the lower classes of people: they appear very clumsy and inconvenient, but, laying aside other considerations, they are certainly to be preferred on the score of economy, especially on these rough pavements. I am sometimes startled by a loud pattering of footsteps behind me, and am at a loss for a moment to know whether they belong to bipeds or quadrupeds, but, on looking round, I find a number of children coming at a full trot, having just broken loose from a school or manufactory. There are shops for the sale of wooden shoes exclusively, where they may be had of all sizes, but, unlike every other article of dress, they appear to be of one fashion—the same, probably, unchanged for centuries—and entirely destitute of ornament; a most inexplicable anomaly, thou wilt say, in France.

Some of the large public institutions are lighted with gas, but lamps are used in the

streets—suspended over the centre, as they are in Spring Garden District, Philadelphia, with a small chain or rope passing down the walls of the houses into a small box, which is kept locked. Many of the large streets are brilliantly lighted from the windows of the splendid shops and cafes; other parts of the city are but dimly lighted, though not more so than Philadelphia. There is an establishment here called the *Morgue*, where unknown persons who are found drowned, or meet with accidental death in the streets, are placed for a time limited by the state of the bodies, to be recognised by their friends. They are laid on inclined marble tables, with their faces towards the public, in a room separated by a glass partition from the spectators. From three to four hundred corpses are annually exposed here. Among the numerous improvements which Napoleon planned and executed, may be reckoned the Abattoirs, or slaughter houses, that he caused to be erected in the suburbs of the city, having suppressed those in the interior. They are extensive buildings, and such is the care taken by the introduction of sluices to preserve cleanliness, that no disagreeable smell is found in them, and one could hardly suspect the purpose for which they are used.

I have visited, in the intervals of my more important engagements, many other interesting places, such as the Bourse or Exchange; several of the churches, Notre Dame, St. Roch, the Pantheon, Madeleine, &c. the corn market, an immense circular building, in the construction of which no wood was used; but I must reserve something to talk about when I return, and I expect to leave Paris to-morrow morning for Brussels, 240 miles, having secured a seat in the Diligence. The two great coaching establishments of Paris, the Messageries Royales, and Lafite, Cailard & Co. are places of considerable interest. We enter a spacious court through a large gateway from the street; on one side are large buildings for the protection of the enormous diligences from the weather, &c. and the other sides contain the offices at which the seats are taken, having the names of the several countries and districts over the doors, as England, Spain, Italy, Belgium, &c. Travelers are continually departing; others are arriving from every quarter of the globe, revenue officers are searching the trunks, the conducteurs are swearing, postillions cracking their great whips, and there is all the bustle of arrival and departure; to all this, however, I have become so accustomed that it no longer discomposes me. There is no confusion in the passengers entering the diligences, for the doors are kept locked until the conducteur calls over the names of the passengers, who then take their seats (which are all numbered) in the order they had previously chosen them.

I called one day at the house of a gentleman for whom I had a letter of introduction, and met with a young man who addressed me in English, but with such a strong French accent, and so many idioms of the French language, that I did not suspect he was an Englishman, as I found him to be; having resided only one year here. His situation is

such that he seldom sees one of his countrymen, and he expressed great pleasure in having an opportunity of conversing in his native tongue; I was also glad of his company to Charonne and other places. In that village I saw a large cannon ball half inserted in the wall of the second story of a house, with "1814" painted in large figures near it; signifying that it was lodged there during the events of that year. As I walk through the various public places of the city, I can hardly *realize* the feeling that I am in the midst of those scenes, where occurred the remarkable events which filled the world with horror, dread and astonishment; but some little circumstance like this sometimes brings them strongly before the mind, and awakens many a sad reflection. Alas, what times were those, when "they crowded the scaffold with all their country held of genius or of virtue, and when the peerage and the prelacy were exhausted, the mob-executioner of to-day became the mob-victim of to-morrow. No sex was spared, no age respected, no suffering pitied; and all this they did in the sacred name of liberty, though in the deluge of human blood, they left not a mountain top for the ark of liberty to rest on."

I must acknowledge the great satisfaction I have several times enjoyed in the company of Joseph Grellett, brother of our valued friend Stephen Grellett. I believe he is himself a member of our Society: he is about to leave Paris on account of ill health.

Upon the whole, as a city, I prefer Paris to London, though, possibly, fine weather, in which, every one knows, cities are seen to the greatest advantage, has rendered my judgment partial. As a place of residence I would certainly prefer London, for, though a man of the world may luxuriate in Paris, there is no soil here for the growth of Quakerism. Farewell, and forget not thy R.

Method of Preventing the Salivating Effects of Clover Hay.

To the Editor of the Farmers' Register.

Hanover, December 2d, 1833.

The correctness of your views, as expressed in your address to the patrons of the Register in the last number, in relation to its ultimate success, I think cannot be doubted by any one who will reflect on the subject; and although I believe it has already awakened a spirit of improvement amongst us, which I trust will not soon expire, yet it is evident that it cannot accomplish as much for the farming interest of the state, as its editor, and every other patriotic citizen may wish, and of which it now gives so fair a promise, unless it shall become the medium of communication between the practical farmers of our state, and the vehicle of plain practical information. I feel assured that there is a valuable store of knowledge in the possession of our farmers, on the different subjects which are connected with the cultivation of the soil: and why should it be kept locked up? I hope your appeal will not be unheeded, but that every one who is practising good plans of any sort, will let his neighbour profit by his experience. Many I

have no doubt, are restrained by a false sense of modesty, from communicating useful information, because they do not write in a handsome style. The plain common sense men of the country, are those whose communications I conceive would be most valuable. In accordance with these views, I frequently, during the last summer, intended enquiring through the Register, if any farmer knew a remedy for that quality, which we frequently find in clover hay, that produces salivation in horses. Instead of asking for information, I tried an experiment, the result of which, being successful, I will now give you to be published if you think proper.

About the middle of June, I cut a parcel of clover hay, which I cured very well, and flattered myself, would be fine food for my plough horses during the hot weather of July; but to my great surprise, a bundle which could be grasped in one hand, would produce salivation, when eaten by a horse or mule. I never knew the first cutting of clover hay to have that effect before. After some reflection, I determined to salt it—which I did in the following manner. I had a bed of hay spread out, lying loosely about three feet in depth, which having become very dry, I sprinkled with water, using a large watering pot, that the salt might dissolve; I then put as much salt on it as I thought it would take without making it unpalatable. I went through the whole bulk in that way, sprinkling water and then salt, as nearly as I could guess, about a peck to the thousand pounds of hay. I did not use any of this hay for some weeks, but when I did try it, I found it had lost its salivating quality entirely. I have since used the whole quantity without its producing salivation in the slightest degree. I suppose it might have been safely used as soon as the salt had time to be diffused through the bulk of hay. The second crop of clover generally produces salivation, and from that cause we are prevented from using it for hay; but it is sometimes much more abundant than the first crop, and it is desirable to use it for hay. I intend trying next season some of the second cutting, to ascertain if salt will have the same effect on it.

EDMD. FONTAINE.

From the New England Farmer.

Preparation of Food for Swine and Cattle.

It has been observed by an English writer on agriculture, that an apparatus for steaming food for cattle should be considered as a necessary appendage to every arable and dairy farm, of a moderate size. It has been long known that many sorts of roots, and particularly the potato, become much more valuable by undergoing this sort of preparation. And it is equally well known that when thus prepared they have been employed alone as a substitute for hay, and with cut straw both for hay and corn, in the feeding of horses as well as other animals. To a farmer who keeps many horses or cattle, or even swine or poultry, the practice of boiling their food in steam is so great a saving and advantage, that it deserves the most particular attention. Though

potatoes have often been given raw to both horses and cattle, they are found to be infinitely preferable, when cooked by steam, as they are thereby rendered much drier, and more nutritive. This has been long since shown by the experiments of Wakefield of Liverpool, who, in order to ascertain it, fed some of his horses on steamed, and some on raw potatoes, and soon found the horses on steamed potatoes had greatly the advantage, in every respect. Those on the steamed potatoes looked perfectly smooth and sleek, while the others were quite rough.

The following description of a root steamer is from the "Farmer's Assistant:"

STEAM BOILER.

This is an implement that no farmer or planter should be without, as potatoes, particularly, are nearly doubled in value, for feeding and fattening, when boiled. Turnips and other roots, and pumpkins, are also much improved, as food for cattle, by a similar process.

Boiled clover hay is found very good for keeping swine during winter; and we are of opinion, that if fed to milch cows during that season, it would greatly improve the quantity of their milk, and keep them in better order, than when fed dry to them. We believe this to be well worthy of a fair experiment, by having a vat, or box, to hold the hay, sufficiently large for the purpose.

A steam-boiler is commonly made by setting a kettle, holding twelve gallons or more, in a furnace, of brick or stone; and over this a hoghead, with one head taken out, and the other bored full of holes, is set so close that the steam of the kettle, when boiling, can only rise through the holes, and thence ascend among the articles to be boiled in the hoghead, and pass off at the top. In this way a hoghead full of potatoes will be nearly as soon boiled, as a small part of them only could have been, if placed in the kettle underneath.

As the kettle must be so closed as to prevent any steam passing off but through the bottom of the hoghead or vat, a pipe or tube must be set in one side, through which, with the aid of a tunnel, the water is to be poured into the kettle, as often as occasion may require. When poured in, the tube is to be stopped, with a plug for the purpose.

Grain of all kinds may be steambled to great advantage, for feeding and fattening cattle; but, in that case, it is requisite to have the bottom of the hoghead covered with a cloth, to prevent the grain running down through the holes.

By experiments which have been accurately made in Pennsylvania upon Indian corn and potatoes used for fattening swine, it was found that they increased in weight one third faster on the boiled than on the unboiled food; or, in other words, they gained three pounds when fed on the former, where they only gained two pounds when fed on the latter. We are fully of opinion that steam boiling food, for feeding or fattening all sorts of cattle, generally increases the value of the food, as much as forty or fifty per cent.

We are induced to lay this down, as a ge-

neral rule, that all kinds of food, whether for man or beast, is more or less improved in its nutrimental qualities by being boiled. This is evidently the case in regard either to grain or roots; and we believe that every kind of vegetable matter, even green grass itself, will be found much improved, as a food for cattle, when it has been sufficiently subjected to the operation of the steam boiler. But whether the additional expense thus incurred would, in all cases, be found overbalanced by the additional value thus given to the food, must depend on the results of experiments to be fairly and properly made.

From Parke's Chemical Essays.

On the Importance of Chemistry, as connected with Agriculture.

Were I addressing myself to the father of a family, I would say,—is your son born in opulence; is he an heir to an extensive domain,—make him an analytical chemist, and you enable him to appreciate the real value of his estate, and to turn every acre of it to the best account. Has he a barren tract of country, which has been unproductive from generation to generation; he will then carefully explore it for hidden treasures, and will probably not explore in vain. By analysing the minerals which he discovers, he will ascertain with facility and exactness what proportion of metal they contain, and which of them may be worked to advantage. Thus he will operate on sure grounds, and be prevented from engaging in expensive and unprofitable undertakings.

Chemistry will teach him also how to improve the cultivated parts of his estate; and by transporting and transposing the different soils, he will soon learn some method by which each of his fields may be rendered more productive.

The analysis of the soils will be followed by that of the waters which rise upon, or flow through them; by which means he will discover those proper for irrigation; a practice, the value of which is sufficiently known to every good agriculturist.

Should he himself occupy the farm, become himself the cultivator of his own estate; he must of necessity become a chemist, before he can make the best of his land, or put it into a high state of cultivation, at the smallest possible expense. It will be his concern, not only to analyse the soils on different parts of his farm, but the peat, the marl, the lime, and the other manures, must be subjected to experiment, before he can avail himself of the advantages which they possess, before he can be certain of producing any particular effect by their means. The necessity of analysis to the farmer is evident, from a knowledge of the circumstance, that some kind of lime is really injurious, and would render land, which had been hitherto very productive, actually sterile.

I allude here to the magnesian limestone, which is common in many districts in England, particularly at Bredon in Leicestershire, where the calcareous earth contains fifty per cent. of magnesia. But, as the Earl of Dundonald has remarked, such lime will be ex-

tremely useful on what are called sour soils, or such as contain sulphate of iron from the decomposition of martial pyrites, as the magnesia will unite with the acid of that salt, and form sulphate of magnesia, (Epsom salt), which greatly promotes vegetation.

Besides a knowledge of the first principles of chemistry, will teach him when to use lime hot from the kiln, and when *stacked*; how to promote the putrefactive process in his composts, and at what period to check it, so as to prevent the fertilising particles becoming effete, and of little value. It will also teach him the difference in the properties of marl, lime, peat, wood ashes, alkaline salt, soap waste, sea water, &c.; and consequently, which to prefer in all varieties of soil. A knowledge of the chemical properties of bodies will thus give a new character to the agriculturist, and render his employment rational and respectable.

For "The Friend."

John Churchman, in his account of a visit to Great Britain, about the middle of last century, relates, that, when in Norwich, he went several times to a barber to be shaved. It frequently happened that others were there before him, and he in consequence was obliged to wait for his turn. The barber told him, if he would come on Saturdays and Wednesdays, he need not wait. John enquired of him, what days he called Saturday and Wednesday. The barber appeared surprised at his ignorance, but seemed quite at a loss how to inform him better. John asked why he called the days by those names. Because, said he, *it is common*. But said John, supposing thou wast in a country where the worship of idols was common, would that be a good reason why thou shouldst do it? O no, said he, by no means.

When the test of the thing being common, was applied hypothetically to a case which, in fact, was not common, a simple barber appears to have discovered at once that the frequency of the practice was no justification of it. And surely it requires no great penetration to perceive that, however common that excuse is, it is totally defective when applied to any practice which cannot be defended upon other grounds. In other words, it is no excuse at all, when applied to any conduct which is not proper in itself. Yet how many things can we discover, in the conduct or language of men, which admit of no other defence, and are practised for no other reason. If we properly regard the declaration of our Saviour, respecting the broad and the narrow way, and the numbers who respectively pursue them, the very circumstance that the practice is common, may well lead us to scrutinise it with some share of suspicion; and at all events to induce an examination, whether we have any better reason for its adoption, than

Custom, which all mankind to slavery brings,
That dull excuse for doing silly things.

When George Fox was called to proclaim the doctrines now held by his successors in religious profession, he believed it his duty to avoid many things which were common, and

to practise others which were *not common*. His object evidently was to perform his duty, both towards God and man, without regard to the common usages of his day. His departure from the practices which were common exposed him not only to contempt and derision, but to absolute suffering, from professor and profane.

The familiar use of *you* to a single person, was common then as well as now; but he tells us that he was commanded to use *thee* and *thou* to all men and women, without respect of persons. A conviction that he was so commanded, was unquestionably his reason for adopting the practice; yet I do not find that he was accustomed to assign that reason to those who opposed him on the subject. He urged the example of Scripture, and the grammatical correctness of the words which he used. In a controversy with a priest, who questioned him on the subject, and expressed his contempt by pronouncing him and his friends fools and idiots for using these terms, he argued the case upon the principles of grammar, and the usage of the translators of the Scriptures, without any allusion to a special command. And the argument was found sufficient for the case. See page 69, vol. 2, of his journal. W. Edmondson, at one time, when conversing with a military man, addressed him with a *thou*; upon which he threatened to cleave his head if he *thou'd* him a second time. But, William observes, when the turn of discourse required it, he *thou'd* him again. These, and numerous other instances which might be cited, serve to show that those early ministers of this Society were careful to hold fast the form of sound words, and not to mince their expressions in compliance with the notions of others.

Probably few of us would now choose to assert, as G. Fox did, that we have been *divinely commanded* to use the plain language, yet there unquestionably are many among us, who consider ourselves religiously restrained from conforming our language to the common usages of the world. If we act, in this case, upon principle, why do we not support it more firmly? Would not George Fox and his contemporaries, have given away half their argument, if they had done as many of us now do, in their use of the personal pronouns? How would they have urged the example of Scripture, if the use of *thou* had been excluded from their mouths?

And why do Friends of this day so generally substitute the ungrammatical form *thee*, in place of the proper nominative? Perhaps we may find the reason given by the barber the best we can assign, *because it is common*. It is also common among other people to speak of Saturday and Wednesday. If Friends generally, would adopt and maintain the true Scripture language, that would then become common among us; and we should avoid the appearance of ignorance in relation to our mother tongue, which attaches to our present practice. And I am not sure, but the improper use of the pronoun may have contributed to fix upon us the imputation of general ignorance, and to strengthen the opinion, that we are unfriendly to the improvement of the mind.

The stiffness of sentences in which the pronoun *thou*, with its accompanying verb in the proper form is used, has been sometimes advanced as an objection to the correct phraseology. If this is admitted as a reason for deviating from the form of sound words, it will serve as well to excuse one deviation as another. This reason is sometimes given for the substitution of *you*. And without the least inclination to censure the conduct of Friends, in this particular, I would suggest the enquiry, whether the motive for one of these substitutions is not nearly allied to that of the other. Probably a fear of singularity, and an aversion to the appearance of strictness and gravity in our ordinary discourse, lie at the bottom of the practice. If the proper use of the word *thou*, where the order of language requires it, actually gives an appearance of solemnity to discourse, this circumstance seems to me an argument in its favour. As a plain dress is sometimes found to be a restraint on the follies of youth, so a manner of speaking which partakes of solemnity may possibly furnish a useful intimation to the person who uses it, to be careful that the gravity of the manner should not be disgraced by the lightness of the matter. If we were duly attentive to the apostolic injunction, to let our words be few and savoury, and seasoned with grace, we should not find the English language, correctly spoken, too formal or too grave for the communication of our thoughts.

E. L.

For "The Friend."

OCCASIONAL THOUGHTS.—NO. XLIX.

"Is not this the fast that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and let the oppressed go free, and that ye break every yoke?" Isaiah, lviii. 6.

In reading some remarks in a late number of "The Friend," comparing our Society as it is at present with its state in former times, it struck me that there were two things in which it has for some years been gradually declining; I mean the individual testimony of its members against war and slavery. 'Tis true, as a Society, we do not countenance these things, but how few are there, compared with the whole, who in their conversation and transactions with those who endeavour to palliate such evils, will maintain a decided and consistent department? With regard to the subject and sin of slavery, particularly, this declension is conspicuously apparent. Though, as respects this subject, our Society, in its practice as a body, still *shines*, yet it has ceased to be a *burning* light; for while we have kept as it were one root of this great tree uncovered, the others have been spreading broader, and wider, and deeper in every direction. Whereas, if we had continued faithful to this great cause, if we had used our influence, by our conversation, our pens, and every other means that we possess; if we had been untiring in our efforts to take the part of those injured people who are the subjects of such cruel oppression in our own country; I cannot but think, that, ere this we would have been like the leaven that would have leavened the whole lump; and that those bitter, deep rooted,

and fast growing prejudices, which we entertain against our brethren and countrymen, who have inherited a darker skin than ours,—would long before this have been shaken. It is confidently asserted, and I believe it to be the case, that slavery is now viewed with less abhorrence by the inhabitants of the northern states, than it was fifteen years ago. Owing to the more frequent intercourse with our southern neighbours, to the oft repeated ascription that “slavery is a necessary evil,” and one which it is “dangerous to intermeddle with,” and that the coloured people, if free, would be unable to take care of themselves; owing to these causes, and to the criminal silence on the part of those who, on account of their high and Christian profession should always be found taking the side of the oppressed—almost all classes seem to have become indifferent, and to have ceased to feel as they ought in this great cause of humanity. It is now no uncommon thing to hear our own members, in conversation on this subject, ask the question, “Why, what should we do with the blacks if they were all liberated?” Surely it argues great want of faith in Him, who has given to us to do our duty—and told us to leave the consequences, to be thus reasoning on the subject. What did our early Friends do, and what have all true Christians done, when they have been thoroughly convinced of sin? Have they not forsaken it, and endeavoured to induce others to forsake it, and left the consequences in better hands than their own? even in His, who has ever promised to take care of those who do righteousness for his own sake. Oh! for a Woolman, and a Benezet, in these our days. Cannot, will not, our Society yet arise and shake herself from the dust—and come forth with increased energies in this great work? The call has gone forth!—the trumpet has been blown—slavery is binding its chains faster and closer upon our countrymen, and are there none that will come forth and lift up their voice against it? None, that will take the part of the injured and oppressed, against increasing pride and avarice? Are there none who, like Howard and Wilberforce in Britain, and Woolman and Benezet in our own country, will give their talents and influence, to open the prison doors, to loose the heavy burden, and let the oppressed go free? . . .

For “The Friend.”

“The fruit of the Spirit is love, joy, peace, gentleness, &c.; if we live in the Spirit, let us also walk in the Spirit.”

The subject of the emancipation of the coloured people from a state of bondage, and in many instances of cruel suffering and oppression, has for a long course of years claimed the attention, and aroused the energies of our religious Society, both in an individual and collective capacity; and although their efforts for effecting the freedom of this degraded portion of our fellow creatures may not have been crowned with much apparent success, further than to clear their own hands and to prohibit the members from holding slaves, yet they have stood in the community as the friends of the negro, and their ears have been open to his distresses.

But, latterly, two parties have arisen in these United States, who, while they admit that freedom is their natural and undoubted right, yet differ in sentiment with respect to the best mode of accomplishing this very desirable, this highly important end; the one is in favour of assisting them to reach a country where they may enjoy the rights and privileges of freemen, be their own legislators and governors, educate their children, and cultivate their own soil.

Those who take the other side, are in favour of their enjoyment of the blessings and privileges of our common country, and are disposed to submit to all the consequences which may result from their immediate enfranchisement, and the full possession of equal rights.

Now, without entering upon the merits of the question, as it is viewed by its respective supporters, I wish to make a few remarks upon the subject, merely in relation to the influence which it appears to me to have upon our members.

In discussions between the abolitionist and the colonizationist, I have observed considerable earnestness and warmth of argument, so much so, as to occasion an apprehension, that, instead of promoting the best interests of the man of colour, some amongst us might become the supporters of a party; and thereby endanger the existence of that Christian fellowship which is the great bond of religious communion, and destroy that brotherly freedom and confidence, which those who are engaged in the promotion of truth and righteousness, ought to cherish toward each other.

Let us continually keep in mind, that however good our cause, if it be not advocated in a spirit of condescension and forbearance, we are in danger of sowing the seeds of disagreement and discord, instead of disseminating the precious fruits of the Holy Spirit, which would lead us “to undo the heavy burdens, to let the oppressed go free, and to break every yoke.”

AMICUS.

For “The Friend.”

The doctrine of the Spirit and the necessity of being governed in all things by its holy influence, is no where perhaps more beautifully and clearly portrayed, than in the following extract from the introductory remarks, prefixed to the seventh edition of Joseph John Gurney’s “Observations on the Distinguishing Views and Practices of the Society of Friends.”

“There is probably no body of Christians by whom these precious truths have been more clearly advanced, than by the Society of Friends. It has always appeared to them, that the free and immediate teaching of the Spirit of Christ is the main characteristic of that new covenant which was established in the world by his propitiatory death. It seems, indeed, to have been the chief business intrusted to them, in the religion of Christ, to wean men from an undue reliance on an outward ministry, and from all merely human systems in religion, and to lead them to the feet of Jesus. Rightly have they deemed it to be the highest privilege of the Christian believer, to draw

near to the Father of mercies, through his beloved Son, to wait on God, in the silence of all flesh, and to be guided and governed in all things by his Holy Spirit.

“It is under this guidance, as Friends have always believed, that the disciples of Jesus are enabled to apply to particular occasions, the general rules of God’s law; and that even in temporal matters which, more or less, involve their spiritual interest, they may be led along in a path of safety. Christ, their divine teacher, cannot be removed into a corner—his light shines in their consciences. If they patiently wait upon him and pray for his spirit, he will from time to time arise for their help; he will guide them with his ‘counsel,’ and make his way straight before his face.

“But if this be true respecting our common course of life and duty, who shall deny that it is also true in relation to the particular services into which we may be called for the benefit of the church? It is on scriptural authority, that Friends have always asserted that no voice can lawfully call into these services, but the voice of the Holy Spirit; and that nothing can truly qualify for the performance of them, but the Lord’s anointing. I wish to take the present opportunity of expressing my continued conviction of the immense importance of this Christian principle, which appears to me to have been far too much neglected in the professing church of Christ. I am, indeed, well aware that we have no reason, in the present day, to expect either miracles, or those extraordinary measures of inspiration, which were bestowed on the apostles; for these probably have already served their purpose in the establishment of Christianity in the world. But we are surely authorised in expecting the enlightening visitations of an omnipresent Saviour, the perceptible guidance of his Spirit in the path of duty, and the pouring forth of that divine influence, which can alone prepare us for the Lord’s service, and rightly suggest and direct the ministry of the gospel. Through the efficacy of this principle our Society first arose; and if we would continue as a people, to live and grow in the truth, we must adhere to it with unalterable firmness. ‘The anointing’ will yet do wonders for us, if we are faithful to its monitions, and submissive to the various crosses and mortifications into which it leads. Nor are we left without an adequate motive to such a course of faithfulness and obedience. The love of Christ constraineth us; we are bound by every tie of duty, honour, and gratitude, to devote ourselves to the service of that adorable Redeemer, whose we are, because he has bought us with his own blood.

“Here I must be allowed to express my belief that a humble reliance on the teaching of the Spirit, and a diligent use of the sacred Scriptures, were the means of leading our forefathers into all those distinguishing views and practices which are described in the present volume. If this be true, and surely we have abundant reason for believing it to be so, what is to be our course? Shall we turn our backs on our high Christian views of the spirituality of true worship? Shall we return to ceremonial and figurative rites? Shall we make way in our meetings for a ministry

which one man may prepare and another appoint? Shall we cease from our testimony against all pecuniary corruption in the church? Shall we forget the sweetness and solemnity of true silence? Shall we surrender our Saviour's standard of the yea and nay, and no longer refuse an oath when expediency is supposed to demand it? Shall we, after all our peaceable professions, recur to the warfare of the world? Shall we forsake our simplicity in dress and language, and break down a hedge which so usefully protects many of our beloved young people from the vanities of the world? In short, shall we renounce that unbending adherence to the rule of right, by which our forefathers were distinguished? Shall we exchange a child-like obedience to the Shepherd's voice for the mind which is ever ready to criticise and to argue? If such, through the wiles of Satan, should be our course, how awful and affecting must be the consequence! The gracious purposes for which we were raised up to be a people, will be frustrated through our want of faithfulness; and by forsaking our own place and sphere of duty in the fold of Christ, it is but too probable that we may, in the end, fall from Christ himself, and become wanderers in the barren wastes of an empty profession. But if, on the contrary, we are bold in the Lord to answer these questions in the negative—if we resign ourselves, through every loss and cross, to the disposal of our Holy Head, and diligently endeavour to 'keep all his testimonies'; if we resolve to follow the Lord's spirit in *all things*—we may reverently believe that he will preserve us unhurt. The humble hope may then arise, that his own eternal power will again be known to abound amongst us; and that many living witnesses to the truth will yet be raised up, within our borders, to the praise of his glorious name.

"In conclusion I would express my earnest desire that we may be enabled more and more to commend our religious Society in secret and fervent prayer to God. Let us pray that we may be taught of him, to open our hearts and understandings to the *whole* truth as it is in Jesus—that we may stand with immovable steadfastness on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, and that on this foundation we may be built up a spiritual temple, which shall ever bear the inscription of *Holiness unto the Lord*."

Stock Speculations.—It is to be regretted that the prevailing excitement has induced many young business men, ignorant of such operations and without capital to sustain the reverse to which they are incident, to embark in stock speculations. An instance of this kind illustrative of its tendency has been mentioned to us. A gentleman, smitten with the mania and seduced into temerity by trivial successes, sold or engaged to sell a large amount of certain stock on time. The stock meanwhile rose, and the disappointed and appalled speculator found that a compliance with his engagement must be attended with bankruptcy,

and disgrace. There appeared, however, to be no escape, and bitterly repenting his folly in leaving a safe business to gamble in stocks, he determined to confess his difficulties to the gentleman with whom he had bargained, and endeavour to procure a partial remission of the contract. The gentleman, after listening with patience to his story, read him a severe rebuke on the impropriety of risking his business, the support of his family, and his own credit, on speculations for which he had neither the knowledge nor the capital requisite, and then tore up the contract, and released him, on a solemn promise that he would never again dabble in stocks.—*Phil. Gazette.*

THY WILL BE DONE.

For "The Friend."

"I am a sinner to myself; to all; Save to my God; thence is it that I feel Such a propensity on heaven to call; Since He who comprehends alone can heal. Oh! Saviour of the world! Do not thou steel Thyself against my pleading. Call to mind When even Thy will with agony did reel; And, though by hope supported, and resign'd From thought that on thyself the destinies of mankind Hung—Thou criest, 'Father, let it pass away, This cup from me!' Yet on thy bidding waited Legions of angels; and eternal wars; And endless triumphs, and delights unsated, Claimed thy acceptance when this pang abated. Oh, think on me! I'm friendless! I am poor! I with importunate distress am mated! Nor have I hope, however I endure. That any charm awaits, my agonies to cure. Oh being most compassionate! (for such Crush me to atoms, I will think thou art.) Do not, I pray thee, let it seem too much To mitigate the anguish of my heart. It is not freedom, to be what thou wiltest But his to whom thou wiltest to be; And that man whose position is the stillest, That man whose will moves in accordancy With His who dwelleth in eternity, He is the freeman. And well called the bard All slaves' but those who bend to this decree; And with devoutly passionate regard, Witness this Truth sublime, to be its own reward." L—D.

THE FRIEND.

FIFTH MONTH, 16, 1835.

We transfer from papers of recent date the two paragraphs below, relative to the operation of the British abolition act in the West Indies. That from Bermuda is particularly important, from the high authority with which it is stamped; and both are corroborative of the fact, that hitherto the scheme, in general, works well—none of the frightful consequences which were predicted or apprehended have been realised. One thing appears very certain—that in those islands where abolition was disencumbered of the apprenticeship system, the measure has succeeded best.

BERMUDA.—PAPERS have been received by the Brilliant at the port of New York, to the 30th April. The legislature of the colony convened the 27th. The governor, pro tempore, in his speech at the opening of the session, said:—

"It affords me much gratification to be able to state that the great measure of granting unqualified emancipation to the slaves, which engaged the attention of the legislature during its last session, has been followed by no interruption of the public tranquillity. Since the abolition of slavery, there has been no per-

ceptible increase either of crime or vagrancy in this community, and I confidently hope that the liberal course so unanimously adopted by the legislature of Bermuda, will tend to the general prosperity of the colony.

THE SLAVES OF BARBADOS.—We subjoin a paragraph from the Bridgetown Barbadian, of the 11th ult. It conveys cheering intelligence as to the operation of the emancipation act. The philanthropists of this country are awaiting with the deepest interest, the results of the experiment which the British legislators have instituted, with regard to slavery in the West India Islands; and although we still have strong doubts as to the favourable termination of that experiment, it is gratifying to every human mind, to find that thus far the negroes have conducted themselves with much more propriety than was anticipated, and that all the predictions of revolt and massacre that were uttered by those opposed to the measure, are yet to be verified:

"After all the gloomy anticipations and predictions of us, we believe, a majority of slave proprietors, of ruin to West India property—by the abolition of slavery, the prospect of a high price for sugar every day. We may at any rate hazard this opinion as to the value of property in our own island. There may be here and there some trifling exceptions to the general rule; but we think we can safely pronounce that the apprenticeship system is working as well as any reasonable man could expect. We are not aware of any serious interruption of the old routine of labour on the plantations, except those which are rendered imperative on both master and servant, by the new law. No information has reached us of any material resistance to the laws on the part of the labourers. The crop of sugar is advancing as fast as ever it did. The season for manufacturing sugar is about the most laborious, yet the most cheerful and animating period of the negro's life. The crop having been commenced unusually early, there have already been shipped upwards of five thousand hogheads, about three hundred hives, and about four hundred barrels of sugar, besides a considerable quantity of molasses. There must be great confidence felt in the safety and stability of West India property, since we hear that several estates have been lately sold in this island at a considerably higher price than the proprietors would have taken for them a few months since. The government were uncertain, and threatening in their character. We trust that the prospect is also brightening throughout the other colonies; or only far is for the colony of British Guiana. There, we confess, matters wear a gloomy aspect."

It may be well to explain, that the communication under the signature E. L. in which a passage in the Journal of John Churchman is commented on, was received after the article in our last number, wherein the same passage is quoted, was sent to the printer: the coincidence of course was accidental.

DIED, on the 23 of ninth month, 1834, in the 70th year of his age, JAMES COOPER, an elder in the Society of Friends, and a member of Adrian monthly meeting, Michigan, of whom, it may be said, he was a fatherly tender affectionate, a good example, and of good report, as a neighbour, peaceable, obliging, kind, having entertained strangers, relieved the afflicted, and pursued the most diligent and manly course of the gospel as possessed by our ancient Friends; and as he lived, so he died, in that hope which is as an anchor to the soul, both sure and steadfast. Being sensible of the approaching period, he dropped many weighty expressions relating thereto, as its being a serious time to commune with death, and that his only hope was in a crucified Saviour—not in works of righteousness that he had done, but in the mercies of Him who was declared to be "The Lamb of God that taketh away the sin of the world;" this is the substance of a few of his last words, which, together with the evidence and resignation that he manifested, furnishes his surviving friends and relations with a well grounded hope that he has entered the mansions of everlasting rest.

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For "The Friend."

JAMES PEMBERTON.

The second number of the seventh volume of *The Miscellany*, by John and Isaac Comly, contains a sketch of the life of our late worthy friend, James Pemberton, long a useful member and elder in the Society of Friends in this city.

The introductory paragraph of this biography, contains this just remark:—"By a proper delineation of the lives of such as have shone with lustre on the stage of life, we render an *important benefit to mankind*;" we prove that the principles which have produced such beneficial effects, are not "cunningly devised fables," but *real and substantial*, exhibiting in their fruits and effects, examples and characters that stand as landmarks or beacons, to guide our course of survivors with safety, along the stream of time, amid the storms and tempests of human life."

The excellent character of James Pemberton is then depicted in glowing colours, representing him chiefly in a religious point of view, as an example of many Christian virtues, the exhibition of which, in his long and useful life, is very properly ascribed to the religious principles which he professed. I was naturally led to look with considerable interest for the delineation of those principles which produced such valuable results; and as the closing scene of the life of such a man is often the best commentary and index of his previous course, I hoped to find, in the account of his death bed expressions, a development of the principles which he most highly valued, and by which he had been governed.

My interest on this subject was increased from the circumstance of having been kindly noticed when a very little boy, by James Pemberton, and presented by him with a book, and from having, some time after, read an interesting memoir respecting him, prepared by Joseph Gurney Bevan, from materials furnished by the family. I was surprised at the meagreness and brevity of Comly's account of his last illness, and was induced to search for that of J. G. Bevan, and by comparing the two, I find the following important points are omitted by John Comly. They will be

found in the tenth part of *Piety Promoted*, London edition, p. 271, and seq. 'The account of the close of his life is thus introduced.

"In short, he seems to have walked usefully and honourably through life; and to have descended calmly to the borders of the grave; and yet, in surveying the unknown region which lay beyond it, he dared not to trust, for a peaceful establishment in it, on any of his former works of righteousness. All his dependence was on his Saviour: and that he found to be an anchor to his soul."

"Within somewhat less than a month before his end, he had a fainting fit. After he was come to himself, he remarked how awful it was to be on the verge of eternity. 'But,' continued he, 'we have a Mediator, an Intercessor. My mind has, for some time past, been unusually impressed with the vast importance of the Redeemer's mediation. I have never before seen it with the same clearness. I am free from pain, of body or mind. The prospect of my change is awful; but after all, I have nothing to trust to, but the merits of my Redeemer.'"

Again—
"The following day he said to a friend, 'It is a great consolation to be free from a guilty conscience at such an hour as this: and that, I believe, I am. We have all fallen short, for short, of the glory of God; but we are under his mercy who careth for us. There is one thing which is not enough inculcated in our meetings,—the mediatorialship of the Son, our Lord and Saviour Jesus Christ: and I have never seen this so manifested, as in my present indisposition.' He then adduced some texts of Scripture relating to this subject, with remarks on them: as 'No man cometh to the Father, but by me.' 'It is a great mercy,' said he, 'that God, in his wisdom, has appointed such wonderful means for the redemption of mankind.' 'We have a high priest, touched with the feeling of our infirmities.' 'Not,' he observed, 'such a high priest as is ordained by man; but a high priest who is really touched with a feeling of our infirmities. This mediation of the Son, with the Father, is a great mystery.'"

On another occasion—

"To a particular friend that day, he said, 'I am the way, the truth, and the life. No man cometh to the Father, but by me.' And he told his disciples, before he suffered, not to be troubled. 'Ye have believed on my Father, believe also in me. In my Father's house are many mansions. If it were not so, I would have told you.' He is indeed the alpha and the omega, the beginning and the end, the first and the last. What a blessed

company are already gone there before me! I feel the time of my own departure drawing nigh.' As he was holding the hand of his visitor, on taking his leave, he said, 'I love thee, and all them that love the Lord Jesus in sincerity. Farewell.' These were the last words, which he spoke on a religious subject. The next day he put off mortality."

Here are important principles avowed and enforced in language too plain to be misunderstood—principles lying at the very basis of all Christianity, and of too great moment to be omitted in a narrative of such a scene, unless designedly done. The writer of Comly's account, whoever he may have been, could not be ignorant of James Pemberton's avowal of those doctrines, for he appears himself to have been an eye and ear witness of a part of those instructive communications. "We were listening," says he, "perhaps for the last time, to the *lessons of wisdom* which fell from the lips of this venerable champion of righteousness, whose zeal for the promotion of practical religion did not forsake him, even in his declining moments, but seemed rather to increase as he was about to take a last farewell of earthly objects."

Why then, I would ask, are we not furnished with the whole of those "*lessons of wisdom*," and why are they garbled and mutilated for the purpose of omitting the full avowal of the faith of that good man, in some of the most important doctrines of the Christian religion? John Comly could not be ignorant of the injustice thus done to the religious character of James Pemberton, and why, did he suffer a garbled and unfair narrative to find a place in his miscellany? The reply is obvious, they disbelieve and reject the doctrines which James Pemberton avows in the suppressed passages, and anxious to prop the tottering and disjointed fabric of their separate society, by pretending to venerate and approve the course of such a man, they dishonour his name and memory, by associating them with their periodical, and in violation of all candour and propriety, suppress those parts of his dying sayings, which prove to a demonstration, that he would have viewed their anti-christian scheme with abhorrence.

It is thus, while this work professes to be "designed for the promotion of piety, and virtue, and to preserve in remembrance the character and views of exemplary individuals," it is subserving the cause of irreligion and dishonesty, by misrepresenting the characters and religious principles of many worthy Friends, who have long since descended to the grave, and are not now here to vindicate their injured and aspersed reputation. There is an assumed tone of moderation and sanctity

in many parts of the work, which are calculated to deceive the unwary, and while cautiously avoiding the direct avowal of any glaring infidel principles, its aim is to strip the characters of the dead of all that would mark them decisively, as bearing a noble and consistent testimony against the unchristian and destructive principles of E. Hicks.

Could access be obtained to the manuscript accounts of other Friends, whose names they have foisted into their book, and which are as much out of place and keeping, as "jewels in a swine's snout,"—we have no doubt they would reveal as gross garbling and suppression as this of James Pemberton; and could these worthies rise from the grave, and see the unholy alliance into which their names are forced, we believe they would lift up their voices and cry aloud against the iniquity, but of the principles of Hicksism, and the dishonest means thus taken to uphold them.

G.

For "The Friend."

ON SLAVERY.

It is a remarkable circumstance that a number of improvements which have been interwoven into the system of civil society, and become a species of political faith, were first distinctly advocated by the early members of the Society of Friends, particularly by George Fox. If we trace the progress of this extraordinary man, in the commencement of his ministerial labours, as exhibited in his own graphic, but simple narration, we shall readily perceive that the evils of civil, no less than the corruptions of religious society, were clearly opened to his penetrating mind. On a superficial view of the subject, it must appear strange that a youth, so little acquainted as he was, with the world, or with books, should so quickly discover the errors, both in opinion and practice, which had received the sanction of ages. But advert to the principles by which he was guided, in the formation of his opinions, as well as in the regulation of his conduct, we could hardly look for a different result. It is not only a religious, but a philosophic truth, that the righteous have been in all generations, the light as well as the salt of the earth. Those who, like Enoch and Noah, have walked with God, have always been enlightened beyond the general mass of their contemporaries. The light which has beamed upon their minds directly from the Fountain of Perfection, has never failed to be reflected upon others. Those sacred truths which were first secretly opened to them come to be proclaimed on the house top. What is unfolded by the counsels of Divine Wisdom, is found, when examined by the understanding to be perfectly defensible upon rational grounds, and entirely consistent with the purest maxims of wisdom. What the understanding, unaided by superior illumination, could not have discovered, it may, when the discovery is once made, readily comprehend.

On few subjects are these truths more strikingly obvious than on that of negro slavery. Although George Fox passed nearly all his time where this evil was almost unknown, yet

the vices of the system did not escape him. In 1671, he visited several of the West India Islands—of his labours in Barbadoes, he gives an account from which the following is an extract:—"Respecting their negroes, I desired them to endeavour to train them up in the fear of God, as well those that were bought with their money, as those born in their families, that all might come to the knowledge of the Lord; that so, with Joshua, every master of a family might say, As for me and my house, we will serve the Lord. I desired also, that they would cause their overseers to deal mildly and gently with their negroes, and not use cruelty towards them, as the manner of some hath been and is; and that after certain years of servitude, they should make them free." Vol. 2, p. 134. In this advice, we perceive something like the apprenticeships which the British parliament has recently introduced. The period of servitude, if this advice had been followed, would have been a time of preparation for the enjoyment of freedom. And the subjection, which was here tolerated, would have been rather a system of guardianship than of slavery. In his letter to the governor and council of Barbadoes, he inculcates the necessity of extending a religious care to the "Negroes, Tawnies, and Indians," in the families of the islanders; reminding them that an account would be required of them by the Judge of quick and dead. The view taken by George Fox, was evidently a religious one.

When the attention of John Woolman was first drawn to this subject, the practice of slaveholding obtained among Friends as well as others, and appears to have claimed but little consideration among the people at large. But the tender mind of John Woolman was impressed with a conviction, that the thing was radically wrong. In his mind, it was entirely a religious concern; as such he disclosed it to others; and he soon found coadjutors who embraced the cause on similar principles. Their labours were stimulated by religious considerations. They, no doubt, supposed that the emancipation of their slaves was a sacrifice of pecuniary interest for the sake of religious principle. Hence, in their labours for the accomplishment of this object, the principles of justice, not of interest, were held up to view. As far as I can discover, slavery was not considered impolitic, any further than as its injustice might be expected to provoke the divine displeasure, until Friends had agreed upon its expulsion from among them. What the sagacity of Adam Smith discovered as a theory, and the experience of some who liberated their slaves confirmed as a fact, that slave labour was more expensive than free, does not appear to have entered into the estimates of those who first espoused this righteous cause. The slave trade was denounced, because of its injustice and cruelty, without any accurate knowledge of its impolicy, as subsequently exposed by the researches of Clarkson. It was enough to know, that slavery and the slave trade were totally irreconcilable with the principles of the gospel, to engage the united efforts of real Christians for their extinction.

As the Society of Friends took up the case of enslaved negroes as a religious duty, their exertions in the cause were made under the same kind of feeling in which they originated. The support of their testimony in this particular, did not require the sacrifice of any other testimony which had been previously held. And where Friends have maintained their original ground, and supported the cause with the meekness of the Christian, they have made their way in spite of the most obstinate prejudices. It is no reflection upon the integrity of other professors, to say, that Friends are more likely to advance the cause by acting very much alone. In the support of any cause, particularly one which is so nearly allied as this is to morality and religion, we must unavoidably be greatly influenced by the principles which we hold, and the general course of conduct which has grown out of them. When persons, whose religious principles are widely different, engage in the support of a common cause which has any connection with their respective tenets, they must sometimes clash with each other, unless they agree to compromise some points in which they cannot agree. The greater the difference of opinion, the more frequently must this occur. Now it may be fairly questioned, whether there are any two societies of Christian professors, who differ from each other in so many important practical points, as the Society of Friends do from them all. It must then happen, that when we join closely with others, in the pursuit of objects confessedly benevolent, we are very likely to be brought into a situation in which we must dissent from our colleagues, or abate something from our religious principles. To differ about the means, when we agree in regard to the end, is not pleasant; and is there not reason to fear that, in the case in question, we may give up our scruples, by little and little, till a serious inroad may be made upon some of our peculiar testimonies. People of other professions and different principles, may advance this cause in their own way, and we may cordially desire their success, but I am convinced that we shall best consult our own safety and the interests of the African race, by acting either separately, or in a society capacity, very much detached from others; and that we may generally profit by the example of Woolman and Benezet.

E. L.

To the Editor of "The Friend."

Annexed is a copy of an epistle from the meeting for sufferings in London to the several meetings for sufferings appertaining to the yearly meetings of Friends in America, on the subject of slavery, which I presume thou wilt consider deserving an early insertion in "The Friend." I think it is written in a spirit calculated to do good, and will be likely to induce many to seek further information on the subject.

Many members of our Society are much unacquainted with the horrors of American slavery, and with the awful extent to which the domestic slave trade (which is but a little remove from the foreign slave trade in cruelty, and full as criminal,) is carried on, and there

is consequently a great apathy on the subject, instead of ardent desires and zealous co-operation for the relief of over two millions of our fellow beings now in bondage in this country; to which may be added, the heart-rending fact that more than two hundred infants are daily born in these United States, doomed to wear the galling chains of slavery.

J. W.

Portland, Me. 1835.

To the several Meetings for Sufferings in America.

DEAR FRIENDS.—In the recollection of the long and deep interest which has prevailed in our religious Society, both in this country and in America, on the subject of the abolition of the slave trade and of slavery, we have felt a warm desire that our dear Friends on your side of the Atlantic may be encouraged to consider, at the present eventful period, the course which it may be right for them to pursue on behalf of the long injured sons of Africa, and their descendants.

The striking combination of circumstances which hastened the final measure of our government for the abolition of British colonial slavery has been very instructive; they were circumstances which could not be brought to bear on the subject by the wisdom and contrivance of man. We believe at the same time that a blessing has rested upon the Christian efforts which have been employed for the utter termination of slavery within the dominions of great Britain, and hence we are led to encourage you in your desires to act faithfully yet wisely at the present im-

We are well aware, dear brethren, that there are difficulties in America to which we never have been subjected. It is much easier to raise the voice of compassion and justice on behalf of our fellow subjects in distant colonies, than when brought so immediately in contact with slaves, or the free people of colour, as is the case with you. Still the principle is the same, invariable in its character, that we are *all*, whatever be our colour, the children of our gracious heavenly Father, the purchase of one merciful Saviour, all alike the objects of that blessed redemption which comes by Jesus Christ.

These considerations have powerfully prevailed in hastening the termination of British colonial slavery; may it be so in America!

In the warmth and freedom of brotherly love, we entreat you fearlessly to avow these sentiments, to take your stand upon the uncompromising righteousness of the law of Christ, to suffer no considerations of expediency, no apprehension of commercial or political difficulties, to divert you from your purpose, to assert that freedom, political and religious liberty to their full extent, are the unalienable rights of slaves and free people of colour, equal with the white men; that they have an undoubted right to enjoy their freedom in the place where Providence has given them birth. We apprehend that great and in some points independent power is vested in the legislatures of your respective states; you may therefore see it right to make

a renewed and a full avowal to them, as well as to the Federal government, of the unchanging principles of equity and justice with which the continuance of these evils is incompatible; and in those states where slavery still exists, to ask for its speedy and utter termination under wise and just regulations. We do not forget that the circumstances of our dear Friends in the several yearly meetings, are widely different; in some slavery is abolished; in others it exists in all its enormities. We feel much for those who live amongst the slaves, and desire that they may continue to look unto God, and to trust in Him in the midst of all their difficulties.

To those who are exempt from this calamity, we would submit, whether they are not called upon to plead the undoubted right of the free people of colour to all the privileges of citizens of the state,—to being treated as equals in civil and religious society. To admit and act upon those views in the free states, appears to us likely to contribute to the abolition of slavery in those parts of the Union where it still exists. Much has been done in this country by improving the tone of public feeling on the subject of slavery, and by a general diffusion of correct Christian sentiments among the people at large. We mention these things in love, without attempting to suggest to you any specific course of conduct.

To avow and to advocate to the full extent, in all parts of the United States, the sentiments which we have advanced, may, by some, be thought to be endangering public peace; the evil may be considered of such a magnitude that human efforts cannot remove it. But, dear brethren, as the law of justice and equity which Christianity teaches, is honestly upheld and followed in the spirit which becomes the followers of the meek and lowly Jesus, we have abundant cause to believe that He who ruleth over all, will bless the efforts of those who are thus engaged. As they move in reliance upon His goodness and mercy, and withhold not that which their hands find to do, they may humbly yet confidently commit their cause to his all controlling power, whilst delay, or the adoption of a lower course of proceeding, may hasten those very troubles which even now might be averted. Under any circumstances, accept our warm encouragement to seek for strength to do right, and boldly to plead the cause of the oppressed, and to urge the total removal of this guilt from a nation where civil liberty is so fully partaken of, and so highly prized by those who enjoy its blessings.

In conclusion, we would further add, that in thus freely communicating our views we write in much Christian love and sympathy.

We offer them to your serious attention, being well assured of the deep and lively interest which our dear brethren and sisters in America have long felt, in the termination of slavery. May the Lord be pleased to guide your deliberations by his council, and qualify you to act to the honour of his great and ever blessed name.

In the love of the gospel we are your affectionate friends and brethren.

Signed in and on behalf of our meeting for sufferings, held in London the 7th of third month, 1834, by

GEORGE STACY, Clerk.

P. S. It will be very acceptable to us to receive any information connected with the foregoing epistle which you may incline to transmit to us.

For "The Friend."

DANIEL STANTON.

Many of the most eminent members in the Society of Friends, both ministers, elders, and others of substantial religious experience and weight, have been elevated to the character which they held from obscure condition in life. The great Shepherd of the sheep, who is omnipresent, and is no respecter of persons, has had his eye upon them, and though very destitute of the outward means of instruction and improvement, compared with some others, they have been visited by his insinuating light, and through obedience to its searching power brought out of obscurity and set among princes.

To some of this description, extraordinary gifts have been intrusted, by which the church has been adorned as well as edified, and the great Giver honoured. Such instances should encourage those who may be under doubt and fear on account of their outward circumstances, either from their poverty, their parentage, or their want of learning, or from peculiar trials, to put their trust in him, in whom are hid all the treasures of wisdom and knowledge, and who will abundantly supply all their needs for the service to which he may appoint them.

An instance of this kind, was Daniel Stanton of this city, who became an eminent minister of the gospel of Jesus Christ, and much beloved among his brethren. His father was lost at sea before his birth, and his mother died when he was a child, and being left without brother or sister, he underwent many hardships both of body and mind. Several years previous to his apprenticeship, he lived with an uncle in New Jersey, without an opportunity of attending any place of worship; but he says, the "Lord was pleased to operate on his mind, that he was made to dread and fear the great Almighty Being; and he was convinced that God is a spirit, and that they who worship him, must worship him in spirit and truth." Through the knowledge of God, thus revealed by his spirit, he was reformed for sin and transgression, and dreaded to speak evil words, or to do that which was wrong, and was brought to mourn and seek for mercy and pardon for sin. In the time of these tendering visitations, he was favoured with a sight of many things pertaining to godliness. He saw clearly, that if he would be a disciple of Christ, he must take up the cross daily, to that which displeased his heavenly Father, although it was hard to his natural disposition to become slain to the recreations and pleasures of this life. He cried fervently to the Lord, and thought much upon a future state of existence. He heard of many forms of worship, but had no opportunity of meeting with any people for that purpose, which occasioned him great trouble of mind. At

length being on a visit to a relation, he prevailed with him to accompany him to Newtown meeting, where he was powerfully visited and conitred under the baptising ministry of John Estauagh. This was a day of joyful tidings to his hungry and seeking soul, and the counsel and instruction communicated proved like bread cast upon the waters, that was found after many days. He went from this meeting well satisfied with this mode of worship, and continued earnest in spirit, that he might obtain further knowledge of the blessed truth. His exercise of mind, and the sorrow and mourning he passed through, were great, that he might do that which was right in the sight of the Searcher of hearts, and progress in the regenerating work of religion.

After continuing with his uncle till near his sixteenth year, he became anxious to learn a trade, having little to depend on for a livelihood, but the labour of his own hands; as the small estate left by his mother was lost to him, excepting a sum less than twenty pounds. He came to Philadelphia, and went on trial to a ship carpenter, but was soon dissatisfied with the trade and the wicked company he was subjected to in the yard. In these trials he was sustained by the power of divine grace at work in his heart, and comforted in attending the meetings of Friends on first day, where he was often favoured to hear the truth declared in demonstration of the spirit and power. He was scoffed at for his diligence in this duty, but was mercifully enabled to bear revilings, and the deep distress which felt to his lot. At an evening meeting, having sealed himself near the door, Benjamin Kidd, a minister from England, came in and took a seat a short distance from him, and being eminently concerned in supplication, he regarded it as a mark of divine favour to him, in the deep travail of soul he was then passing through on several accounts.

Finding his present business very unsuitable, he returned to his uncle, but receiving a proposal to learn the trade of a joiner, he came back to the city and served an apprenticeship, till about the twenty-second year of his age, with a Friend, who had noticed him during his stay at the ship yard. Here he experienced the renewed extensions of divine goodness, in preserving him through various exercises, and drawing him into a communion and close walking with God. His understanding was opened to see the necessity of using few words, of watchfulness and prayer, and plainness of speech and clothing. He chose retirement, rather than the company of those whose conversation was out of the fear of their Creator, greatly desiring that a clean heart and a right spirit might be renewed in him. He wished the work of reformation to be effectually carried forward, and the nearer he kept to the blessed truth and what it manifested, the greater strength and dominion he experienced over the defilements of the world. The countenance and consistent example of faithful Friends had a great effect on his mind, and as he was further enlarged in heavenly experience, he went frequently to their meetings, and beholding the sitting of the servants, and the attendance of the ministers, he could say

as the queen of the south, that one half had not been told him, and that one greater than Solomon was in the midst of this people. "Praised," he says, "be his great name, even the name of Christ, our dear Lord, that greatly appeared in power and majesty in Zion in those days, to the tending of my heart and spirit before him, time after time, and not only eminently visited my soul, by his glorious light and truth, but sent many of his servants among us, from far and near, filled with gospel rain, to the watering the heritage of God; and the Lord, the master of our assemblies, was pleased to fasten their testimonies as nails in a sure place."

It is well for those who have been fully convinced of their Lord's will respecting them, and the need of the church for faithful labourers, to enquire what they are doing with their Lord's money or talents—whether they are occupying them according to his designs, or whether their oxen, their farms, their merchandise, or their domestic comforts, have almost entirely engrossed their time and talents. Do we find our religious meetings, such watering tendering seasons, as described by that devoted servant—and the messengers running to and fro, filled with gospel rain, to water and refresh the flock—are young men and young women patiently abiding the operations of the Lord's preparing power, to make them labourers in his field, or are they swallowed up with their worldly avocations, their literary pursuits, and their pleasant recreations, while the house where their fathers worshipped is in danger of becoming a dry and waste place? These are questions of serious and all important moment. May they be timely laid to heart.

After many seasons of merciful visitation, as well as repeated baptism, under the refining power of the Holy Ghost and fire, in which he was favoured to become an experimental witness of the Lord's gracious dealings with the children of men, and to taste and handle of the good word of life, a weighty concern came upon this Friend, to open his mouth as a minister of Christ, in the assemblies of his people. Being, as he thought, one of the meaneast in this world, and an apprentice lad, it appeared to him a great and weighty work, and reasonings arose in his mind against it, not knowing how his master would treat him, and whether it would receive the unity of Friends, "they being," he says, "a great and wise people in this city, and gifted with a sight of spiritual things beyond my low capacity, as well as zealous for the cause of God in their day. I waded for a considerable time through much trouble and sorrow of spirit, lest I should go too fast, or before my Divine Guide; for they who go before they are sent, cannot profit the people, or have peace in themselves; and peace to me, and to do the will of the Lord, was what I most desired. Oh! the earnest prayers that were in my heart, that I might be rightly directed in all things, to the honour and praise of my blessed Lord and Master. A degree of his mighty power would lay such constraints upon me, that for Sion's sake, I could not rest; and for Jerusalem's sake, I could not hold my peace; so that after

many powerful influences of the divine word, at about the age of twenty years, I appeared in a few words in prayer, at an evening meeting in Philadelphia; and after this, sometimes in a few words by way of testimony, as they were put in my heart, in a great deal of fear and dread of the Almighty Being. Friends bore with my appearance with much tenderness, and the ministry of those who were largely gifted in the mysteries of the kingdom, and like scribes well instructed thereto, that could bring out of the treasury things new and old, would correspond with what I had to say in the fear of the Lord; which blessed helps, together with the evidence of peace in my own breast, gave a confirmation to my mind, that I was in the way of my duty."

About the time our friend came forth in the ministry, the day spring from on high powerfully appeared amongst Friends, in this city, and several others were raised up in the same blessed work and cause, so that it seemed like a flesh outpouring of the Divine Spirit, on the church in this place. "The plainness, zeal, and pious example of many Friends in those days," Daniel Stanton says, "made them as lights in this city, and instructors to me, to follow them, as they followed Christ; and as I kept inward before the Lord in his fear, he was pleased to reveal his blessed mind and will, in things concerning the gospel ministry, which is not to be received from man, nor in the will of man; but by the revelation of Jesus Christ; and as I grew in the gift communicated to me, he was pleased to give me an open door in the hearts of his people; praised be his great name for ever more!"

After serving out his apprenticeship, he continued with his master as a journeyman, until his death. For the purpose of visiting his relatives and attending to some business, he went into New England, having a certificate of the approbation of his friends. On returning to this city, he sought for divine counsel where to settle himself, and it appearing more proper to continue where he had been so graciously dealt with by his Heavenly Parent, he resumed his trade in the capacity of a journeyman; after which he rented a shop and set up for himself, humbly desiring the blessing of the Lord upon his industry, that he "might have what was needful, as food and raiment, and do justly, love mercy, and walk humbly with God." "The abundant mercies and blessings, wherewith he was graciously pleased to make way for me, both in things spiritual and temporal, were and are gratefully remembered by me, his goodness and peace being as a stream of living water to my soul, when favoured to drink thereof."

He worked diligently at his trade, when at home, keeping close to religious meetings, which the good presence of his Lord and Master many times overshadowed, and thereby was not only refreshed in spirit, but found his mind better qualified to attend to the necessary affairs of life. When the motions of truth would spring in his heart to visit other meetings, he freely gave up to go, in which he found great satisfaction, and the unity of the Spirit in the bond of peace, with the faithful Friends of that day. To the Shepherd of

Israel, he attributes his qualification for labour, and gives him the praise. His fear was a fountain of life; as well as unspeaking pleasure in his setting out in the world, of which all that are athirst may drink without money and without price. He rose from an obscure condition in life, obtained his living by the labour of his hands, and seeking first the kingdom of God, and the righteousness thereof, he was not only blessed with those outward things, necessary for this life, but gradually grew in grace and in the knowledge of his Lord and Saviour, till he attained to the station of a father in the church. He manifested his love and concern for the young people, by his parental, affectionate notice, especially of those who were desirous of becoming the Lord's children, his house being open to them, and his conversation and counsel instructive and helpful. He was zealous against those who had the form, but whose actions proved they were destitute of the power of godliness, yet much desired that his fellow professors might walk as our predecessors did, in *meekness, humility, and godly simplicity, and plainness, under the guidance of the same Holy Spirit*. He often fervently cautioned those pursuing the world and grasping earthly treasure, of its liability to frustrate the purposes of divine visitation, and reminded those who in their small beginnings were lowly and humble, that on attaining the comforts of life, they should not set their affections upon things below, but remember their origin—and the simplicity in which they had been educated. His concern was great, that those who had the glad tidings of the gospel to publish, might be true examples to the flesh; and, before so departing, their heart to deliver, by a circumspect life and conversation, not letting their minds out after the gains and profits of this world. His history furnishes encouragement to the poor and friendless, who possess few outward advantages, to keep close to the secret attractions of the Friend of publicans and sinners, who loved to mingle with the obscure and the neglected, the ignorant and the unlearned, that by the renovating power of his grace, they may be prepared to be instructed in the mysteries of godliness, and made shafts in his quiver to bring down pride, and exalt and magnify the power and wisdom of the lowly Son of God.

S.

MISSIONS.

For "The Friend."

Even if we set aside the unscriptural mode of selecting, ordaining and sending forth those professed ministers of the gospel, and their erroneous views of the requisite qualifications for exercising the functions of this sacred office, there are other insuperable obstacles to prevent Friends from co-operating in missionary labours.

Those who are sent forth by the different religious societies, bind themselves by the most solemn obligations to preach the doctrines held by their respective sects, and consequently many opinions must be pressed on the belief of their ignorant auditors which we hold to be inconsistent with the simplicity and spirituality of the Christian religion.

They would be told, that in order to be saved, they must submit to the rite of water baptism,—that the sprinkling of a little water in their faces, or the immersion of the feet or the whole body in that element, washed away their sins and initiated them into the church of Christ; that the eating of bread and drinking of wine was the communion of saints, and the participation of the body and blood of Christ, which imparts eternal life to the soul; that the Bible is the word of God and the bread of life, and that salvation is to be obtained by reading and following its precepts; that the knowledge of its contents are absolutely necessary to salvation, and that all those whom the providence of God or the wickedness of man have placed beyond the reach of this knowledge, are consigned to endless perdition. The great Christian doctrine that the grace or Spirit of God which brings salvation hath appeared unto all men, teaching them, that, denying ungodliness and worldly lusts, they should live soberly, righteously, and godly in this present evil world, would probably be entirely neglected, or if touched upon at all, it would be in terms so ambiguous and indefinite as not to convey to the poor pagan the glad tidings that this spirit is given to him as the messenger of God's love to his soul, the guide and rule of his life purchased for him by that ignominious death on the cross which his compassionate Saviour suffered for his sake.

I think I am warranted in saying that ministers of other societies, if faithful to their views, would be conscientiously bound to preach these dogmas to the objects of their missions; and I am no less safe in the assertion that every conscientious Friend—*that is, with moral integrity and scrupulousness, be religiously concerned to withhold his aid and countenance from the dissemination of such views in the name of Christianity*. We acknowledge that every member of Christ's church must be initiated into it by baptism, and that this operation is essential to salvation, but we dare not believe that this is done by the affusion of elementary water. It is not the putting away the filth of the flesh, but the answer of a good conscience toward God, produced by a submission of the whole will and affections to the purifying process of that baptism with the Holy Ghost and with fire which Christ himself introduced, by which the heart is both cleansed and changed, and all things made new and all things of God. This is the regeneration or new birth which our blessed Lord pronounced *essential* to an entrance into the kingdom of heaven, and which will be found to be so in the experience of every soul. We believe that many of our fellow professors of the Christian name greatly deceive themselves by the supposition, that because they have submitted to the outward Jewish rite of water baptism, they are therefore members of Christ's church; and resting in this delusive opinion, are induced to neglect the inward work of redemption and sanctification through the heart-cleansing baptism of the Holy Spirit, comparable to a refiner's fire and fuller's soap. And if this be one of the errors of Christendom, which it is to be feared is settling many in a false security, how sorrowful is the reflection that a doctrine

tending to produce the same fatal effects should be propagated among the benighted inhabitants of heathen countries. What estimate of the Christian religion must a pagan form when he is gravely told by its reputed ministers, that if he professes to believe the Bible and is sprinkled in the face with water, he is thereby made a member of the church of Christ, and that without these he must be eternally lost. If he opened the Bible, which he is told is to be the only rule of his faith and life, and read any one of those strong passages where the absolute necessity and complete sufficiency for salvation of a thorough change of heart by the powerful operation of Christ's spirit is set forth, would he not be forcibly struck with the obvious contradiction? and when he found the eminent apostle to the gentiles declaring that he was not sent to baptise with water, but to preach the gospel, and even thinking God that he baptised so few as he did, (only two or three), might he not well be inclined to advise the missionary to return home and learn his own religion better before he assumed the responsible office of teaching it to others. When he adverted to the solemn declaration of the same apostle, that there is but "one Lord, one faith, and *one baptism*," to the testimony of another, that the "baptism which doth now save us, is not the putting away the filth of the flesh, but the answer of a good conscience toward God," to that of John the forerunner when contrasting his own elementary and Jewish rite, with the inward and effectual office of Christ the Saviour, he says "I indeed baptise you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to loose, *he shall baptise you with the Holy Ghost and with fire*; whose fan is in his hand, and he will thoroughly purge his floor and gather the wheat into the garner, but he will burn up the chaff with unquenchable fire;" and that "he (Christ) must increase, but I (John) must decrease;" by which their respective dispensations are typified. I say, when he considered all these, and recollected that the missionary taught only *water baptism*, he might very naturally conclude that he was even less of a Christian minister than John, and had need to be taught the very rudiments of the doctrines of Christ.

No less discrepancy is apparent in the views of Friends and those of other societies on the subject of the supper. We believe, according to the words of our Lord himself, that he is the living bread which came down from heaven; that if any man eat of this bread he shall live for ever, and that "except we eat the flesh of the Son of man and drink his blood, we have no life in us." But we cannot admit the assertion that the participation of the outward bread and wine constitutes this eating and drinking of the body and blood of Christ, which imparts eternal life to the soul, since this would involve the doctrine of transubstantiation as taught by the Romish church, and which all protestants agree in denying. Moreover we know that many partake of the outward bread and wine, whose lives and conversation give abundant evidence that they are not partakers of eternal life; and as the act of

eating the flesh and drinking the blood of the Son of Man is necessarily accompanied by that state in which eternal life is enjoyed, it follows as a consequence that the eating of the outward supper is not what our Lord alluded to in those memorable expressions above quoted. Wicked men may conform to the outward ceremony, but they cannot partake of the true communion of saints, which is an inward and spiritual act, whereby the soul feeds on Christ as its life and nourishment. This is a deep and solemn mystery, which the wisdom of man cannot fathom or explain, but is known in the experience of every redeemed and sanctified Christian. But many of the professed disciples of Christ in the present day stumble at it as the Jews did in the days of his personal appearance, saying, "how can this man give us his flesh to eat?" and even his immediate disciples murmured and said, "This is an hard saying, who can hear it." To those the reply of our blessed Saviour may properly be addressed, "It is the Spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life."

The words of Christ have a spiritual meaning, and allude to that inward communion of which he spoke in the Revelations, when reproving the formality and lukewarmness of the Laodicean church, "Behold I stand at the door and knock; if any man hear my voice and open the door unto me, I will come in to him and will sup with him and he with me."

But man in his carnal wisdom, which is ever averse to the spirituality of the gospel, has substituted for this real participation of Christ's supper, the outward ordinance of bread and wine, which is not a Christian institution. For if we recur to the accounts from which all denominations pretend to derive their authority for this rite, we shall find that it was not a new institution, but that our Saviour partook of the Jewish passover supper with his disciples, conforming therein to the Mosaic law, as he did with respect to the rite of circumcision and water baptism. He ate the last solemn passover with his beloved followers on the evening previous to his ignominious death, and foreseeing the tenacity with which they would adhere to the observance of those legal rites, in the sacred obligation of which they had been educated, he endeavored to turn their attention to the memorable and important event which was about to take place, and, in the figurative language of the times and country, represented his body and blood which ere long were to be offered and shed for the sins of mankind, under the symbols of the bread and wine which they had met to eat. The fair and clear inference from a comparison of all the narratives appears to be simply this—that as his disciples had been wont to celebrate the passover as a memorial of the deliverance of the children of Israel from the house of Egyptian bondage, so under the more glorious gospel dispensation, then newly ushered in, as often as they kept that feast, they should eat the bread and drink the wine in commemoration of the death which he was about to suffer. In confirmation of this view the Apostle Paul reproving the Corinthians for

their excesses at the social meals, of which they were accustomed to partake, and referring to the grave and solemn manner in which our Lord and his disciples celebrated the last passover, recites the words differently from the evangelists, "After the same manner also he took the cup when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me." I have looked in vain in the New Testament for any evidence that Christ, in thus eating the passover, designed either to set up any new ceremony in his church or to enforce it as a standing obligation on his followers through all ages. Of the three evangelists who mention the eating and drinking of the bread and wine, Luke is the only one who attaches to it the words, "This do in remembrance of me," and John, though very minute in describing other events which took place on that memorable occasion, wholly omits the circumstances of the bread and wine. If the eating of the passover was designed by our blessed Saviour to have the important bearing which has been attached to it by the professing Christians in the apostacy from the spirituality of the gospel, and had the evangelists and apostles understood it as a divine ordinance, essential to salvation, and of lasting obligation on the church of Christ, it is scarcely within the range of possibility that when writing under the immediate plenary inspiration of the Holy Ghost they would have omitted to notice so important a fact. When we reflect how clear, plain, and indisputable, the essential precepts of the gospel are laid down by our Saviour and his disciples, we should naturally expect, on a subject of this magnitude and interest, for the most positive injunction, and the most plain and circumstantial directions.

It is the more remarkable that so large a part of professing Christendom should have magnified the simple narrative of facts into a standing and imperative ordinance, while at the same time they overlook and disregard other circumstances detailed with equal minuteness, and possessing stronger claims to the character of a divine injunction. It was on the same occasion that our blessed Lord condescended to set an example of humility to his disciples by washing their feet, and after completing this humble office, he said to them, "Know ye what I have done to ye? Ye call me master and Lord, and ye say well, for so I am. If I then, your Lord and master, have washed your feet, ye also ought to wash one another's feet—for I have given you an example that ye should do as I have done unto you." If mere words of command imposing a duty on his disciples constituted the establishment of a perpetual ordinance in his church, we have here all that could be asked to render it obligatory on Christians to the end of time to wash one another's feet. But not only most commentators on the text, but all societies of professing Christians, I believe with one exception, unite in the opinion that these words do not contemplate the institution of washing each other's feet as a Christian ordinance, and the same rule of construction applied in the other

case precludes every shadow of authority for the standing obligation of the passover supper or bread and wine.

Entertaining these views, and believing in the absolute necessity of a daily participation of the true spiritual communion in order to preserve the soul alive unto God, and being convinced that the stress laid on the Jewish rite is a great hindrance to the enjoyment of the substance of true religion, the Society of Friends cannot, nay, dare not, for conscience sake, uphold those who obscure the brightness and glory of this gospel day, and obstruct the spiritual growth and enjoyment of Christians, by going back to the divers washings and carnal ordinances of the outward and legal dispensation. In another number I shall conclude the subject with some remarks on the Holy Scriptures, and a few general observations.

For "The Friend."

SELECTIONS FROM LONDON EPISTLES. NO. I.

It has occurred to me, that a series of extracts from the epistles of Friends, of former years, would prove interesting and instructive to the readers of "The Friend," affording evidence, that the religiously concerned members of our Society, have uniformly had the same great objects in view, the exaltation of the kingdom of Christ, the redemption of their fellow professors from the spirit of the world, and a faithful maintenance of the Christian testimonies entrusted to us. I propose making such selections occasionally, and believe the series cannot be better introduced, than by a part of the Epistle of 1764, setting forth the rise of the Society, the principles which governed its early members, the concern of the faithful in that and the preceding age, and the means by which alone we can be preserved a people to the praise of him who hath "called us out of darkness into his marvellous light."

From some peculiarities of style, I presume the epistle was written by Samuel Fothergill; it is signed by his brother John, the celebrated physician, as clerk to the yearly meeting, and well deserves our serious attention in the present day, as an important testimony to the "inward manifestation of grace and truth, which came by Jesus Christ, for effectual redemption."

"When, by the permission of Divine Providence, about the middle of the last century, these nations were made as a field of blood, and terror and distress filled every corner of the land; the Lord Almighty having secretly wrought, by the spirit of his Son in the hearts of the people, to prepare them for further manifestations of his light and truth, many were shaken from all earthly dependences, and engaged to look, for succour and support, to that arm of power which made and sustains all things. In this day of general distress, a cry arose in many minds on this wise: 'Lord, who shall show us any good?' and a longing desire was raised after the way to rest and peace.

A High and specious professions of religion and godliness, were often rendered subservient to temporal advantages, and the interests of

ambition; and many of them were crying, "Lo, here is Christ, and lo there!" to the turning aside of the feet of the simple, and leading them astray from the alone help.

"Wearied in the multitude of professions, and having compassed a mountain in the wilderness, they sat down in sorrow unprofitable, having unavailably sought the living among the dead.

"In this day of humiliation, anxiety, and godly sorrow, it pleased the Lord to visit many of their souls, by the manifestation of a divine principle in their own minds, which discovered to them their states, and gradually revealed the rock of strength and salvation, on which they might build with security, and obtain durable riches and righteousness, which they had vainly sought in the multiplicity of forms and traditions.

"Through the word of his power in their hearts, the Lord begat in them an hunger and thirst after substantial virtue, and raised the language of a life, whereof he is the immediate author, and which ever seeks a food correspondent to its own nature, which is heavenly.

"Being, through the light of the day-spring from on high, made truly sensible wherein all sufficient help and wisdom consisted, and where it was revealed, they were inwardly gathered to wait for, and feel after its holy influence upon their minds, as a lively, powerful manifestation and searcher of the heart, whence they knew it to be the light of life: and dividing asunder the precious and the vile, betwixt the son of the bondwoman and the son of the free, they also experienced it to be the word of truth.

"Under the blessed influence of this most glorious, powerful word, they witnessed victory over their spiritual enemies, and a gradual advancement in the saving knowledge of Christ, as delivered for their offences, and raised again for their justification; becoming also, in their experience, the author of eternal salvation, made of God unto them, wisdom, righteousness, sanctification and redemption; and, in them, the hope of glory.

"Being thus favoured to partake of the hidden manna from his hand, whom God the Father had sealed as the feeder and shepherd of his flock, they withdrew themselves from the formality of outward profession, which their experience had taught them to be vain and fruitless, and assembled together in his name, to wait for his power who had called them, and to know the fresh renewings of that life which was their strength.

"Being thus engaged, he who had mercifully regarded them in the day of their distress, when they cried to him in the bitterness of their captivity, graciously extended the joy of his salvation to their souls; having brought them out of an horrible pit, out of the miry clay, he set their feet upon a rock, he established their goings, and put a new song into their mouths.

"This heavenly virtue of the word of eternal life, thus wrought to the sanctification of individuals, and prepared many of them, as chosen vessels, to hear the Lord's name, and publish, from living experience, the power and all-sufficiency of that truth, in which they

had most surely believed. They were sent forth, in the demonstration of the spirit and with power, to call to others who were asking the way to Zion; to preach good tidings to the meek; to bind up the broken hearted; to proclaim liberty to the captives, and the opening of the prison to them that were bound. Thousands who were waiting for the consolation of the Israel of God, heard and received the glad tidings of the gospel, and were, through their effectual ministry, turned from darkness to light, and from the power of Satan to God.

"Not only to the poor, the humbled enquirer, was the visitation of heaven extended; but it became also a day of the trumpet, and of the alarm against the strong towers and fenced cities of many, who at first despised the simplicity of a message they could not comprehend in their natural wisdom. The principal tendency of their ministry was to gather the minds of mankind into an inward dependence upon and feeling after the quickening spirit, the second Adam, the Lord from heaven, that they might thereby receive power to become the sons of God, serve him in newness of life, and worship him in the beauty of holiness.

"Under this engagement of mind they assembled together in solemn silence, to wait for the manifestation of divine light and life, which often was gloriously revealed to their inexpressible joy, the enlargement of their number, and their support under the trials of a stormy day of grievous persecution, which was raised against them on account of the exercise of a good conscience towards God, and for assembling to worship him in spirit and truth.

"With abundant evidence, that they had not followed cunningly devised fables, but in the holy certainty of the power and prevalence of this ever blessed gift, our worthy ancestors in the truth finished their course, having overcome through sufferings, and died in the Lord.

"It hath pleased Him, whose cause these worthy instruments were concerned to promote in their day, to raise up a succeeding generation to testify, from experience, to his saving powerful truth, by which our forefathers were supported; and a remnant are made living witnesses of the virtue and sufficiency thereof.

"As many whom the Lord our God hath called by his grace, who through the obedience of faith have been brought to fellowship and communion with us, have been made to eat of this spiritual bread, and drink of the same fountain which is opened for sanctification and refreshment.

"Dearly beloved Friends, descendants of an highly favoured and faithful people, we find it weightily upon us to revive in your minds, and on those who by conviction have been brought into communion with us; what it was by which we were raised up to be a people, and have hitherto been preserved; even the inward manifestation of grace and truth, which came by Jesus Christ for effectual redemption; the stay, strength, and succour of the true Christian; the foundation God hath laid for

all ages to build upon, as a rock against which the gates of hell can never prevail.

"The immediate extendings of power and wisdom from on high; the instrumental ministry established by the master of our assemblies; the Christian labour exercised amongst us in administering line upon line, precept upon precept; the deep and anxious concern of many amongst us yet preserved alive to God, and zealous for his honour, even travelling as in birth for the formation of Christ in many souls, are all united to recommend and enforce this principal object, that we may be gathered to God, and to the word of his grace, spiritually revealed as the bruiser of the head of the serpent, a light to enlighten, a saving help to deliver, and unchangeable truth to direct, in our pilgrimage through this life, to an everlasting rest in glory.

"Having thus briefly reminded you, by what means and for what end we were first raised up to be a people, we earnestly recommend it to your serious attention, and beseech you, beloved Friends, to dwell near to the word of life, by which you will be enabled to adorn the gospel of Christ, and to show forth his salvation to those in whom an enquiry after the way to the kingdom is raised; thus the necessity of more particular advices may be prevented, and by and through you, the testimony of the everlasting gospel be exalted to the honour of God, and the spreading of his saving health to others; that walking in his pure wisdom, you may shine as the brightness of the firmament, and having been instrumental to turn many to righteousness, as stars for ever and ever."

For "The Friend."

"The number of acres held in Ireland by the Irish protestant church, exceeds the number of persons professing that creed.

"In England 26 prelates administer to about six millions out of a population of eleven millions.

"In Ireland 18 prelates administer to about half a million, out of a population exceeding seven millions, of which six millions are Roman catholics.

"In England several bishops receive only £2000 or £3000 a year.

"In Ireland none receive less than £4000 and some £15000.

"The total quantity of profitable lands attached to the seats and glebes in Ireland, is about 600,000 acres, valued at so many pounds sterling income, and more than sufficient to support all the church establishment, while the wastes would be valuable sources for the poor. Yet in addition to the above lands, the English government have the hardihood to wish to saddle the people of Ireland, who are thirteen fourteenths of them catholics, with an additional burden of £600,000 in titles!"—A. D. A.

"According to the ecclesiastical commission in England, the net income of all the bishoprics of England and Wales amounts to one hundred and fifty thousand pounds sterling, about seven hundred thousand dollars. The number of bishoprics is twenty-four, and there are two archbishoprics. So that if this sum were equally divided among them, the annual income of each, would be about thirty thousand dollars. It is, however, very unequally divided, the three bishoprics of London, Durham, and Winchester, having disproportionately large salaries attached to them, and the two archbishoprics having extra allowances, besides other inequalities. The London Examiner proposes, that the incomes of the bishoprics be equalised and cut down to fifteen thousand dollars, and those of the archbishoprics to twenty-five, sums ample, says the editor, for all suitable purposes,—and which we on

this republican side of the Atlantic, cannot but think more princely than pretorial."—*Balt. American.*

We could suppose that for the prize of thirty thousand dollars a year, candidates for the ministry would by no means be scarce in England. When we recollect the toil which those will endure, who aspire to the presidency of the United States, where only twenty-five thousand dollars is the pecuniary emolument, we may easily imagine that persons who have the honour and profit chiefly in view, would undergo severe labour at home, and many privations abroad, if they can render themselves sufficiently conspicuous and celebrated, to hope to reach an archbishopric. It is a favour to be released from such an anti-christian system, so evidently the reverse of the state of the primitive Christian church, where the fishermen Peter, James, and John, and Paul the tent-maker, held stations, at least equally dignified in a Christian sense, with any bishop or archbishop, who has ever appeared since, but whose religion taught them that the gospel was neither to be obtained nor preached for money. Fifty thousand dollars are annually wrested from the Society of Friends in England, by an ecclesiastical establishment, of which they form no part, and in whose administration they do not participate. To maintain the testimony against a system of hiring and paying for preaching is a Christian duty, both by those who directly feel its oppressive yoke, and by those who live in a government, of which it forms no part. And members of the Society of Friends, instead of regarding the peculiar testimonies of its founders with indifference, have cause to be thankful, that they have been released from the bonds of a ceremonial religion, and that the firmness of those enlightened men, in keeping to plain Scripture principle and practice, has presented them with the liberties which they may now enjoy, at least in this country, with little molestation. R. J.

VERSES.

"TRULY THIS WAS THE SON OF GOD."—Matt. xxvii. 54.
 Yea, "this was the Son of God!"
 'Tis for man he bears the rod;
 Earth and skies are veiled in grief,
 Man alone shows unbelief.
 "'Tis finish'd!"—Through creation's bound
 Fly, O fly, triumphant sound!
 "'Tis finish'd!" Heaven transported sings;
 "'Tis finish'd!" Earth re-echoing rings.
 "'Tis finish'd!" Through the realms of woe
 The hated accents sternly flow:
 "'Tis finish'd!" Man, the God, lives;
 The ransom's paid, and God forgives.
 "'Tis finish'd!" Yes, the tail is o'er,
 The wondrous toil the Saviour bore;
 From death's dread jaws the sting He draws,
 And on the Cross achieves his cause.
 Sing the Cross—O, badge of shame!
 Be Staff of Glory now thy name;
 Sing the Cross, for o'er thy tree,
 What triumphs crown'd best Calvary!
 "'Tis finish'd!" The mysterious plan,
 The mighty destiny of man,
 Angels had gazed, with baffled skill,
 And time but travelled to fulfil.
 "'Tis finish'd!" All the vision high,
 That kept of old the prophet's eye;
 And still with ecstasy shall break
 O'er the last martyr's flaming stake.

"'Tis finish'd!" See the Victor rise,
 Shake off the grave, and claim the skies.
 Ye heavens! your doors wide open fling;
 Ye angel choirs! receive your King.

"'Tis finish'd!" But what mortal dare
 In that triumph hope to share?
 Saviour, to thy Cross I flee;
 Say "'tis finish'd," and for me!
 There I'll sing the Cross; the Cross!
 And count all other gain but loss;
 I'll sing the Cross, and to thy tree
 Cling evermore, blest Calvary!

J. MASON GOOD.

THE FRIEND.

FIFTH MONTH, 23, 1835.

A few days ago was returned to us by mail, one of our papers issued on the 2d instant, which had been duly forwarded to a subscriber of several years' standing, in one of the southern states. On the margin of the first page was written, whether by the postmaster, or the subscriber himself, does not appear, the following words:—

NO LONGER A SUBSCRIBER.

—A SLAVEHOLDER.—*
 To this was affixed a mark, pointing to a corresponding one placed against the article on the same page, "Observations on Slavery," No. 3; obviously intimating that the discussion of that topic was the ground of the withdrawal.

While it is our intention, honestly and fearlessly, according to our humble capacity, to stand in defence of truth and justice on every proper occasion, without regard to any effect this may have upon our subscription roll, we have noted the above circumstance, not with the least disposition to question the right of any subscriber to decline, whenever he may wish to do so. We exhibit the fact, merely as an evidence, and a most striking one, of feverish excitability prevalent in the south, in respect to every thing relating to negro slavery. It would seem that slaveholders are resolved to set themselves against all attempts at a free discussion of that subject, and hence it is notorious, that from a dread of a diminution in their circulation, almost all our public journals are closed to such articles. In the present instance it is the more remarkable, as the series of essays referred to, so far as they have proceeded, address themselves to the understanding, rather than to the feelings—are distinguished for cool, candid, dispassionate reasoning upon principles and facts, and the manner of them is altogether so bland, and exempt from every semblance of harshness, that we had supposed no liberal minded person, even though a slaveholder, could object to a perusal of them, or take offence at any thing which they contain.

But if occasionally we may lose a subscriber for steadily adhering to the course prescribed to ourselves, this is often more than counterbalanced by circumstances of an encouraging nature. By the same mail which brought back our repudiated sheet, we received two communications from different

portions of the state of Ohio. One of these enclosing the money for two new subscribers, thus remarks:—"I think there is increasing interest taken in 'The Friend,' in our neighbourhood lately, and likely I shall send two or three more names as subscribers." The other letter, after mentioning an amount of money enclosed in payment of several subscriptions due for our paper, says:—

"I shall be glad to render any service that I can at any time in promoting the great cause of truth and righteousness, which I think the publication of 'The Friend' has been instrumental in doing. I have been well satisfied with its contents ever since the first commencement of the publication, at least on the general scale; I am willing to say, that after devoting as much to the concerns of our own Society as has been done, which I do most heartily unite with, the next subjects which I feel the deepest interest in, are intemperance, slavery, and war, the three most crying evils, in my opinion, that ever afflicted the human family. I put intemperance first, because I believe it produces more bitter distress than all the rest. We are glad to hear from the West Indies as often as we can; there is one more subject that I feel free to mention, and that is education. I rejoice to find that our Society is taking so deep interest therein as it appears to do of late."

We subjoin a short extract from a recent letter from an esteemed Friend in one of the eastern states:—"I have long thought 'The Friend' ought to be much more generally taken by members of our Society than it is, and though my time is much occupied, I am willing to render what assistance I can to promote its circulation." He afterwards adds:

"It is now the case, that those of our members who are seeking information, respecting slavery as it now exists in our country, are under the necessity of taking papers, edited out of our Society, and I have rejoiced that some medium existed, through which correct information could be obtained; but it would be much more congenial to my own feelings, and I trust to the feelings of many others, if it could be obtained through the medium of 'The Friend,' and I have long and often hoped, that its conductors would find it to be right to furnish more information for its columns, on this momentous subject."

We admit the general propriety of the hint by *Indicia*, and trust it will have its use in reference to the future.

MARRIED on the 14th inst. at Friends' Meeting House, Wilmington, WILLIAM HOBSON, Jr. of this city, to ELIZABETH, daughter of Ashton Richardson, of Ashley, near Wilmington, Delaware.

DIED, in Bordentown, New Jersey, on the 2d inst. Dr. EDWARD TAYLOR, late of East Branch, a much esteemed member of the Society of Friends, and for some years the excellent Superintendent of its Asylum for the Insane, near Philadelphia.

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* Consequently not a member of our Society.

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NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

From the United Service Journal.

Narrative of the Loss of the Earl of Eldon by Fire.

On the 24th of August, 1834, I embarked on board the ship *Earl of Eldon* (of London, 600 tons, Captain Theaker) at Donbay, with a view of returning to my native land, on furlough. She was the finest and strongest ship in the trade, and any insurance might have been had on the chances of her successfully resisting the winds and waves; but who can foresee their fate even for a day? She was cotton loaded, and as the number of passengers was small, the space between decks was filled chock up with cotton bales, screwed in as compact and tight as possible, so as to render it a matter of more difficulty to take them out than it had been to put them in. It unfortunately happened that the cotton had been brought on board damp, during heavy rain, and had not been dried in the warehouse previous to its being screwed; as this operation is performed by a very powerful compression, it is not unlikely that fire damp might be generated in the same manner as in a hay stack, when it had been stacked damp. The number of individuals on board was forty-five, including three ladies and an infant, and the captain and his crew.

On the 26th of September, after a series of baffling winds, and calms, and heavy rains, with squalls of wind, we got into 9° 27' S. lat., and between 70° and 80° E. long., and the trade wind appeared to have fairly caught hold of our sails. We began now to anticipate our arrival at the cape. On the morning of the 27th, I arose early, about half past five, and went on deck. I found one of my fellow passengers there. We perceived a steam apparently arising from the fore hatchway. I remarked to H., that I thought it might be caused by fire damp, and if not immediately checked, might become fire. The captain came on deck, and I asked him what it was. He answered, steam; and that it was common enough in cotton-loaded ships when the hatches were opened. I said nothing; but the smoke becoming more dense, and beginning to assume a different colour, I began to think that all was not right, and also that he had some

idea of the kind, as the carpenter was cutting holes in the deck, just above the place whence the smoke appeared to come. I went down to dress, and about half past six, the captain knocked at my door, and told me that part of the cotton was on fire, and he wished to see all the cabin passengers on deck. We accordingly assembled, and he then stated the case to be this: that some part of the cargo appeared to have spontaneously ignited, and that he proposed removing the bales, until they should discover the ignited ones, and have them thrown overboard, as also those which appeared to be in the same damaged condition; and that it being necessary, in his opinion, to do this, he deemed it his duty to lay the matter before us. We, of course, submitted every thing to his judgment, and he ordered the hands to breakfast as quick as possible, and to work to discover the source of the fire. This having been done, he said that there did not appear to be immediate danger, and that he hoped we might be able to avert it altogether. However, at eight o'clock, the smoke became much thicker, and began to roll through the after hatchway—the draught having been admitted forward, in order to enable them to work. Several bales were removed; but the heat began to be intolerable below. The smoke rolled out in suffocating volumes, and before nine o'clock, we discovered that part of the deck had caught fire—in short the men were obliged to knock off work. The captain then ordered the hatches to be battened down, with a view to keep the fire from bursting out, and to hoist out all the boats, and stow them, in case of necessity. This was done, and about half past one, the three ladies, two sick passengers, an infant, and a female servant were put into the long boat, with 216 gallons of water, 20 gallons of brandy, and biscuit for a month's consumption, together with such pots of jam and preserved meats as we could get at, and the day's provision of fresh and salted meat.

It was now about two o'clock. The hatches were then opened, and all hands set to work to endeavour to extinguish the fire. The main hatch being lifted and a tarpaulin removed, there was a sail underneath, which was so hot that the men could hardly remove it; when they did, the heat and smoke came up worse than ever; and it being now known, from inspection, that the fire was underneath that part, orders were given to hoist out the bales until the inflamed ones could be got at; but when the men laid hold of the lashing to introduce a crane hook, they were found to have been burned through beneath, and came away in their hands.

The case now appeared to be bad indeed.

However, we cut a bale open, and tried to remove it by hand, but the smoke and heat became overpowering, so that no man could stand over it, and water only seemed to have the effect of increasing it in the quantities we dared to use; for had the captain ventured to pump water into the ship, to extinguish the fire, the bales would have swelled so much as to burst open the deck, and have increased so much in weight as to sink the ship; so that either way, destruction would have been the issue. Under these circumstances, perceiving the case to be utterly hopeless, the captain called us together on the poop, and asked if we could propose any expedient likely to avail in extinguishing the fire and saving the ship, as in that case "we will stick by her while a hope remains." It was unanimously agreed that all had been done that could be done. The men were all perfectly sober, and had been indefatigable in their exertions; but one and all seemed to be coolly and positively of opinion that the case was hopeless. The heat was increasing so much that it became dangerous to leave the poop. The captain, therefore, requested the gentlemen to get into the boats, told off and embarked his men, and at three o'clock, he himself left the ship, the last man, just as the flames were bursting through the quarter deck. We then put off, the two boats towing the long boat. The ship's way had been previously stopped, by backing her yards. When we were about a mile from the ship, she was in one blaze, and her masts began to fall in. The sight was grand, though awful. Between eight and nine o'clock, all her masts had fallen, and she had burned to the water's edge. Suddenly there was a bright flash, followed by a dull, heavy explosion. Her powder had caught. For a few seconds her splinters and flaming fragments were glittering in the air, and then all was darkness, and the waters had closed over the *Earl of Eldon*!

Such was the prospect now before us! There were in the long boat the captain and twenty-five persons, including an infant, four months old. The size of the boat twenty-three feet long, by seven and a half feet broad. In each of the others ten individuals, including the officer in charge. One of the boats had some bags of biscuit, but the chief provision was in the long boat. We were, by rough calculation, above 1000 miles from Rodrigue, and 450 from Diego, the largest of the Chagos islands; but to get there we must have passed through the squally latitudes we had just left, and be subject to variable winds, and heavy weather, or calms, neither of which we were prepared to resist. Seeing then that our stock was sufficient, we determined on trying for Rodrigue. About eleven o'clock, having

humbly committed ourselves to the guidance of that Providence in whom we alone had hope, we accomplished rigging the boats, and were under sail. We carried a lantern lashed to our masts in the long boat, to prevent the other boats from losing us during the night; and when day broke, sent them sailing in all directions around, to look out for ships. While the wind was light they could outsail us, but when it became strong, and the sea very high, the difference was rather in our favour, as the weight and size of the long boat enabled her to lay hold of the water better.

On the third day of our boat navigation, the change of the moon approaching, the weather began to wear a threatening aspect, but as we were in the trade, we did not apprehend foul or contrary winds. In the course of the night it blew fresh, with rain. We were totally without shelter, and the sea dashing its spray over us, drenched us, and spoiled a great part of our biscuit, though we happily did not discover this until we were nearly out of want of it. The discomfort and misery of our situation may be more easily imagined than described. There was a large water puncheon in the boat, on the top of which I slept nearly all the time we were in the boats. The ladies were in the stern of the boat, and H., myself, and the doctor, together with a Bombay lieutenant, in the body of it with the men.

In the course of the next day, the weather grew worse, and one of our small boats, in which was Mr. Simpson, the second mate, with nine others, was split by a sea. She came alongside, and we put the carpenter into her, who made what repairs he could, but with little hope of her answering. We then proceeded to fasten a spray cloth of canvass along the gunwale, having lashed a bamboo four feet up the mast, and fixed it on the intersection of two stanchions at the same height above the stern. The spray cloth was firmly lashed along this, so as to form a kind of half pent roof; and had it not been for this imperfect defence, we must have been swamped, and we still shipped seas to so great an extent, that four men were obliged to be kept constantly employed in baling to keep her clear of water. Toward evening it blew hard, with a tremendous sea; and not thinking the other boat safe, we took in the crew and abandoned her. We were now thirty-six persons, stowed as thick as we could hold, and obliged to throw overboard all superfluities. We had but eight inches of clear gunwale over of water.

This night I shall never forget, but to describe my feelings I am incapable. Our situation was awful—one wave might overwhelm us, and there would not have been a vestige left to tell the tale of the Earl of Eldon. The remembrance of all I held dear, of all the passages of my past life, crowded together on my mind. I felt pained from this world, and yet I could not divert myself of a certain feeling which told me we should be saved. I recommended myself to Him, without whose permission the waves had no power to hurt us, and resigned myself to meet death; and when I thought of the short struggle that might usher us into eternity, it was no longer with calmness—but there was a regret mingled with re-

morse—there was a pang to think that those would feel who were expecting my return; and that night we certainly did not look forward to another day!

Wet, crushed, and miserable, the night passed away, and the day broke at last; and though the weather was still very bad, I again felt that hope which had never entirely deserted me. A tremendous sea came roaring down, and I held in my breath with horror. It broke right over our stern, wetted the poor women to their throats, and carried away the steersman's hat. The captain then cried out in a tone calculated to inspire us with confidence—he afterward told me his heart did not re-echo—"That's nothing, it is all right, bale away, my boys." He never expected us to live out that night, but, harassed as he was in mind and body, he gallantly stood up, and never by word or deed betrayed a feeling that might tend to make us despair. He stood upon the bench that livelong night, nor did he ever attempt to sleep for near forty-eight hours.

The morning broke and passed away, and after the change of the moon the weather began to moderate, and we enjoyed a comparative degree of comfort. We had three small meals of biscuit, and some jam, &c., and three half pints of water, per day, with brandy if we liked it. The men had one gill of spirits allowed them daily. Thus we had enough for necessity, and I incline to attribute to our having no more the state of good bodily health we enjoyed. We had plenty of cigars, and whenever we could strike a light we had a smoke, and I never found tobacco such a luxury. The ladies were most wretched, for they could not move; and any little alteration in their dress was only to be made by spreading a curtain before them. Yet they never uttered a repining word.

On the thirteenth evening we began to look out for Rodrigue. The captain told us not to be too sanguine, as his chronometer was not to be depended upon after its late rough treatment. The night fell and I went forward to sleep, and about twelve was awake by the cry, that land was right ahead. I looked and saw a strong loom of land through the mist. The captain had the boat brought to for an hour, then made sail and ran towards it; and at half past two it appeared more strongly. We then lay until daylight. I attempted to compose myself to sleep, but my feelings were too strong, and after some useless attempts, I sat me down and smoked with a sensation I had long been a stranger to. With the first light of dawn, Rodrigue appeared right ahead, distant about six miles. By eight o'clock, we were all safely landed. A fisherman, who came off to show us the way through the reefs, received us in his house and proceeded to feed us, and in the mean time sent to tell the gentlemen of the island of our arrival.

Two of them came down immediately, and having heard our story, said we had been miraculously preserved, and told us off in two parties, the married men to one, and the single to the other. The crew were taken inland and encamped. They gave our bundles to their negroes, and took us in their houses, where every thing they had was set before us

—clean linen, and a plentiful dinner; and it was ludicrous to see the manner in which fish, fowl, pork, biscuit, wine, and brandy disappeared before us. At length, however, we came to a general conclusion, that eat more we could not. They shook us down four or five beds in the outhouse, and we tumbled into them, and enjoyed what we had not known for the last fortnight, a sound sleep.

I hope the sense of our miraculous preservation dwells deeply on our mind. My feelings on landing, were so intense that I could not restrain my tears. No human skill in such peril could have availed us: it was the hand of the Almighty goodness alone that withheld us from destruction; and when we consider it, and look back upon the facts as they stand recorded, and with the full knowledge that we were thirteen days and nights exposed to the violence of the winds, and waves, and weather, in an open, leaky boat—often for days and nights completely drenched, and never completely dry, and that with this we should all (with the exception of those who were before sick) have landed safe, and rather improved in health than otherwise—these things show the hand of a Providence that watches over us, though we often forget it; and that man who could coldly say that our escape was surprising, without attributing it wholly and solely to the true cause, I should consider little better than a heathen.

T. T. ASHTON, *Madras Artillery.*
January 30, 1835.

Visit to the Egg-Hatching Ovens of Cairo.—The hatching oven consists of a suite of small square chambers, or cells, arranged on either side of a small passage, or gallery, which opens into the doorway, where are eggs within, being closed with mats. In some of the chambers the eggs had been newly put in, and were perfectly white; in others, having already undergone many changes, they exhibited a dirty yellow colour; while in several cells, the embryo having been warmed into life, had shattered its prison, and was emerging through the broken shell. Nothing is more common than the process of incubation, which, in fact, falls under the eye of every man; and the principle of the Egyptian hatching ovens, in which a heated atmosphere pervades the office of the hen, is also generally understood; yet I could not behold without admiration a thick stratum of eggs, acted upon by an invisible fluid, bursting into spontaneous motion, rolling against each other, cracking, opening, and disclosing each an organised and animated being. As soon as the chickens are out of the shell, they are carefully removed into a passage, which is divided into numerous compartments by small ridges of clay; from whence, when a few days old, they are drafted off into cooler quarters. The passage, at the time of our visit, was filled with chickens; of which there must have been many thousands, not more than one day old, chirping, moving about, and nesting against each other. Stones placed at intervals, like stepping stones in a brook, enabled us to traverse the several compartments. A number of low subterranean cells, in which an equal temperature is maintained by fires of dung, communicate a sufficient heat to the hatching rooms by apertures in the floor. Few persons can endure, for any length of time, the intense heat of these ovens. We were glad to make our escape; and, on issuing forth into the streets, after making our sally Arab a handsome present, we found the temperature of Cairo, at noon, cool and refreshing. Respecting this process, many erroneous ideas are prevalent in Europe. It has been supposed that the secret, as it is termed, is known only to the inhabitants of a few villages in the Delta, who, dispersing themselves over the country in autumn, undertake the management of such eggs as are entrusted to their care; but there is no secret in the matter, and the

eggs are thus hatched by the inhabitants in all parts of Egypt. In the oven we examined there were at least twenty cells, each, perhaps, containing five hundred eggs; so that, should they all take, one hundred thousand chickens would be produced in twenty-one days; or one million seven hundred thousand per annum, supposing the proceeding to go on without intermission. In the usual ovens, kept in constant operation, there would therefore hatch, in the year, three hundred and forty millions of chickens! so that were this practice introduced into England, it would very speedily reduce the price of poultry.—*St. John's Egypt.*

Dogs.—The Australian dog never barks; indeed, it is remarked by Gardiner, in a work entitled "The Music of Nature," that "dogs in a state of nature never bark; they simply whine, howl, and growl: this explosive noise is only found among those which are domesticated." Sannini speaks of the shepherd's dogs in the wilds of Egypt as not having this faculty, and Columbus found the dogs which he had previously carried to America to have lost their propensity to barking. The barking of a dog is an acquired faculty—an effort to speak, which he derives from his associating with man.—*Bennett.*

In the advertisement of a London exhibition, it is announced that "a similar idea will perform the Herculean task of moving 5000 tons in one weight, by drawing (on a miniature representation of the Liverpool and Manchester Railway) the first train, with the mail, consisting of a steam engine, coal wagon, and sixteen wagons."

Relative Saline Quality of the Waters of the Atlantic and Mediterranean.—A remarkable proof of the relative degrees of salt held in solution by the waters of the Atlantic Ocean and the Mediterranean Sea, is afforded by the condition of the boilers of H. M. steam packet *Corron*, which has recently arrived at Woolwich, after a attendance of a few months upon the fleet in the neighbourhood of Constantinople. Owing to the extensive impregnation with salt of the waters of the Mediterranean, it would appear that a deposit of solid salt, to the extent of one eighth part of an inch per diem, is found at the bottom of the boilers. This deposit is further stated to be greater in one week in the Mediterranean, than the entire deposit found in six months in the boilers of the steam packets which ply from Falmouth to Lisbon. In consequence of the extraordinary deposit of salt, it is found that the fuel carried out for feeding the furnaces, is exhausted much sooner, from the greater thickness of the solid matter so mixed with the water and steam. The bottoms of the boilers also are much more rapidly destroyed by the heat. To remedy these inconveniences, no other method has yet been adopted than that of very frequently letting off the steam, for the purpose of cooling and opening the boiler for the removal of the saline incrustation by the hand. But, on the contrary, this operation is productive of a daily loss of a day's labour, a period of sixty hours being generally required for the purpose, and this long detention occurring of necessity after a performance of only a few days. Therefore, so serious and peculiar a disadvantage to steam navigation, upon a sea which could be so much more great nations and islands, and even to all our possessions in the East, is well entitled to the consideration of the chemists and engineers of this country. The only chemical preparation which has as yet been attempted for the purpose of dissipating this saline deposit, has been found to have so contrary an effect upon the metal of the boiler, that the remedy has proved to be worse than the disease.—*Foreign paper.*

Slavery in Missouri.—Several of the leading Missouri papers are advocating the gradual emancipation of the slaves in that state. They propose that the constitution, which has been called for the purpose of modelling the constitution, shall provide, that all such blacks as may be born before a given time shall be slaves for life; that those born after a certain period shall be slaves for a given number of years; and that those born after a period more remote shall be free at their birth. They place the question entirely upon grounds of expediency.

For "The Friend."

INDIAN CORN.

Having been assured by Isaac Newton, a respectable and intelligent farmer of Delaware county, Pennsylvania, that he has found the following to be an effectual mode of preventing the ravages of the cut-worm, on the young corn plants, the writer has thought it worthy of being inserted in the pages of "The Friend," even at this late period of the season. As many of its readers are engaged in agricultural pursuits, he hopes that the plan will receive a fair trial, and the result be communicated in due season.

I. N. first tried the experiment three years ago, on twenty rows of corn, and found it to answer completely, whilst other parts of the field were injured by the worm. Equal success has attended the application, both last year and the present season.

His method is to mix, intimately, fine salt with the ground plaster of Paris, in the proportion of half a bushel of the former to two bushels of the latter; the mixture is then to be passed through a sieve, and a small portion sprinkled over each corn hill, just about the time the young shoots begin to peep through the ground, in a similar quantity to that which farmers generally use when they plaster the hills.

The object of the plaster is to dilute the salt, which it would be difficult to apply unmixed, without danger of killing the young shoots.

B.

For "The Friend."

GEORGE WHITEHEAD.

Continued from page 528.

In consequence of the plague prevailing in London, the parliament was convened this year at Oxford. The joint calamities of war and pestilence, which distressed the city and nation, seemed to have made no profitable impression on the members of this parliament, so as to incline them to a better temper towards the nonconformists. As if the sufferings of every class of the people were not sufficient, and the evil of nonconformity was the only sin of the nation, they proceeded to enact a fresh penal law, commonly known by the name of the "Oxford five mile act," which received the royal assent, October the 31st, 1665. It required all persons and others in holy orders, who had not subscribed the "Act of Uniformity," to swear that *under any circumstances*, it was unlawful to take up arms against the king, and that they would not at any time endeavour *any alteration of government in church or state*. Those nonconformist ministers who would not subscribe this oath of *passive obedience*, were forbid under a penalty of forty pounds, except in passing the road, to come within five miles of any city, town corporate, or borough that sends burgesses to parliament, or within five miles of any parish, town, or place wherein they had, since the passing of the act of oblivion, been parsons, &c. or where they had preached in any conventicle. They were also rendered incapable of teaching any public or private schools, or of taking any boards to be instructed, under the same penalty.

Though this act was principally aimed at the presbyterians and independents, who had formerly enjoyed the ecclesiastical emoluments, and many of them suffered severely from it; yet it was also frequently employed against the poor Quakers, by tendering them the oath; and thus, though from their peaceable principles they could readily declare that they held it unlawful to take up arms against the king, or to subvert either church or state, yet as they would not swear to it, they were frequently committed to prison.

The prevalence of the plague had but little influence in checking the persecuting spirit. As to outward appearance, "One event happened to the righteous and the wicked;" men hardened their hearts, and did not seek to propitiate the Divine favour by amending their ways. Indeed, it would appear that the persecutors were disposed to attribute the calamity to the prevalence of *unorthodox notions*, rather than to the corrupt and vicious practices which were spread like a leprosy over the court and the people.

During these great trials, George Whitehead's faith appears to have been unshaken; and he addressed two affectionate and encouraging epistles to his friends, whose spirits were saddened and cast down under the afflictions of the times; the latter written after the heat of the contagion was over.

The next year, after the city and suburbs of London were so greatly thinned and depopulated by the plague, the dreadful fire began, and broke out in Pudding Lane, over against the place where the monument stands; whereby, in a few days' time, a very great part of the city, within the walls, was burnt down and the habitations consumed, except a few streets and parts of streets; to the great amazement, terror, and distraction of the inhabitants; who were forced to flee for their lives, with what goods they could save, into Moorfields and the out parts, and there to lie abroad with their goods for several nights and days; the country bringing in bread, &c. for their relief. Oh! my soul greatly pitied the inhabitants, when I saw them lie in the fields, in that poor mournful condition.

One passage I may not omit by the way, because it has been misrepresented and false reports spread about it, viz. one Thomas Ibbott, or Ibbit, a Huntingdonshire man, came to London two days before the fire, in great haste, being on a sixth day of the week, and alighted off his horse with his clothes loose, (supposed by some to be a person under distraction or discomposure of mind, as I understood by divers), and very much hastened or run through the city, toward Whitehall, in such a like posture as many of the inhabitants were forced to flee from the fire, when they had scarce time to put on or fasten their wearing clothes about them. Such a sign he appeared to be, and told his vision which he had before, that the city would be laid waste by fire, according as I was informed; for I saw him not until that day's morning when the fire was broken out. But the evening after the said Thomas Ibbott had passed

through the city, I met with some women Friends at the Bull and Mouth, near Aldersgate, who gave me a pretty full account of him; how he had been with them that day, and told them his vision of the fire and message to London; and that to them he appeared very zealous and hot in his spirit, when he told them thereof; and they were afraid he was under some discomposure of mind, which made them somewhat question or doubt of what he told them.

I was not at that time without some secret fear, concerning this Friend Thomas Lobb, lest he might run out, or be exalted by the enemy into some conceit or imagination or other, especially when he saw his vision come to pass the next morning. It was when the fire had broken out as aforesaid, from the place where it began, and early in the morning was got down to the bridge and Thames-street, the wind easterly and so high that it drove the fire more violently and irresistibly before it, blowing great flakes over houses and from one to another.

Also in a letter of his, a few days before the fire was over, he mentioned the true number of days when the fire should be accomplished; so that he had a certain vision and discovery given him in that particular. And to show that there remained a sincerity in the man, when his mind came to be settled, he wrote a letter to some Friends in London, wherein, after remembering his love to G. W. J. C. and S. H. he hath these words following, viz.

"I dare not much stir up or down any ways, for people's looking at what was done, lest the Lord should be offended, farther than my own outward business lies.

"I have been much tempted and exercised; yet through mercy have found help in the needful time. Whatsoever slips or failings Friends saw in me, in the time I was with them, I would have none take notice of; for I was under great exercises, and often run too fast, which the Lord in his due time gave me a sight of. In the love of my Father, farewell, "T. I."

When the city was burnt down and laid in ashes, we held our meetings on the fourth day, weekly, near Wheeler street; our usual place, the Bull and Mouth, being then demolished by the fire, at which place our meetings had been most disturbed; and at other out parts, off and about the city, we kept our meetings at the usual times and places, as at the Peel in St. John's street, Westminster; Horslydown, on Southwark side; Ratcliff, Devonshire-house, Old Buildings; and then had some respite and ease from violent persecution and disturbance for a time, until the city came in a great measure to be rebuilt.

Yet still the persecuting spirit and design of persecution remained in our adversaries: so many of them as were not cut off by the plague took no warning thereby, nor by the subsequent consuming fire which had laid waste the best part of the city.

Though the Lord our God was pleased to give our Friends in London faith and courage, as well as resolution to build our meeting

house in White-Hart court, by Grace-church street; yet we were not then without expectation of further persecution and suffering, for meeting in that as well as other places in and about the city. And so it came to pass after the said meeting house was built; our meetings were frequently disturbed, especially on first days of the week, by the trained bands and informers; and many of us by force haled out, and our meetings often kept in the street, where sometimes we had opportunities openly to declare the truth and preach the gospel, as well as publicly to pray to Almighty God; yet not always suffered so to do, but often in the very time violently pulled away, whilst in the exercise of the gospel ministry; and likewise when we have been in solemn prayer to Almighty God, we have been laid hold on and violently taken, and many of us had to the Exchange, and there kept under a guard of soldiers until the afternoon; and then had before the mayor, who would be ready to fine or imprison us, or otherwise to bind us out to appear at the sessions, or rather to take our words to appear, if he was a person of some moderation towards us: and the latter obligation we rather chose, that was, conditionally to promise we would appear if the Lord pleased, rather than be bound by recognizance or bond to appear; because commonly in their recognizances they would put the words, "and in the mean time to be of the good behaviour." But we could not assent to be so bound; because we knew they would interpret our religious, solemn meetings a breach of "the good behaviour"; which meetings we could never yield to decline.

But as for me, my share has been imprisonment oftener than liberty upon parole or promise, being more cautious of being any ways ensnared thereby, contrary to my Christian liberty and testimony, than of imprisonment or outward confinement; which was not only my own care, respecting my inward peace and liberty in Christ Jesus, but it was also the care of all faithful Friends and brethren in those days, to keep out of all such snares as would infringe that liberty. We chose rather to expose our persons to be trampled on in the streets by our persecuting adversaries, if permitted, than bow down our souls at their command. *Isa. li. 23.*

Although, in those suffering times, I was much concerned to attend our Friends' disturbed meetings in and about London, yet at sundry times I had a concern laid upon me to visit our Friends and their meetings in the county of Surrey, particularly on that side where our dear Friend Stephen Smith and his family lived; they having not long before that time, in great love, received the truth through my testimony; and I visited and had divers good and blessed meetings in those parts, both at Stephen Smith's house at Purbright, and other places towards Guilford; where the Lord was with me, helped and comforted me in his work and service, as at other times and places.

George Whitehead apprehending that his post in serving and suffering for the cause he

had espoused, was, in future, likely to be chiefly in London, he thought of entering into the married state and settling there; and in the year 1669, he married Ann Greenwell, a widow residing in London; who, it appears, was a person much esteemed for her piety and attachment to the cause of truth, of which she had been one of the first receivers.

She was considerably older than her husband; but the connection appears to have furnished a true help-meet to him, until her death in the year 1686. He remained a widower two years, during which he had some doubts whether he should marry again; but having earnestly sought the Lord to direct him aright, he felt freedom to enter again into the married state; being also encouraged in the step by his friends; and made proposals to a Friend of the name of Ann Goddard, "an honest and virtuously inclined maid;" who was considerably younger than himself, and of whom and their connection he says: "She was an ingenious and careful wife; and we were mutually comforted together, in true love and tender affection. We had but one child, which the Lord took away, it dying in the birth. Howbeit the Lord so sanctified that and other disappointments and afflictions to us, in this lower world, that He gave us faith and patience to bear them, and to look above, beyond all external objects of delight, and afflictions here below, which are but momentary, to an eternal inheritance in his heavenly kingdom. Glory to his excellent name for ever!"

From the New Monthly Magazine.

THE TREASURES OF THE DEEP.

What hid'st thou in thy treasure-caves and cells,
Thou hollow-sounding and mysterious main?
Pale glittering pearls, and rainbow-coloured shells,
Bright things which gleam unrock'd of, and in vain.
Keep, keep thy riches, melancholy sea,
We ask not such from thee!

Yet more—the depths have more. What wealth untold
Far down, and shining through their stillness, lies!
Thou hast the starry gems, the burning gold,
Won from ten thousand royal argosies.
Sweep 'er thy spoils, thou wild and wrathful main,
Earth claims not these again!

Yet more—the depths have more. Thy waves have roll'd
Above the cities of a world gone by.
Send forth all up the palaces of old,
Scawed e'errow the halls of revelry,
Dash 'er their ocean, in thy scornful play,
Man yields them to decay!

Yet more—the billows and the depths have more.
High hearts and brave are gather'd to thy breast—
They hear not now the booming waters roar—
The battle-thunders will not break their rest.
Keep thy roll of gold and gems, thou stormy grave—
Give back the true and brave!

Give back the lost and lovely—those for whom
The place was kept at board and beam so long—
The prayer went up through midnight's breathless gloom,
And the vain yearning woke 'midst festal song.
Hold fast thy buried lies, thy towers n'erthrown—
But all is not thine own!

To thee the love of woman hath gone down—
Dark flow thy tides 'er manhood's noble head,
O'er youth's bright locks and beauty's flowery crown;
Yet must thou bear a cross—Restore the dead,
Earth shall reclaim her precious things from thee—
Restore the dead, thou sea!

Sixth Annual Report of the Bible Association of Friends in America, read at the annual meeting held on the evening of the twentieth of fourth month, 1835.

To the Bible Association of Friends in America.

The managers, about to surrender the trust committed to them, submit the following summary of the transactions of the past year. Within that period 940 Bibles and 1536 Testaments have been issued from the Depository—including 328 Bibles and 369 Testaments forwarded for gratuitous distribution. There now remain on hand in sheets, 658 school, and 2297 reference Bibles, and 706 Testaments—and bound, 302 school, and 515 reference Bibles, and 1065 Testaments.

Our receipts from auxiliaries have been as follow:—From the Auxiliary Association within the limits of New York yearly meeting, \$483 16; Philadelphia \$376 87; N. Carolina \$156 20; Ohio \$45; and Indiana \$156 54; making a sum total of \$1167 77. From annual and life subscribers, and donations, the sum of \$1495 06 cents has accrued, while the sales of Bibles and Testaments have amounted to \$982 43. The payments during the year have been—for paper, printing, binding, rent, salary of agent, and incidental expenses, \$2557 63, and towards the fund for the purchase of the Depository, \$2004 80. At the date of our last report the fund for the purchase of the building occupied by the Association amounted to \$6224 78—it has since been increased to the sum of \$8081 76, nearly all of which is securely invested and bearing interest.

Our Biblical Library has during the past year been enriched by the very liberal donation from “The British and Foreign Bible Society” of copies of the Bibles or Testaments issued by it in thirty-nine different languages, as well as by a number of copies of the Holy Scriptures from other sources.

Numerous complaints having reached the managers, that the Bible without references, designed for the use of schools, has been found too unwieldy for that purpose, and the want of a good edition of the Scriptures in a portable form printed with a distinctly legible type having long been felt, the board has concluded to procure a set of plates of a size adapted to supply this want: they have selected for this purpose, a very beautiful Oxford copy in the hope that its greater convenience, as well as the reduced price, will promote the more general use of the Bible in our seminaries, while the neatness of the execution will render it acceptable to Friends for their private reading. The plates are expected to be completed during the ensuing autumn, and an edition will shortly after be issued.

The Board has been advised of the formation of but one auxiliary association during the year. It has, however, learned with much satisfaction that the aid of women Friends has in many places been enlisted, either by forming female branches of the auxiliary associations, or by meeting jointly with the men. In whatever way it may be thought most advisable to effect this object, the managers are satisfied that much good has already been done by this

co-operation. The influence which females exert in society, and the opportunities of private enquiry which they possess, render their assistance highly desirable: and it is not doubted, that when the usefulness of their labour is understood, there will be little difficulty in calling into active exertion a much larger number of that sex which has contributed so much to promote the best interests of the community. The attention of the managers having been drawn to the destitute condition of many of our fellow members in relation to the supply of the sacred volume, it was concluded that the sum of money which had been contributed by six auxiliary associations, to wit: Bucks, Pa.; Salem, N. J.; New York; Farmington, N. Y.; Concord, Pa.; and Had- donfield, N. J., in aid of the general purposes of the association, should be appropriated to the supply of Bibles for gratuitous distribution through the agency of those auxiliaries within whose limits the greatest deficiencies appeared to exist. 212 Bibles and 350 Testaments were accordingly forwarded in the tenth month last: principally to associations distantly located, and under circumstances presenting strong claims upon the sympathy of their friends. These books having been detained on the way, owing to accidental and other causes, sufficient time has not elapsed since they reached their destination to enable all the auxiliaries to whom they were sent to apprise the managers of their distribution. Their receipt has, however, been gratefully acknowledged by several, and their proper distribution confided to committees appointed for the purpose. One of these associations, to which 20 Bibles and 40 Testaments were sent, reports that they were immediately distributed, and that there are still several families who are destitute. It appears from the reports of most of our auxiliary associations that the zeal which prompted their early enquiries into the wants of Friends within their respective limits has too much declined, yet the evidence is sufficiently clear that very few neighbourhoods possess a sufficient supply of the Scriptures, and that in many places a large number of Friends are still destitute of entire copies; and many more, of those, which are easily legible. When it is considered how rapidly the number of Friends in the western part of the continent is increasing, how many emigrate from other states under circumstances which render necessary the strictest economy, and how numerous are the cases of young persons commencing life with little to depend upon but the produce of their daily labour, it will not appear extraordinary if, notwithstanding the supply of Bibles which has been furnished, the present actual want should be as great as at the first. The information in the possession of the managers is not, for the reason which has been adverted to, sufficient to determine whether this be actually the case; but there is affecting evidence that the proportion of the number of copies to that of individuals who can read, is in many places exceedingly small. A number of the distant auxiliaries state that they do not possess the means to supply the deficiency known to exist. Others again report that their means are so small that they have been discouraged from enquiry into the wants

of Friends within their limits. One states, that there are 270 members of our Society residing within the limits of three monthly meetings, who can read, and do not possess a copy: and that there are three other monthly meetings within their boundaries, in which the deficiency is probably as great: they add, “We believe a considerable number of the members of our Society do not feel themselves in circumstances to advance the money for a Reference Bible without denying themselves some of the necessities of life;” yet, they also inform us, that there is an increasing demand for Bibles. Another auxiliary states, that “there are some families of Friends within our limits not supplied with the Holy Scriptures, but the number is not known. One monthly meeting includes 114 individuals out of 196 members capable of reading, who do not possess a copy.” Another auxiliary acknowledging with gratitude the donation of Bibles, states that there are 820 families of Friends within its limits; that their funds have hitherto admitted of the gratuitous distribution of very few Bibles; that there are still some families destitute; and, they estimate the number of readers who have no copy at 1640. The managers might swell this paper with further extracts from the reports communicating the same affecting details, but they deem it unnecessary. Enough has been said to excite the sympathies of those who place a just estimate upon the Holy Scriptures—enough to stimulate us to renewed exertions to supply a want, which, if permitted to continue, must so injuriously affect the well-being of a large portion of our fellow-possessors.

The expenses attendant upon the proposed edition of the New School Bible, will require a considerable addition to our funds, and as all the reports concur in representing the schools in most neighbourhoods as especially deficient in copies of the Scriptures, it is highly desirable that the Board of Managers should have it in their power to supply that deficiency in places where Friends are not able to advance the money. In order to provide the amount required for these purposes, we affectionately invite the auxiliary associations to raise contributions to be placed at the disposal of the Board about to be appointed.

On reviewing the proceedings of this association, the managers, while they are deeply affected with the consideration of how much remains to be done, have yet reason to rejoice, that they have been permitted to effect so much. Upwards of 10,000 copies of the Bible, and 8000 Testaments have been printed; a large proportion of which have been distributed. The excellence of these editions, the valuable selection of marginal references, and the low price at which they have been sold, have, it is believed, much increased the facilities for the study of the Scriptures, and been the means of calling the attention of Friends to the importance of this study, when pursued under right direction. Nor do the managers deem it a consideration of no importance that re-prints of our reference Bible have been made in several instances; thus contributing to the dissemination of sound scriptural knowledge throughout our country. The formation

of 33 auxiliary associations, located in almost all parts of the continent where Friends are found, whose object it is, not only to disseminate the Scriptures, but to promote the diligent perusal of them; the appeals which have in various forms, been made by the parent association, and the exertions of our corresponding members to excite Friends every where to a just sense of the importance of this work, have not failed to foster that high regard for the sacred writings, which has always been a characteristic of our religious Society.

While, therefore, we are aware of the discouragements under which many of our auxiliary associations labour, in consequence of the difficulty of bringing together Friends who are widely separated, the little which it seems to be within their ability to accomplish, the disheartening effect produced by the evidence of existing difficulties, which it is not in their power to remove—we would animate them to renewed efforts by the consideration of what has been done—we earnestly call upon those associations within whose limits deficiencies exist, to examine again and again the situation of their respective neighbourhoods, and make their wants known—we entreat those who believe their own deficiencies supplied to provide the means of furnishing the Scriptures to the destitute in other places. We call upon our Friends every where to unite with us in promoting a work to which we are incited by Christian charity and a sense of Christian responsibility.

Signed by direction and on behalf of the Board of Managers.

THOMAS KIMBER, Clerk.

Philadelphia, 4th mo. 11th, 1835.

For "The Friend."

MISSIONS.

The Society of Friends believe that the Scriptures of truth are divinely inspired records of the dealings of the Almighty with man under the different dispensations of his all wise providence, of many remarkable historical facts respecting nations and individuals, and of those precepts which in his goodness to mankind he has been pleased to impart for their instruction and observance—of the glorious coming of the dear Son of God and Saviour of the world, our Lord Jesus Christ, of what he did and suffered on behalf of a fallen and lost race, and of the doctrines and commandments of that blessed gospel which he introduced into the world.

Believing them to have been written under the immediate guidance of the Holy Ghost, we hold them to be in this sense, the words of God or his declaratory word to man,—that it is the duty of all those who have access thereto, diligently and seriously to read them, and reverently to believe their sacred contents, and that for any who are so situated, to deny or disbelieve their divine testimony, is a sin of high grade.

We have full faith in the declarations which they contain respecting themselves, that they are profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thorough-

ly furnished unto all good works; and that they are able to make wise unto salvation through faith, which is in Christ Jesus.

But while sincerely and cordially assenting to all these truths, we cannot call the Holy Scriptures "the word of God," nor the only or primary rule of faith and life, nor yet admit that salvation is dependent on a knowledge of their contents. Christ Jesus alone is the Word of God, by whom and for whom all things were created; and whose glorious prerogative it is to enlighten and guide his rational creation. As he is the word of God, so also he is the light of the world—the true light which enlighteneth every man that cometh into the world, that they may not walk in darkness, but have the light of life.

This divine light or spirit of Christ, we believe to be universally dispensed to all mankind, in such degrees as may be necessary for their redemption and salvation—that where much is given, much is required; and on the contrary, those to whom this light shines obscurely and in a limited degree, if faithful to the little made known to them, are accepted in the sight of God, according to what they have, and not according to what they have not. In this view of the moral government of God over mankind, we see the predominance of perfect justice, placing all on equal ground, as regards the possibility of salvation. Those nations from whom he has seen meet to withhold the knowledge of the Holy Scriptures, are not to be judged by a law which they have not, but by the inward law written by the finger of the Most High on the tablet of their hearts. Those among ourselves who are deaf mutes, and such as have not sufficient learning to enable them to read the Scriptures, undoubtedly labour under great disadvantages, and are deprived of a most precious source of consolation and instruction. But to argue from thence, that they could not be saved, which would be the case if the Bible was essential to salvation, would be harsh and unjust, representing our compassionate heavenly Father as more unmerciful than men. It would, moreover, be making the salvation of immortal souls dependent upon contingencies; and to condemn a man to eternal torment, we should only have to deprive him of the opportunity of learning to read, or by other means, to place the sacred volume beyond his reach.

Meanwhile we should consign to endless perdition all the millions of those nations, whom neither the Bible, nor the sound of the gospel vocally uttered, has ever reached, and thus blot out of the book of God's mercy by far the larger portion of the human family. Such an idea is too monstrous to be admitted for a single moment, by any who are really imbued with the universal love which the gospel breathes, yet it is the inevitable result of the assertion, that the knowledge and belief of the Bible is essential to salvation.

Christ Jesus, and not the Bible, is given for a light to lighten the gentiles and for God's salvation to the ends of the earth; and where he shines by his Holy Spirit in the hearts of men, he is the grand and primary rule of their faith and conduct—the guide to their feet and

the lamp to their paths, by which they will be safely led through all the difficulties and dangers of this sinful world, to a glorious inheritance among the saints in light. It is easy, therefore, to perceive how great is the contrariety between the views preached by the missionaries of other denominations, and those which are conscientiously entertained by the Society of Friends, and as he who does a thing through the instrumentality of another is equally responsible as though he were himself the agent, I cannot perceive any material difference between Friends contributing their money to hire missionaries to preach those erroneous views in the name of Christianity, and holding and promulgating them among their own fraternity. Great is the importance of holding forth a clear testimony to the purity and spirituality of the gospel dispensation; for in this day of great and increasing activity on religious subjects, there appears to be no small danger that the fundamental truths of Christianity, which require repentance and amendment of life, a thorough regeneration of the whole man in his pursuits, motives, affections, and thoughts, by the operation of that all powerful word, or spirit of God, which is as a fire and a hammer breaking the rock in pieces, will be buried and overlooked amid the multitude of outward acts, which are considered the evidences of a religious spirit, though they may be performed by those who are dead in trespasses and sins, and enemies to the cross and government of Christ.

Let the missionaries of every denomination pursue the tenor of their way, unmolested by each other, and where any good is done and the kingdom of our blessed Saviour promoted, I trust we shall all rejoice, without waiting to consider whether it was done by our own Society or another. We desire not to abridge others of their liberty of conscience in the pursuit of those measures which they believe to be their duty, nor yet to condemn them for dissent from us, and while we freely concede to them this Christian liberty, we feel emboldened to ask the same for ourselves.

The views I have taken of this interesting subject are not new—they have long been entertained and acted upon by the Society of Friends, and are coincident with the following sentiments of Catharine Phillips. About the year 1791, the Methodist society in England became deeply interested for the black population of the West India Islands and Africa, and missions were set on foot for the purpose of preaching the gospel to them, and giving them literary instruction. From these proceedings, Friends generally withheld their aid, and Catharine Phillips wrote and published a small pamphlet, explanatory of the reasons which influenced the members of our Society in their course. From this tract, the following extracts are taken, viz:—

"As some religious persons may misconceive the reasons which prevent Friends from freely contributing (when called upon) to the expenses of the Methodist missions to the West India Islands and Africa, to instruct the negroes in Christianity; I have been induced to point out so many of them for their information, as may, I hope, convince impartial

minds, that they are not therein actuated by a spirit of bigotry; but, on the contrary, of religious caution, lest they should any way contribute to build again those things which the Spirit of Truth has destroyed in their religious Society."

"As it appears to Friends, that some of the principal leaders among the methodists endeavour to fix the people in the observance of forms and of inefficacious ceremonies, which, in the apostatised state of the Christian church, were styled religious; they cannot therein unite with them. For out of all these did the Divine Spirit of Truth lead their zealous and pious predecessors, in their beginning as a people; and it does still convince the truly enlightened among them, that, instead of establishing the mind in the holy fear of God, and in a steady dependence upon him, they tend to deprive Him, in part, of the honour of his own glorious work in the soul, by leading to a degree of reliance upon the 'weak and beggarly elements' for assistance to perfect them in righteousness, and on 'the creature more than the Creator, who is God, blessed for ever: Amen,' say the souls who humbly wait upon him, and witness his Son revealed in them by his Spirit, to be their King, Priest, and Prophet; their 'alpha and omega;' the beginner and ender of his own glorious work of sanctification; by whom they are washed with the 'washing of regeneration, and renewing of the Holy Ghost;' and their souls are fed with the bread of life, and refreshed with the new wine of his heavenly kingdom.

"These, seeing that the end is come upon the shadowy dispensations of the Mosaic law, and of John the Baptist, can no longer touch nor taste with them; knowing that when their appointed use in their season was fulfilled, they were to cease, and that Christ's spiritual dispensation of light, grace, and truth, must stand alone and be exalted upon the top of all mountains of high profession. This is confirmed by the answer given to those peculiarly favoured disciples, who, seeing Christ's transfiguration upon the mount, and 'Moses and Elias talking with him,' were overcome with the glory they had beheld; and Peter requested of him allowance to 'build three tabernacles, one for him, one for Moses, and one for Elias,' who is John the Baptist, not knowing what he said; he not having seen to the end of all that was to be abolished. But the instruction from God was, 'This is my beloved Son, in whom I am well pleased, hear ye him.' Thus, the Father descended immediately to testify to his own last and most glorious dispensation of grace and truth, through his Son to mankind, appointing him their infallible and free teacher; not then leaving it to himself to testify to his own office, although 'in him dwelleth all the fulness of the Godhead bodily.'

"Under a sense of the awfulness of this merciful manifestation of the will of the Father, my mind is humbled; and desires are raised that the Son, through his own pure Spirit of light and life, may instruct and invigorate awakened minds, to the perfecting of them in true holiness of faith and practice.

"When men set bounds to this holy Spirit of wisdom, and endeavour to fix the people in

the observance of what themselves acknowledge to be non-essentials, Friends cannot unite with them herein; and in Christ's church nothing can remain, by his appointment, which is inefficacious.

"All that is of human appointment, or which is retained of the former dispensations, must be come out of: and let human reasoning support, as it may for a time, the useless ceremonies which remain in the nominal Christian church; yet the true light will discover them to be but the chaff, from which Christ will purge his own spiritual church. Therefore, *religious minds should beware how they hold fast or support that which he hath appointed to be denied, as being, under his pure spiritual dispensation, unclean unto them and not to be touched.*

"Friends have been instructed, that Christ as the holy, living, wise head of his church, hath the sole power and right to purify, qualify, call, send forth, direct, and assist his ministers, who, by the immediate operation of his Spirit upon their spirits, are made in their respective measures 'able ministers of the New Testament, not of the letter which killeth, but of the Spirit which giveth life.' These, if obedient to him, are sent where he pleaseth, speak at his command, and keep silence when he seeth meet to appoint silence; even in the solemn assemblies and seasons set apart for worship; wherein the attention of both ministers and hearers should be abstracted from man, and fixed upon that pure spiritual teacher, whose constant language in the soul is, *WORSHIP GOD: and, in holy silence, living acceptable worship is performed unto him; although at other seasons, the master of these solemn assemblies appoint his ministers, whether they are 'apostles, prophets, evangelists, pastors, or teachers,' to speak in his name, and, agreeably to their respective gifts, 'minister in the ability which he giveth; and engage them verbally to supplicate and praise God, the fountain of all good. And as in Christ Jesus 'his there is neither male nor female,' and 'his Spirit was poured forth upon both sexes,' to qualify for these services; so, among Friends, liberty is given to women to speak 'as the Spirit giveth utterance; many of whom have spoken or prophesied, 'to the edification and comfort of their brethren.'*

"Now as Friends believe in, and experience this pure spiritual ministry and worship, and have been commanded to testify against its contrary; and for obedience to God therein have suffered much; they cannot unite with the human appointments in any society, whereby their ministers are directed how and when to preach and pray, where to go, and among what people to labour; any more than with the human wisdom, which seeks qualifications to minister from human learning and ordination from men. They acknowledge that human learning may be made useful under divine direction; but they know that who he chose and qualified poor illiterate fishermen, to preach his gospel 'in the demonstration of the Spirit, and of power,' is able to do so still. And if he call these who have not school learn-

ing into his service, 'tis not for them to seek thereby to be perfected therein.

"They believe, that ministers should not, in any degree, be excited to engage in the ministry by a view to worldly interest or honour, and that Christ's commands to his ministers is yet in force, 'Freely ye have received, freely give;' therefore, they appoint no maintenance for their ministers; nor contribute thereto otherwise than when they are engaged in gospel labours, to afford them such necessary accommodation, as they may be free to accept; or, if they are poor, and cannot provide for themselves and families, minister to their wants, as they maintain their other poor. Many ministers among them labour with their hands to provide for their necessities; and others, accounting it more honourable to give than to receive, as did the primitive gospel ministers, do give liberally to their poor brethren in their various stations and to other charitable purposes, as well as expend much in the course of their labours, in the exercise of their ministry.

"From the foregoing premises, it must appear that Friends cannot, consistently with their own principles, freely unite with the leaders of any society who establish the rites and ceremonies of the church of England, and the maintenance of its ministers by tithes; the payment whereof, the truly conscientious among Friends cannot submit to: because those being a part of the Levitical law, are ended in Christ; as is the observance of all the ceremonies of that dispensation, which were but a 'type or figure of those purely spiritual things which were to come,' and have been revealed and experienced under Christ's dispensation of light and life.

"They lament, that the reformation from the apostatised Romish church, which has made some progress in this nation, did not go forward to the full accomplishment thereof; although many laid down their lives to effect it, so far as they had seen, and are, doubtless, numbered with the glorified spirits perfected through sufferings. Some of these faithful martyrs testified against things which yet remain in the church of England, and which its ministers seek to uphold; but which must be destroyed when Christ by his pure Spirit presides, and the 'chaff is burnt up by the unquenchable fire' of his divine love and power: which will effectually separate betwixt the precious and the vile, betwixt what pleaseth and serveth God and what doth not, although it may be practised under a religious show."

"I might enlarge, but hope I have said enough to exculpate Friends from just censure, for not contributing to the expenses of the before mentioned missions; but am inclined here to add, that some enlightened minds of both clergy and laity of the church of England have lamented that such observances should remain therein as tend to shade the lustre of its fundamental principle, and prevent many from uniting with them in the outward mode of worship.

"Should the constraining power of gospel love engage ministers among Friends to visit the negroes, and endeavour to turn them from darkness to light, and from the power of Satan

unto God, that they may, through Christ, receive remission of their sins, and an inheritance among those who are sanctified; the expenses attending their labours would be cheerfully borne, either by themselves or their brethren and sisters; and they conceive this should be the case with the various religious societies which take part in this work.

"And, inasmuch as all ministers who conscientiously labour among the negroes may not see alike in some points, yet may all of them concur in labouring, that they may attain the necessary experience of faith in Christ, and regeneration through his Spirit; each of them should be careful not to invalidate the labours of others, nor strive to fix the negroes in observances which will not profit them: ever bearing in mind the following apostolic injunctions, as necessary to be observed by every gospel minister, viz: 'Grudge not one against another, brethren, lest ye be condemned; behold the judge standeth before the door;' and 'above all things put on charity,' which, as it is pure love to God and men, will engage to labour simply for the settlement of these poor ignorant people in what is really profitable and necessary to be believed and practised.

"That the universal love of God, manifested in and through his Son Christ Jesus, the alone Mediator and Advocate with him, the Father, for the whole bulk of mankind, may be preached in the demonstration and power of the Divine Spirit to the poor negroes, and be by them believed and received, in the love of the united gospel of peace and salvation, is the desire of

CATHARINE PHILLIPS."

For "The Friend."

Cassandra Webster on the Use of Plain Language.

Among the papers of a Friend lately deceased the following remarkable account was found, and thinking the publication of it may be useful as one among a cloud of witnesses to the propriety of using the plain Scripture language, according to the example of the holy men of old, of Christ Jesus and his apostles, I send it for insertion. It is worthy of observation that not a religious member of our Society is to be found who has not found it their duty to take up the cross in this respect, and one of the first requisitions made by the Holy Spirit, from those who are brought under concern for their souls' welfare, and are looking toward Friends, is a conformity to the Scriptural simplicity of our profession in dress and address. Let those who are disposed to slight or undervalue those precious testimonies ponder these things. The narrative is as follows, viz.

Cassandra Webster's account of a remarkable suffering she underwent before she was made willing to take up the cross in using the plain language of thou and thee, which for many years she had seen to be her duty, yet had not given up to it, nor was she joined in society with Friends until a few years before her death, her parents having professed with the church of England.

She was a woman of considerable natural endowments and good education, and some

time after her marriage to her second husband, she had occasion to write to an eminent lawyer on the Eastern Shore of Maryland, to whom she had entrusted some business. On sitting down for the purpose, she felt a renewal of those impressions she had so often before felt, and a fresh call to faithfulness therein. She begged to be excused for this time, and to be permitted to write in the customary style to this man, who was of some account in the world; yet felt condemnation therefor; but strove to get over this, not being willing to take up the cross now, but promising herself that this should be the last time she would be disobedient. As she sat in her chair under this mental conflict and reasoning, she was suddenly smitten with total blindness, not being able to discover any object around her, in which condition she remained about two hours. During this time her strong will was broken down, the pride of her heart humbled, and entire resignation to the Lord's disposal being mercifully afforded, she humbly implored Him who had thus smitten her, to restore the use of her eye sight; making covenant with him that if he would graciously condescend to recover her, she would be faithful to his requiring now, and through his blessed assistance be obedient in future. After being brought to this resolution, her sight gradually returned to her, and she proceeded to write her letter in the plain mode adopted by Friends; she continued steadfast in that respect ever afterward, to the end of her days, and desired her niece, Elizabeth Coale, to preserve an account hereof as a testimony on her behalf to the plain language, for information and warning to others not to depart therefrom.

For "The Friend."

"EXTENSIVE BISHOPRIC—His majesty of Great Britain, pushing his authority, as the potentates of that kingdom are ever wont to do, over every portion of the globe, has created a new bishopric, which is to comprehend pretty much the whole of the southern hemisphere, including Calcutta, New South Wales, and Van Diemen's Land, the seat of which is to be at Sydney. It has been offered to Archdeacon Broughton."—*Post. A. D. A.*

Is this to be the result and the reward of missionary operations among the heathen?—Are they to be converted to a round of ceremonies and called Christians, for which they are to be saddled with an annual impost of thirty thousand dollars to support an English bishop? K.

THE FRIEND.

FIFTH MONTH, 30, 1835.

A Friend of North Carolina, has transmitted for insertion, the following—"Believing," says he, "that the information would be interesting and acceptable to most of the readers of 'The Friend.'"

The law-suits commenced some years ago, at the instance of Jacob White's administrators, against David White, Josiah Nicholson, and John C. White, in the superior court of Perquimans county, North Carolina, to recover the possession of a number of people of colour, who were transferred by the said Jacob

White, in his life time, to the trustees of the Society of Friends, has been finally determined and settled, on a basis not easily to be shaken. At the fall term of said court, those cases were tried, and judgments rendered against the defendants in all the cases, and the value of the slaves assessed at eight thousand dollars; from which judgments, the defendants appealed to the supreme court, (the highest tribunal in the state,) and that court decided the law favourable to the defendants, on the statute of limitation, and ordered a new trial. The matter is now finally settled by compromise between the parties, and dismissed from the docket, by each party paying their own cost: this was cheerfully agreed to by the defendants, as they had by that decision obtained all they had contended for, (the right of possession, until the people of colour could be sent to free governments.) And the records of the supreme court will serve as a sure defence against all future claimants, where the possession has continued for three years. Thomas Ruffin, chief justice, in delivering the opinion of the court, in his reasoning upon the statute of limitation, among other strong language, gives the following:—"He who withholds my slave upon the allegation that he is a freeman, holds him adversely to me, and ousts my possession; if this be continued for three years, it does not, indeed, make him a freeman, but it bars my action for the detention or the conversion."

As we do not claim for this journal, the character of a newspaper, in the ordinary sense of the phrase, it is but seldom that we introduce allusions to the political occurrences of the day; we, nevertheless, have partaken with others in the solicitude occasioned by the threatening aspect of things between this country and France, during the past year; and for the sake of those of our readers living in remote situations, we subjoin the following:—

"IMPORTANT NEWS—AMERICAN INDEMNITY BILL PASSED.
"New York, May 25.

"At two o'clock this morning, our Pilot boat reached the city, having boarded the packet ship Napoleon at sea. She sailed from Liverpool on the 26th ult."

"The news is of the highest importance, and will be hailed with joy in every part of the United States. On the 18th of April, the great and protracted debate on the American Indemnity Bill, was brought to a close in the French Chambers, when the ministers triumphed by a much larger majority than was even contemplated. The whole bill was carried by 289 against 137. The question not to pay interest, was also lost. A clause was inserted, by consent of ministers, not to pay the money until satisfactory explanations are made. This we view as a mere plaster to smooth over the wounded honour of France, and which will be got over very easily."

We have been requested to mention, that Darby meeting commences at ten o'clock, during the summer, and until the last first day in the 9th month, inclusive.

The committee to superintend the boarding school at Westtown, will meet in Philadelphia, on sixth day, the 12th of 6th mo. at three o'clock, p. m.
T. KIMBER, Clerk.

MARRIED, at Friends' meeting house, in Hudson, on the 18th instant, JOHN STANTON GOULD, son of Stephen Gould, of Newport, R. I., to MARY ASHBY, daughter of the late Wm. Ashby, of Stockport, N. Y.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. VIII.

SEVENTH DAY, SIXTH MONTH, 6, 1835.

NO. 35.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

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NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

Communicated for "The Friend."

LETTERS FROM EUROPE. NO. VI.

Brussels, 9mo. 21st, 1834.

MY DEAR COUSIN,—Thy letter of _____ came to hand on the eve of my departure from London. I then wrote a short answer, promising another; to which I now devote an unoccupied hour, and shall be glad if I can in some measure repay thy kindness. Travelling rapidly from one place to another, harassed by various difficulties, and looking with some anxiety to the accomplishment of a particular object, I feel myself very incapable of making close observations, or describing such interesting objects as fall under my notice. With the exception of a "London cold," which I left on the other side of the Channel, my health has been good, and this is a blessing for which I often feel thankful, when in some other respects, in common with all other men, I feel the tribulations of this life pressing heavily upon me.

I left Paris at eight o'clock, on the morning of the 18th, and arrived here at eight, in the evening of the 19th, having travelled thirty-six hours, only stopping long enough to take our meals hastily; the loud rumbling of the heavy wheels of the diligence over the roughly paved roads still rings in my ears. The weather was oppressively warm, and during the first day we suffered much from the dust. A French diligence is a huge vehicle, very different from our stages, and the English coaches, but resembling the railroad cars, being divided like them into three compartments. The first or front, called the *coupé*, carries three passengers, and is preferable to the others on account of the better opportunity it affords to view the country—the price of a seat in this, is of course higher than in the others. The second or *interior*, and the last, or *rotonde*, carry each six passengers. The conductor's seat is in front on the roof, and several passengers sit behind him under a gig or calash top; and again behind them the baggage is placed. The carriage is strong and heavy, and certainly better adapted to rough roads than lighter vehicles. Five horses are generally used, though seven are occasionally found necessary in

hilly districts. They are heavy, clumsy animals, but well fed and apparently very hardy; their manes and tails are large and bushy, and bear few marks of shears, or currying comb. They are driven by postilions, who are changed at every stage, while the conductor, like the guard of the English coaches, proceeds through the whole route. A fixed sum is paid in addition to the price of a seat, as a gratuity to the postilions and conductor; thus all the burden of the English custom of paying fees to the coachman and guard is imposed, without ensuring any of its advantages. The harness of a diligence, or of a French post chaise, would be viewed by an English coachman with the greatest contempt. Two or three of the traces are chains; some are ropes, others twisted raw hide, and perhaps one or two may be made of leather. One of the horses is graced with a bridle, another has only a rope tied about his jaws, but a leathern halter or two may generally be found amongst a team. The traces are of different lengths, so that the horses are not evenly harnessed, but one is several feet before his fellow, and thus all go together, helter skelter. The postilion is equipped with a great whip, which he is incessantly cracking; and with a pair of huge long boots that he can with difficulty drag along.

The posting establishment throughout the kingdom, is under the immediate direction of the government, and no one can furnish horses to travellers, but appointed postmasters. If the business were open to individual enterprise, it is likely the whole concern would soon wear a different aspect. All the roads I have travelled in France and Belgium are very wide, and generally straight; having a pavement fifteen or twenty feet wide in the centre, formed of stone blocks, about eight by ten inches in size; on each side of this is a summer road. Trees of various kinds are planted along the borders, frequently double rows on both sides, with gravelled or paved foot paths between them. The face of the country from Paris to the Belgian frontier, is for the most part gently undulating and well wooded; the soil is varied, but generally light and rather sandy, though some districts are exceedingly fertile, and the cultivation is, upon the whole, good. The towns and villages have a very ancient aspect, and little business or improvement is to be seen in most of them; the chateaux of the nobles and gentry are generally neglected and decaying.

To one who is accustomed to see the fences and walls of America, and the hedges of England, the almost total absence of both in France and Belgium, conveys the idea of a

vast common or uninhabited prairie. The boundaries between the farms are marked by corner stones only, and the fields generally lie open to the roads. Few cattle are seen grazing, and they are attended by a shepherd; indeed, excepting in the meadows, there is little grass to be seen; the land being principally planted with potatoes, turnips and grain. The people live in villages, and thousands of acres of well cultivated land may be seen together, without a house or barn upon them. Seeing few barns, I was puzzled to know what the farmers do with their grain; but found they thresh it in the fields, and then deposit it in the walled towns. This state of things probably originated in the continual liability to be plundered during the numerous devastating wars, of which for centuries this beautiful and fertile country has been the seat and the victim.

From the Belgian frontier to Brussels, there is a succession of beautiful hills and valleys, and the cultivation is excellent: some of the rich valleys, interspersed with comfortable stone and brick houses and large barns, surrounded by fine orchards, strongly reminded me of the Great Valley in Chester county, Pennsylvania. The Flemish horses are remarkably large, and a team of them, with their great sluggy manes, enormous collars, turned point downwards, and high hames, with wings, surmounted by sheepskins dyed various colours, drawing a large towering wagon, like a moving warehouse, is really quite a formidable looking procession. Many of the gigantic carbores of London and Liverpool are imported from Flanders.

For many miles north of Paris, we passed extensive vineyards; the vintage is abundant and now ripening; during the three last weeks, I have probably eaten as many grapes as in all my life before. I have found them quite wholesome, taken before breakfast, throughout the day, and late in the evening. Thou must not imagine a vineyard in France, to be a succession of elegant lofty arbours, in the shade of which we can walk, with the delicious grapes hanging in festoons over our heads. Picture to thyself a large field of *pole beans*, planted four feet apart, and growing about the same height, and thou wilt have a pretty good idea of vineyards, such as they really exist.

At the intersections of roads, and frequently by the road side, images of our Saviour are placed on high crosses, often in the midst of three trees; many of these large and old. Small edifices, five feet by six, or eight by ten, are also numerous by the road side, containing images of the Virgin Mary, and the child Jesus, and of various saints, which may

be worshipped through a latticed door or window. I saw no person in the act, but from the appearance of the paths around them, they are evidently much visited. Priests in their singular dress are met every where, but I have not observed the people offering them any particular marks of respect or obeisance, whether from the want of all religious feeling, or merely from the absence of superstitious veneration, I know not. At the corners of the streets, in towns and villages, it is common to see images of their patron saints.

Many of the towns through which I have passed, are surrounded by double walls of great thickness, and deep moats filled with water on the outside, and between them. The entrances are winding between the walls, passing over several drawbridges, and through several gates.

Cambray, Valenciennes, and Mons, may be mentioned as most strongly fortified. Their high walls, deep ditches, massive gates, and the long gloomy arched ways, through which we enter, convey the idea of great strength, but I confess they do not excite, in my breast, sensations of a particularly pleasant character. Valenciennes is celebrated for the siege it sustained during the revolution. Early in the morning of the 19th, we passed through Cambray, which is surrounded by a beautiful and highly cultivated country. Poppies are grown in large quantities through this district, for the manufacture of opium. I viewed this old town with the greater interest, from its having been the residence of the pious Fenelon.

We breakfasted at Valenciennes, our passports, as usual, being demanded at the gates, and taken to the police office to be registered. The *commissionaire*, who returns them to us at the hotel, expects a franc for his trouble, from each person. Beets are raised in great abundance in the vicinity of this town, for the manufacture of sugar.

On our arrival at the Belgian frontier, a regular examination took place of our passports and baggage, but no smuggler being found amongst us, we were suffered to proceed after an hour's detention. It is said, there is a great deal of smuggling along the frontiers, by means of large dogs, which are trained for the purpose. My fellow travellers, during the first day, were two Frenchmen, and a French girl; we could converse very little, as they were entirely ignorant of the English language, but they talked together not a little, and sometimes with such extreme earnestness and violent gestures, that I was apprehensive they would come to blows or pulling noses. They supposed that I was an Englishman, but on learning my nation, they showed great anxiety to obtain information respecting America. They asked, whether the Americans were catholics or protestants, and to which sect I belonged; and one of them taking hold of my coat, wished to know whether I was a priest.

On the 19th, we dined at Mons, in the neighbourhood of which I observed many coal mines. There an old gentleman and two girls entered the diligence, and their company proved both amusing and annoying, during

the remainder of the journey. The old man talked and joked, and laughed incessantly, and the girls laughed and screamed, until they could laugh no longer, and then one of them changed her tune, and wept.

Brussels is pleasantly situated, on rising ground on the Senne; the houses are generally high and well built, many of the streets are wide and clean, and the Boulevards, particularly on the south side of the town, are spacious and well planted with fine trees. It is a favourite place of residence with the English. The park is extensive, and the trees, being very large, it affords a most agreeable retreat during this extremely warm weather; the citizens accordingly flock thither by thousands. During the severe contest that took place here in the revolution of 1830, many of the trees were perforated by bullets, and otherwise injured, and the houses around and near the gates were shattered. There are several beautiful public buildings in the park, and at one end is the palace of King Leopold. Disappointed in his expectation of sitting on the throne of England, by the death of his wife, (the princess Charlotte, daughter of George IV.) he has accepted a crown which is not without thorns. I passed through his estate, called Clarendon, a few miles south of London, where, if he had consulted his ease, instead of his ambition, he would have remained with his fifty thousand pounds sterling per annum, from the English government; which, however, he still receives.

The town house of Brussels is a Gothic edifice, with a lofty tower, from which there is a grand view of the rich picturesque country, and the many villages around. The tower is awkwardly placed near the centre of the building, by a mistake of the architect, who, it is said, on discovering his error, hung himself. There is a good botanic garden here, beautifully situated, and containing a very large green-house, particularly rich with tropical plants.

Yesterday afternoon, I rode out to Louvain, six leagues, through a charming country. The road is straight, but hilly, and bordered with fine trees; the prospects are extensive, and embrace many pretty villages, with their lofty spires and towers; the houses are neat and permanent; the gardens well kept; the land exceedingly fertile, and the cultivation very superior. It is no matter of astonishment that King William of Holland feels some reluctance at parting with his Belgian subjects and their fat lands; but from the military preparations which every where meet the eye, it is evident that the Belgians are quite in earnest in their rebellion. I am, however, inclined to believe, that the people care very little whether their king be called William or Leopold, and that they would be glad to live quietly under either. It is the ambition of the few that involves the many in war and misery,—that ambition, which "with the sword point dipped in blood, writes desolation over a smiling land." This country is peculiarly adapted to the operations of large armies, by its great productiveness, and the facility with which they can march in every direction, without obstruction from hedges, walls, or ditches. The

affairs of Holland and Belgium are still unsettled, and no intercourse is permitted between the kingdoms; it was my intention to proceed to Rotterdam, but I could not obtain a passport, without going round several hundred miles by way of Rhenish Prussia.

An hour or two ago, I was walking near the old cathedral, St. Gudule, when I heard the rolling of drums not very distant, and at the same moment the people began to issue from the door of the cathedral in a dense mass. As they came forth, the sound of the music met them, and with one accord they rushed towards it; an army of several thousands was marching through the city, to the frontiers of Holland, oppressed by the heat, and covered with dust. I walked through this ancient building yesterday; it was built in the eighth century, and contains a curious carved pulpit, several large windows of painted glass, executed in the fifteenth century, representing various scripture scenes; some fine paintings, &c. A large monument is erected in the middle of it, to the memory of the citizens who fell in the revolution of 1830, and flags, and other trappings of war, are placed over it, and throughout the interior. How strangely inconsistent does it appear to one who, by education and conviction, is taught to believe, that war is totally incompatible with Christianity, thus to behold temples which are dedicated to the worship of God, filled with the trophies of bloody battles, and the monuments of warriors. It would be difficult for an American, at home, to conceive the splendour of these old churches—their rich marble chapels and monuments, the profusion of gold and silver ornaments, crucifixes, images, candlesticks, altars, paintings, &c., and the beauty and surprising grandeur of the architecture.

Both the Dutch and the French languages are commonly spoken here; the signs and the names of the streets are put up in both, and at the table, we have English, French, and Dutch, at the same time; oui, oui, oui; yaw, yaw, and yes, rapidly falling from the lips of the same person, as he converses in these several languages. Last evening, when I arrived in Louvain, I could get no interpreter, though I stopped at the principal hotel, but I soon found the residence of Dr. V. M., to whom I had a letter of introduction; to my great disappointment he was absent. In returning to the hotel, I thought I must spend a solitary evening, having no one to converse with; but two elderly gentlemen soon entered, and spoke to each other in French, and in Dutch to the servants. I addressed one of them, and found he was an Englishman—the other also spoke English, though a Frenchman. We not only passed an agreeable evening together, but sat up till a very late hour—the conversation turning on America and American politics, the bank, slavery, internal improvements, &c. Louvain is perfectly Dutch in the character of its buildings, and was formerly a place of great trade, but at present its manufactures and trade are almost confined to its beer, of which large quantities are sent into every part of the kingdom, and even into France. It is not particularly agreeable to my taste, and perhaps needs the tobacco pipe to give it proper

zest. I rose early this morning, and rambled around the town; it contains many old buildings,—the town house is of very curious architecture, and the church of St. Pierre has one spire five hundred and thirty-three feet high, and two, four hundred and thirty each—all of stone. In one place of worship that I entered, I saw several priests sitting in their white robes in their confessionals, with their poor dupes kneeling and confessing their sins through a small lattice.

All the English who come to Brussels, visit the field of Waterloo, which is nine miles south. A young Englishman, with whom I visited several places of interest, went out there this morning (first day), but I thought I could spend the day more profitably and satisfactorily, in some other manner, and a part of it in writing to thee. The sailors say, "there is no Sunday off soundings;" and I fear travellers are too apt to disregard or forget the proper observance of it. As a spot celebrated in the history of the present day, and to live in the annals of the world, I should view the field of Waterloo with much interest; and had time and circumstances permitted, would have visited it,—not, however, with the pride of an Englishman, nor in a spirit that pants for fame and glory. I am not certain that France gained any thing by the fall of Napoleon, or that Europe did; and not being a believer in a divine right inherent in the house of Bourbon, to reign over the people of France, nor looking upon Napoleon, (bad as he was) as an usurper, for sitting on a throne prepared for him by the convulsions and extraordinary circumstances of the times, and believing that every nation has a right to choose its own form of government, and its own rulers, I never thought the kings of Europe acted justly, or in accordance with the rights of nations, when they combined to restore the Bourbon dynasty.

I suppose you have almost forgotten me by this time; occurrences may sometimes take place to remind you, that such a person once lived amongst you. He who leaves his country and early associates, and wanders in foreign climes, may form new ties and attachments, and almost forget the home of his youth in the midst of novelties and the continual change of scene and pursuits;—much more easily are the absent forgotten by those who "live amidst their native plains," and who cannot be long sensible of the loss of one from amongst many. The broken circle is soon closed, or filled by another. Is it not a melancholy reflection, that the memory of the absent and the dead passes so quickly away; but why is it melancholy? because we do not like to think that we shall ourselves be thus forgotten. This tendency of the mind to forget the past, in the enjoyment and pursuits of the present, and the hope of the future, considered in its practical operation and effects, under the ever varying circumstances and mutable condition of man, evinces the benevolence of his Creator.

Great preparations are making for the grand fête in commemoration of the revolution of 1830, but I shall not stay to witness the rejoicing, having already taken a seat for Ghent,

from whence I intend going to Bruges and Ostend, and thence by steamer to London. Most affectionately remembering you all at —, I am, &c. R.

ERRATA.—In the last letter, for "society of beggars," read "searcity," &c.; and for "Abattoirs," read "Abattoirs."

For "The Friend."

SELECTIONS FROM LONDON EPISTLES. NO. II.

The first epistle that has come down to us, was issued by the yearly meeting of 1675, and is almost wholly upon the sufferings of Friends. The faithfulness of those early believers, to the discoveries and leadings of the Holy Spirit, subjected them to many cruel persecutions, fines, and imprisonments, and a few sealed their Christian testimony with their blood. The Society being brought into sympathy with its afflicted members, exhortations suited to existing circumstances were issued from time to time, one of which is given below, under the date of 1683.

The steadfastness of these devoted servants of Christ, before many years had elapsed, purchased for Friends a period of comparative ease; the religiously exercised members of that day, foreseeing that the enemy of all righteousness would endeavour in a time of prosperity, to draw out the affections of the professors of truth, after the perishing objects of the present life, put forth the solemn admonition, inserted under the date of 1688, and as future occasions called for them, many affectionate warnings followed, against giving way to a worldly spirit, some of which will be found under the respective dates of 1724, 1732, and 1737.

These cautions can never become unnecessary, for the enemy is continually busy, and by suffering their minds to be drawn out after large accumulations, some of our members have suffered the same loss, as to their spiritual state, against which our worthy predecessors were concerned to lift up the warning voice, and it is only by abiding under the cross of Christ, which crucifies to the world, that we can be preserved a spiritually minded people, to the praise of the great Head of the church, and our own advancement in the way of life and salvation. T.

1683.

The wonderful mercy and goodness, and power, and blessed presence of the eternal immortal God, hath been manifest this year in all our meetings, and Friends wonderfully preserved by his special divine providence in this difficult and suffering time. The Lord our God is worthy to have all the praise, glory, and honour; for his presence and power was manifest beyond words! Blessed be his name for ever. And therefore that all may walk worthy of his blessings and mercies! And that all may keep and walk in Christ Jesus, the sanctuary! For in him is peace and safety; who destroys the destroyer, the enemy, and adversary. For Christ is your sanctuary in this day of storm and tempest; in whom you have rest and peace. And therefore,

whatever storms and tempests do or should arise within or without, Christ your sanctuary is over them all; who has all power in heaven and earth given unto him; and none is able to pluck his lambs and sheep out of his Father's or his hand, who is the true Shepherd; neither are any able to hurt the hair of your head, except it be permitted by his power for your trial. And, therefore, rejoice in his power; the Lamb of God, who hath the victory over all, both within and without. He by whom all things were made, and is over all; the first and the last; the Amen; and the faithful and true witness in all his, males and females; the heavenly rock and foundation for all the believers in the light and all the children of the day to build upon, to stand sure.

1688.

As it hath pleased God to bring forth a day of liberty and freedom to serve him, in which he hath stopt the mouths of the devourers, in a great measure, for his name's sake; O therefore let every one have a care so to use this liberty, as the name of God may be honoured by it; and not an occasion taken by any, because of the present freedom, to launch forth into trading and worldly business beyond what they can manage honourably, and with reputation, among the sons of men, and so that they may keep their word with all men, and that their yea may prove yea indeed, and their nay may be nay indeed; for whatever is otherwise cometh of the evil one. And such who make themselves guilty by thus dishonouring God, and the holy profession of his name and truth, such are for judgment by the truth; and the judgment of truth ought to be set over them; that the truth, and those that abide and walk in it, may be clear of their iniquities.

1724.

Whereas, in this time of general ease and liberty, too many under our profession have launched forth into the things of this world beyond their substance, and capacities to discharge a good conscience in the performance of their promises and contracts, as well as their just debts, to the great scandal of our holy profession, and involving of themselves, their families, and others in great sorrow and inconveniences: it is therefore our earnest desire, that all Friends everywhere be very careful to avoid all inordinate pursuit after the things of this world, by such ways and means as depend too much upon the uncertain probabilities of hazardous enterprises; but rather labour to content themselves with such a plain way and manner of living, as is most agreeable to the self-denying principle of truth which we profess, and which is most conducive to that tranquillity of mind that is requisite to a religious conduct through this troublesome world.

1732.

We find it our duty to remind our respective members of the remarkable uprightness and honesty of our Friends in the beginning, in their commerce and converse. How exact were they in performing their words and promises, without evasive excuses, and insincere dealings! how careful not to involve themselves in business which they understood not, nor had stock of their own to manage! how

circumspect not to contract greater debts than they were able to pay in due time! which brought great credit and reputation to our religious Society. But with sorrow we observe, that, contrary to their example, and the repeated advices formerly given by this meeting, particularly in the years 1729 and 1731, against an inordinate pursuit after riches, too many have launched into trades and business above their stocks and capacities; by which unjustifiable proceedings, and high living, they have involved themselves and families in trouble and ruin, and brought considerable loss upon others, to the great reproach of our holy profession.

We therefore recommend to Friends, in their respective quarterly and monthly meetings, to have a watchful eye over all their members; and where they observe any deficient in discharging their contracts and just debts in due time, so as to give reasonable suspicion of weakness or negligence, that Friends do earnestly advise them to a suitable care, and necessary inspection into their circumstances, in order that they may be helped; and if any proceed contrary to such advice, and by their failure bring open scandal and reproach on the Society, that then Friends justifiably may and ought to testify against such offenders.

1737.

Dear Friends; it is with much sorrow and grief of heart we have still occasion to remind you of the advices so lately delivered in our yearly epistles; namely, to keep out of the extravagant fashions and customs of the world; and not to launch further into trade and business than you are capable of managing, and carrying on with reputation and credit among men, and without prejudice, loss, or detriment to any. We are fully persuaded, that if Friends every where had a due respect and regard to this one precept of Christ, viz. "Seek ye first the kingdom of God, and his righteousness;" which is the indispensable duty of all his followers to observe; we should have little or no occasion for the repetition of such advices. Let therefore, we earnestly beseech you, the precept of our blessed Lord and Master, and Holy Head, be duly considered and put in practice; that, by ordering our conversations agreeable to our profession, we may show forth the praise of him that has called us. So shall we witness the promise to be fulfilled. "Them that honour me," saith the Lord, "I will honour."

From the Albany Cultivator.

The Osier Willow is worthy a place on every farm, because it takes up very little ground, requires very little care, and furnishes the best materials for baskets, which are indispensable to the farmer. This, like all the willows, is readily propagated by cuttings. Where it has taken good root, its shoots, in good ground, grow from four to eight feet in a season. These shoots should all be taken off every winter, unless very large willows are wanted, and the number is thereby annually increased. The art of fabricating baskets from them is easily acquired, and may be practised

in evenings and stormy days; in the winter, without cost. For ordinary baskets the osier is used with the bark on; but for neat house baskets they are peeled. The best way to distill them from the bark, is to cut, sort and tie the osiers in small bundles, say early in March, and place the bundles in a pool of stagnant water; and, at the season the leaf buds are bursting, the bark will readily strip off. The osiers may then be laid up to be used when leisure will permit. A well made osier basket is worth three or four made of splits. We have them which have been in wear years, and are yet good. To give them firmness and durability, a good rim and ribs, of oak, hickory or other substantial wood, are necessary.

Transplanting Evergreens.—In reply to the enquiry, "What is the best season for transplanting evergreens?" we state the last of May, in this latitude, or when, in any place, the new spring's growth begins to shoot. If they can be taken up and removed with a ball of earth about their roots, they may be transplanted at almost any season. But this can seldom be done, unless the plants are grown in a nursery; for here they are generally furnished with a large number of fibrous roots, to which the earth adheres, which forest trees seldom possess. Evergreens require a constant supply of food to sustain their foliage. If they are removed when in a quiescent state of growth, the mouths or roots are necessarily diminished, and the plant is apt to die before the requisite supply is obtained. But if removed after the sap is in circulation, fewer roots will furnish a supply, and new roots become sooner formed. To prevent evaporation, from which the greatest danger arises, the ground about newly transplanted evergreens should be well mulched with coarse wet litter from the barn yard, and a pail of water may be occasionally thrown upon it, when the weather is dry.

Value of Fruit.—Good fruit will be admitted by all, to be one of the almost indispensable comforts of life. Then why do so many farmers neglect to procure it—when, with a little pleasure (I will not call it trouble) in grafting and inoculating, it could be so easily effected. Many farmers live—or rather get along, from year to year, without making any effort to accomplish so desirable an object. To such, these remarks are directed, (for to none others would they apply) in order to stimulate them to action. And as this month is the season for transplanting fruit trees, I presume none will neglect to obtain a supply, and those of the most approved kinds. We should always be well provided with young trees, particularly the peach,—as this is a short lived tree at longest,—that, as the old ones decay, we may replace them, and thus keep our stock good. I have noticed, with regret, that many peach orchards are suffered to decay, and some have entirely disappeared, without a single effort of the proprietors to replenish them. Surely so delicious a fruit is worth paying the utmost attention to. What incalculable benefit may be derived from a little attention—for instance, if a farmer spend one day in grafting,

one in inoculating, another in transplanting fruit trees—how is he rewarded ten-fold for his labour in beholding his efforts crowned with success—to say nothing of the profits and enjoyment to be derived therefrom. I am inclined to believe, that an orchard of well selected fruit, where we are not contiguous to a good market for it, might be made profitable in fattening our pork. If farmers would keep an accurate account of the expense of fattening their pork in the usual method of feeding corn, I think they would readily find that they were losing money. Hence the necessity of devising some cheaper method. I purpose to make an experiment with boiled apples, mixed with a given quantity of meal. Will some other farmers make some experiments of this kind, and communicate the result?

Geo. WILLETS.

Skaneateles, Onondaga Co.

Durable Whitewash.—I am enabled to certify the efficacy of marine salt in fixing whitewash made of lime. In the year 1795, when I was director of the naval artillery at the port of Toulon, I was commissioned to ascertain the utility of a method proposed by the master painter of that port, M. Maquilon, for whitewashing the ships between deck, and likewise their holds, in a durable manner, by means of lime. Our report was in favour of this process, which consists in saturating water in which the lime is slacked with muriate of soda, (common salt.) The whitewash produced by it is very permanent, does not crack, nor come off upon one's hands or clothes. The experiment was made only on wood. It appears from M. St. Bernarde's account, that it succeeded equally well on walls.—*Annales des Arts et Manufactures.*

Extract of a letter received by the packet ship Orbit, from a planter of much respectability, in the island of Jamaica, to his friend, a gentleman in the city of New York, dated 18th ultimo.

"My dear sir—Your respected favour of the 24th February, with a parcel of newspapers of your active and favoured city, are duly received, the perusal of which have afforded me much satisfaction. I am sorry, however, to find that the accounts I observe in some of them are so very incorrect respecting the conduct of the negroes, and the aspect of the country in general, as, by those representations it would appear, that the island was all in confusion—the estates and plantations all destroyed—horror and dismay staring us in the face, dreading butchery and bloodshed at every step—but I am happy to say, it is not only far, but altogether otherwise. We are all, God be praised, quite well and happy.—my negroes conducting themselves with every propriety and decorum, and I never had less trouble with, or more work done by them."

Metallic Pens.—It is but a short time since metallic pens were introduced into general use. But the demand for them is now astonishingly great, and is every day increasing. It is computed that the quantity of steel consumed in Great Britain during the last year in the manufacture of pens amounted to one hundred and twenty tons—each ton producing 1,900,000 pens—making a total amount of 228,000,000.

The committee to superintend the boarding school at Westtown, will meet in Philadelphia, on sixth day, the 12th of 6th mo. at three o'clock, P. M.

T. KIRNER, Clerk.

From the Annual Monitor, 1835.

OBITUARY.

HANNAH THORP, wife of Joseph Thorp, of Halifax, England, died 25th of 1 mo. 1834, aged 26.

This valuable young Friend was the daughter of Samuel and Rachel Fielden, of Lancaster, and was born the 5th of 4th month, 1808. When about two years of age, she was deprived of a kind and judicious father, who perished in attempting to cross the Ulverston Sands. Thus left, the "only child of her mother, and she a widow," she became to her the source and centre of many a tender care and anxious solicitude,—increased by her having, at various intervals, several dangerous attacks of illness.

She was very thoughtful and given to serious reflection; and, having early yielded to the visitations of her heavenly Father's love, it is evident that these seasons of bodily affliction were remarkably blessed to her. In reference to one of these occasions, she makes the following remarks: "3mo. 5, 1827. On this day I returned home, after spending nine weeks in the country; during several of which I was suffering from a severe attack of rheumatic fever. This must be classed amongst the afflictive dispensations; yet, like many of its fellows, it contained much of mercy mingled in the cup, which calls for unfeigned thankfulness to the Giver of all good." And, after mentioning the "unremitting exertions of her dear mother," and the sympathy and kindness of her friends, she adds: "Whilst recording all these mercies, I must not in silence pass over the comfort and support I was sometimes favoured with in the hours of suffering. Secret and consoling were the visitations of Divine love, and never do I remember feeling such humble confidence that a protecting, merciful Providence would order all things aright. Thus confiding, all fear or anxiety seemed to vanish, and peaceful composure was often graciously vouchsafed. That these were visitations of my heavenly Father's love, I must ever believe. He was pleased to manifest himself, not as an offended, angry God, but as a merciful and compassionate Saviour, drawing me unto himself, and saying unto me: 'Give me thine heart.' And O! may He enable me to render unto Him that which is so evidently his due: may I give it unto Him to purify and make it fit for the habitation of his Spirit."

"4th 6mo. 11, 1827. First day. On returning home I quite hoped to be removed from the list of invalids, and to be able once more to be restored to the privilege of assembling at meeting with my friends: after being deprived of it for several months, I hoped I should know its value. It is, however, deemed advisable for me to submit to confinement a little longer; and to this I must yield. This morning the thought struck me that millions of voices would be offering up their prayers and praises to the God of heaven, and that, from many hearts, would rise the incense of adoration; and most consoling was the reflection, that though prevented from outwardly uniting with the large family of professing Christians,

the prayer uttered in secret, and the sigh breathed from the heart of the solitary ones, would yet ascend to the throne of grace; and though I trust I am feelingly sensible, that in my own individual capacity, I am absolutely as nothing in the scale of creation; yet, as one of those for whom the Son of God suffered and died,—as one of those for whom he ever liveth to make intercession with the Father,—and as one of those to whom he graciously imparts the blessing of his Spirit, I must feel that even my soul is of value in the sight of its Creator. How wonderful is the plan of redemption! which can raise the mind from the lowest depths of nothingness and humiliation, to the consoling consciousness of possessing an interest in the counsels of Omnipotence."

There is but little of incident to relate of the early days of our dear Friend, these being chiefly passed in the retirement of home, under the pious care and example of her surviving parent, towards whom her heart often overflowed with affection and gratitude: to these feelings towards all her friends, she was remarkably susceptible; and love to the whole family of man formed a striking feature in her interesting character. Taught in the school of Christ, and humbly depending upon the quickening and enlightening influence of his Spirit in her own heart, her views of divine truth were remarkably clear and comprehensive. She was anxious that her faith in Christ, as the great sacrifice for sin, might ever be accompanied by a practical submission to the sanctifying power of his Spirit; enabling her to press after obedience to the commands: "to be holy in all manner of conversation;" "to be perfect, even as our Father who is in heaven is perfect."

In order to promote her own advancement in the way of holiness, she was in the habit of occasionally noting down her feelings and impressions, on subjects which claimed her attention. This she evidently did with great simplicity of view, without any attempt to imitate that style of religious sentimentality which is not, perhaps, one of the least dangerous among the besetments of the present day. On this point she was indeed particularly guarded, "sincerely desiring," to use her own words, "to be possessed of a really practical piety; that hers might not be a religion to be left in the closet, or laid aside with her Bible; but one that might effectually regulate her conduct, and be with her in all the intercourse of daily life." It is thought that the following additional extracts from her memorandums may not be uninteresting to the reader.

"11mo. 22d, 1829. It is a truly humbling thought, that if the secret of our hearts could be revealed to those whose good opinion we most prize, they would perhaps be almost ready to turn from us with disgust; unless, indeed, they are of the number whose intimate acquaintance with their own hearts, has taught them to look with an eye of pity on the weakness and failings of others. This is the school in which real charity will be learned; and I believe it will rarely be found that they who are thus deeply read in their own hearts, are severe in their censures of others: they know

too well, that in judging others they will condemn themselves."

"1mo. 1st, 1830. It is with no common feelings that I have here written the first date of a new year. It has reminded me that one portion of time is gone for ever, bearing an unalterable record; and that another unwritten page is now before me, affording me an opportunity of inscribing on it, characters which will better bear the scrutiny of conscience than the last. It seems to say: 'There still is hope; and I turn with willingness from the things that are behind,' trusting I shall find more satisfaction in the future. I well know there is nothing in myself that can encourage this hope; for even the wisdom derived from experience, valuable as it is, is wholly insufficient to direct our steps aright; and if we depend only on it, whatever good resolutions we may form, we shall find that they are indeed 'strong in purpose, but frail in power.' Happily, however, we are not left to ourselves; and the conviction of our own inability cannot be too strongly impressed on the mind, if it lead us to apply in faith for divine assistance. This I feel is the point to which I must direct my attention. I must endeavour to be more diligent in 'watching unto prayer;' must seek for daily supplies of strength to overcome the temptations which daily assail. Enable me, O Father! thus to look unto Thee: impress on my mind an abiding sense of thy continual presence; and be pleased to enable me often to draw nigh unto Thee in spirit, to supplicate thy blessing, to implore thy pardoning mercy, and to seek thy divine direction and guidance."

"1st mo. 8, 1830. Humiliating and painful as are the reproofs of conscience, which, alas! I daily feel, I cannot but think that it is a comfort to be able to feel them: it seems a proof that we are not quite given up; that there is still some spiritual life left; and while there is life there must be hope. I believe, if we duly consider it, we should place this swift witness against evil, foremost in our list of blessings; it surely is the spirit promised by the Saviour, which should 'reprove the world of sin,' and lead us unto righteousness; and as we attend to its monitions, we shall, I doubt not, experience both these effects. We shall not only hear its voice, accusing us of the sins we have committed, but warning us against those we are in danger of committing; and as we are willing to be thus led by it 'from evil,' it will assuredly 'guide us into all truth.' Oh! then, may I more and more prize this secret monitor, and beware of hardening my heart against its reproofs, and thus, in the language of an apostle, of 'quenching the spirit—"

"2mo. 21, 1830. From the situation in which I am placed, I am mercifully exempted from temptations to great and glaring crimes. Our actions, though freely free, are yet regulated in a great degree by example, and notions of propriety; and there are few temptations to violate them: but in our minds, in the region of thought, we are left to ourselves; and there we may sin unreprieved, indeed unsuspected, by those whose censure would quickly follow an error of conduct; and therefore it is here that I must be especially vigilant, and above

all things seek earnestly for the assistance of that Spirit, which alone has the power [rightly] to influence the heart, and render its 'meditations acceptable' in the sight of the Almighty."

In 1830, she was united in marriage to Joseph Thory, and the serious manner in which she viewed this important subject, will be best described in her own words:—

"Smo. 1829. 'What man is he that feareth the Lord? Him shall he teach in the way that he shall choose.' Psalm 25. I am sometimes ready to be amazed at the condescension of my heavenly Father, who, notwithstanding my earthly and wandering mind, is yet pleased at times to show me such glimpses of his love, as to induce me to repose all my confidence in him. At times like these, the language of the psalmist is unspeakably comforting, since I do trust I am earnestly desirous of being one of those who 'fear Him.' This confidence has tended to allay many an anxious solicitude; to calm many a painful fear in reference to a subject of greater importance than ever before came under my consideration; and I will still hope and believe, that He will be pleased to direct our steps aright; that He will show his will and good pleasure concerning us, and give us strength to perform that will. Without this confidence, how dark would be my views; how restless would be my feelings; how unsatisfactory my conclusions! But with it, though I cannot yet see my way clear, I can still believe, that in the right time I shall hear a voice in my heart saying: 'This is the way; walk in it.' O! then, to be enabled to walk therein, and now to be preserved from running before this heavenly Guide is, I trust, my sincere desire. If it be right in thy sight, O Father! thou wilt bless it, and remove all obstacles; but if not, suffer me not to take one step in it contrary to thy will. And if, for the trial of our faith, and to prove the sincerity of our professions of allegiance to Thee, thou shouldst see meet to continue the cloud which has seemed to hang over us; yet be thou pleased to make this contribute to our further sanctification, to our eternal well-being."

With this pious reference to the divine will, she entered the married state; and was enabled to fulfil its various duties with meek propriety.

The birth of a son in the year 1832, became a source of new and sweet interest; and a memorandum, found since her decease, will show how great was her anxiety, that the parental trust might be duly fulfilled; and how serious and judicious were the views with which she regarded the education of her infant boy.

"1833, 11mo. The plan of keeping a mother's diary has been suggested to me by an excellent little American publication, 'The Mother at Home;' and in commencing it, it is with the intention of recording any incident or observation which seems likely to assist me in training my precious child to future usefulness and happiness; an object to which I desire to give my most serious and anxious attention. Any remark or advice I may meet with in the course of reading, must here be entered; for, feeling the importance and diffi-

culty of the trust committed to me, I am desirous of availing myself of every assistance in my power. Above all, may I constantly bear in mind my need of divine direction; and, being sensible how much I 'lack wisdom,' may I be more and more concerned to 'ask it of God.'

"My little boy is now nearly a year old,—a time at which much may be done in the way of discipline. I have endeavoured to inculcate the principle of obedience, which, I am convinced, forms the only foundation for really good government; and to this point I must direct my attention, that the habit may be formed, and the conviction fully impressed on the child's mind, that a command *must be obeyed*.

"I have not been much with children at an early age, and it may be ignorance of others, as well as parental fondness, which makes me ready to suppose he shows rather uncommon intelligence. However this may be, that his mind is rapidly opening is very evident; and whilst I would guard against the feeling of *pride*, I desire to encourage that of *gratitude* to Him who has committed this treasure to our keeping. And it is *only* through his assistance that I hope to be enabled to bring him up in the nurture and fear of the Lord, which is the one great end to which all education, and all discipline, should be directed."

In the 1st mo. 1834, she was visited with an attack of the rheumatism, which was at length attended with highly inflammatory symptoms; and she suffered acutely through nearly the whole of her illness, which she was enabled to bear with much Christian patience and fortitude. It became, however, indispensable to preserve the greatest stillness, and even to abstain as much as possible from conversation. The communication of her sentiments and feelings were thus very much restrained.

About four days before her decease, she requested her attendant to call her husband, who had retired into an adjoining room to rest. On going to her bed side, she, with such solemnity of manner, spoke as follows:—

"Joseph, my dear, I want to speak to thee. I feel very poorly; and I believe I shall not be restored to thee; and if I *am not*, I believe it is intended to answer a great end;—and if it is to be so, if the lifting of my hand would alter it, I dare not do it. I believe there is a little place provided for me within the pearl gates. I hope I am not deceiving myself; I believe I am not; and I believe I am truly enabled to say: 'Thy will be done.'"

In a subsequent part of the day, she expressed concern, that she had distressed her husband by what she had thus felt drawn to say; but added, "I felt very serious." At another time she said: "O! Joseph, this is a mercy in disguise."

During her illness she was often heard calmly, and in a subdued voice, uttering the words, "Peace—peace, be still!" evidently endeavouring to realise the precious and tranquillising influence of that "peace which passeth all understanding."

It may justly be said of her, that she was of a "meek and quiet spirit, and in her tongue

was the law of kindness." Yet how frequently did she mourn her spiritual languor!—how often did she deeply lament her many deficiencies! She trusted not in any work or righteousness of her own, but in the mercy of God in Christ Jesus, and in that alone. And in being thus early removed from this earthly scene, we may reverently believe, that the work was cut short in righteousness; and that she was permitted joyfully to receive the end of her faith, even the salvation of her soul.

For "The Friend."

THOMAS BROWN.

In the primitive Christian church, not many wise men after the flesh, but many mighty, not many noble were called; but the foolish things of the world were chosen to confound the wise; and things despised, and things which are not, to bring to nought things that are; and there can be no good reason to doubt, or to deny that they may be selected by the same unerring Hand, to accomplish his purposes at this day. The most extraordinary display of divine power in the church has often been exhibited in those whose acquirements were rather below, than above mediocrity. Such instances not only show the Divine determination, that no flesh shall glory in his presence, but while the results cannot be attributed to human effort, they prove that supernatural aid is still immediately extended. When an improper reliance is placed on the wisdom of man, the necessity, or the communication of spiritual aid is either doubted or disregarded, and, consequently, performances which are made under such circumstances fail to edify the church, and bring glory to its adorable Head. Even amongst those who are the servants of Christ, and true believers in the doctrine, that without his immediate aid they can do nothing, he sees fit at times to use a comparatively mean instrument to accomplish that, which in some respects, more noble and dignified members could not effect, because he did not, on that occasion, delegate the power to them. An instance of this kind, we have in the meeting held to reconcile some obstinate schismatics, where the counsel and labour of Wm. Penn and Robert Barclay, men of superior endowments, failed to produce an effect, which followed the testimony of John Steel, and which induced Wm. Penn to acknowledge, that it was not the wisdom of the north, nor the eloquence of the south, but the mighty power of God, through a ploughman. This power is the life of all religious performances, whether it be the silent meeting, or those in which words are used as the medium of communion.

Among the extraordinary cases which have been handed down from the elder to the junior members of Society, for the purpose of displaying the goodness and condescension of the Great Head of the church, that of Thomas Brown of this city holds a conspicuous place. He was born in Barking, in the county of Essex, Great Britain, on the 1st of the 9th month, 1696, and came to this country at an early age, with his parents, who remained some time in Philadelphia, and then removed

to Plumstead, in Bucks county. Here he came forth in the ministry of the gospel, respecting which, his friends say, it "was living, deep, and very edifying." After this, he returned to Philadelphia, where he pursued the business of biscuit baking, involving himself no further in worldly concerns, than was necessary to procure an honest and simple livelihood. He was a man of no literary acquirements, but though possessed of little talent or inclination for the pursuit of learning, or the concerns of this world, yet it was evident his mind was much engaged in divine contemplation, which was his chief delight, and through the extendings of the love of God, at times favoured with extraordinary views of his majesty and glory, and the redemption and purity to which the church was designed to attain. His conduct and conversation were innocent and edifying, while his general mien was simple and unattractive. When he rose to speak in a religious meeting, he pronounced a few words, and stood a long time silent, proceeding so very deliberately, that strangers to him at first formed unfavourable anticipations of the result. But as his mind became warmed and expanded with the gradual openings of the divine gift, he was exalted much above himself, in which he seemed to be favoured to stand as upon the mount of God, and through the celestial influences of that light and life, which his divine Master clothed him with, was enabled to set forth in language much beyond his common use, the excellent things of God, and to produce a very reaching and heavenly influence upon his audience. One of the elderly Friends of this city, speaking of him long after his death, said, with much emotion, "he seemed in his preaching, as if he would have taken us all up into heaven with him." Others who were either not members, or made no profession of religious discernment, would refer to his case as irrefutable proof of the continuance of divine revelation, the excellency of his language and the sublimity of his matter, being so much beyond his customary conversational powers, and the talents he possessed. A stranger, on business in this city transiently, attended the Market street meeting, to which Thomas Brown belonged. He preached the gospel in such a powerfully convincing manner, that the person remarked to a Friend, that the minister must be a very learned man. The Friend replied, not at all—but the visitor could not be convinced that this was not the fact, until he accompanied the Friend to Thomas Brown, and by conversation found the statement of his want of learning to be correct.

Though heretofore a disbeliever in the continuance of revelation to the church since the apostolic age, he could not but admit the evidence of it in this case, and it is said that he became fully satisfied on that point, after attending another meeting on a subsequent visit, in which he again felt the heart stirring power of the gospel, through this simple instrument, unaided by the literature and oratory of the schools.

Notwithstanding he was thus favoured to set forth the dignity and excellency of the Christian religion, with divine energy and authority

to the awakening of the indolent and the refreshment of the weary soul, his friends testify that he "was very attentive that those heights should not detain him beyond his proper gift, but to close in and with the life, which made his ministry always acceptable to the living and judicious."

He travelled but little, except attending some of the neighbouring meetings. Respecting one of these excursions, he says; "1756; eighth month, 9th, I went to Concord quarterly meeting, but found no cause to espouse the cause of God, in a public manner that day. The next day, went to the youths' meeting at Kennet, which was to great satisfaction. My soul was so bended towards the people, that I could scarcely leave them, being engaged in a stream of the ministry, to extol the divinity of that religion that is breathed from heaven, and which arrays the soul of its possessor with degrees of the divinity of Christ, and entitles them to an eternal inheritance; also introduces a language, intelligible only to the converted souls which have access to a celestial fountain, which is no less than a foretaste of eternal joy, to support them in their journey towards the regions above, where religion has room to breathe in its divine excellences in the soul. Here it is instructed in the melody of that harmonious song of the redeemed, where the morning stars sing together, and the sons of God shout for joy."

On the 19th of the same month, he says, "I visited Gwynedd meeting, when in waiting in nothingness before God, without seeking, or striving to awake my beloved before the time, by degrees my soul became invested with that concern that the gospel introduces, with an opening in these words; 'I think it may conduce to my peace to stand up, and engage in a cause dignified with immortality, and crowned with eternal life.' The subject raised higher and brighter, until my soul was transported on the mount of God in degree, and beheld his glory; where I was favoured to treat on the exalted station of the redeemed church, which stands in the election of grace, where my soul rejoiced with transcendent joy and adored God. Returned home in peace."

These memorandums contain a practical exemplification of the necessity and advantage of silent patient waiting upon the Minister of ministers, to know his will and for ability to do it. How utterly incompetent is man to reach those exalted views of the divine excellency, and of the spouse of Christ, whatever may be his talents, or to preach the gospel, without the enlightening influences of the Holy Spirit. The apostles could not preach it, without this power and authority. Men of talent and learning, which are to be properly estimated in their place, may deliver eloquent and accurate discourses on Christian doctrine, and yet fail to preach the everlasting gospel. But persons who do not possess those natural or acquired powers, cannot of course exert them. In expounding the truths of revelation, or setting forth the wonders of redeeming love as ambassadors of Christ, they have nothing to rely on, but the help of their Lord and Master, renewed from season to season; and nothing else can be relied on with benefit, by

any, whether learned or unlearned, in this momentous work. This does not by any means render needless the cultivation and improvement of the mind by suitable education. When natural talents, or artificial acquirements are sanctified by the power of Grace, they are often made subservient to promote the good cause. But where this power is manifest in those who have not been furnished with such advantages, it is more striking, and raises the acknowledgment, that the ability comes from a divine source, to which alone the praise must be ascribed.

The redeemed state of mind which this Friend was favoured with, appeared to accompany him to the close of life. Conversing with some of his friends, he said, "I am fine and easy, and don't know but what I may recover; but if I should, I expect to see many a gloomy day, but nevertheless, I am willing to live longer, if I might be a means of exalting religion, that the gift bestowed on me might shine brighter than it hath ever yet done, or else I had abundance better go now. For, I think, I have shone but glimmeringly, to what I might have done, had I been still more faithful, though I cannot charge myself with a presumptuous temper, nor wilful disobedience; but I can say, it has often happened with me, as with the poor man at the pool of Bethesda, whilst I was making ready, another has stepped in."

I am sensible that my gift has been different from some of my brethren. I have not been led so much into little things, but I am far from judging them.

"I have often to pass through the valley of the shadow of death; and have experienced the possibility of a soul's subsisting the full space of forty days, without receiving any thing, only living by faith, and not by sight; provided they keep upon the foundation of conviction and conviction, and not turn aside to take a prospect of the world, and desire to draw their comfort from visibles. They will be supported by an invisible, yet invincible power; for he will be sure to appear, and when he doth appear, at times doth rend the veil from the top to the bottom, with an invitation. 'Come up hither, and behold the bride, the Lamb's wife.' Then the soul will have to enjoy, and see things beyond expressing; my tongue can do little at setting it forth. The soul will be filled with holy admiration, and say, 'Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?' Although the soul has at times to behold the glory, splendour, and magnitude of the true church, or spouse of Christ, yet these extraordinary sights are but seldom, not often. Though I have had, at times, cause to espouse the cause of God, yet there are times that the soul is so veiled, and surrounded with temptations and fiery trials, and all out of sight, that I have wondered that I was made choice of. But I have experienced, that they that would reign with Christ, must suffer with him; I never expect to get beyond it, while I am clothed with this clog of mortality. People may have a regular outside, and be diligent in attending meetings, and yet know little or nothing of it; for formality and externals are

nothing. Religion is an internal subject, subsisting between Christ and the soul. I don't confine it to our name, but amongst the different names there are that my soul is nearly united to, who are in a good degree, I do believe, in possession of that religion which is revealed from heaven. And I am in the faith, that there will be them raised up, that will shine as bright stars, and religion will grow and prosper, and the holy flame rise to a greater height than it hath ever yet done. I can say, with the holy apostle, 'I have nothing to boast of, save my infirmities;' yet, thus much I venture to say, that if I die now, I die a lover of God and religion."

Such instances should teach us not to despise men of low degree, who, though wanting many of the qualifications and ornaments which others possess, may, nevertheless, be favoured with near access to the fountain of light and life, showing that Jesus is not ashamed to tabernacle with them. They also prove the blessed advantages of redemption from the world, and a life of constant devotion to the love of God, in which divine knowledge of his purity and glory is vouchsafed to the ardent soul, and a strong desire imparted to it, for the redemption and salvation of others. Such as these who have been faithful in the little committed to their charge, are made rulers over much, and become wiser in things pertaining to Christ's kingdom, than many of their superiors in other respects. They furnish encouragement to those who are alike circumstanced, to use the strength they have, by which they will find it to increase, and the defects which they labour under and cannot avert, will not be permitted to hinder them from occupying that sphere in the church militant, which the all-wise Director allots to them.

The testimony of this spiritually gifted man, that there will be a succession of devoted men and women to maintain the holy cause of pure vital religion, should animate those, who are ready to falter with weakness and gloomy apprehension, to gird up their loins; and putting their trust in the same invincible power which strengthened the hands of their fathers to war, and their fingers to fight, they should labour to keep the faith, and to fulfil every service which they are called unto. It is possible to fall into the habit of underrating the value of our religious profession, and the influence which our own Society exerts upon the world, till we may despise our birthright, and lose all capacity to accomplish the purposes of Infinite Wisdom, in raising up such a people. If one shall chase a thousand, and two put ten thousand to flight, whose confidence is in the Rock of ages, surely many thousands of such faithful followers of the Lamb, may do much in making war with the kingdom of antichrist, and in pulling down the strong holds of sin and Satan, both within and without. Nothing will be found wanting, where there is unreserved dedication to Him, and a steadfast union amongst the soldiers of this warfare. He whose vesture was dipped in blood, and hath on his thigh a name written, which is King of kings, and Lord of lords, will obtain the victory, and those who patiently fight un-

der his sacred banner, will partake in the glory which shall be hereafter revealed, as well as in the sweet rewards of unmixed peace, as they are pursuing, though often faint, in the toils of this heavenly warfare. S.

For "The Friend."

If the writer in the last number of "The Friend," who uses the signature K., be actuated simply by an interest in the natives of the countries alluded to, he will be glad to learn that his fears are groundless. The bishops and inferior clergy of the eastern dioceses, do not derive any part of their maintenance from the converts to Christianity. Their salaries, which are small indeed, compared with the enormous sum mentioned by K., are paid by the East India Company. On another point, this writer's apprehensions are, in my opinion, as unfounded. He who will consent to examine the evidence on the subject, with an unprejudiced mind, will, I think, be satisfied that thousands in those countries have been converted, not to a round of idolatrous and licentious practices to the morality, and in very many cases, to the living faith of the gospel. The evidence upon which this assertion rests, is, in itself, full of interest, and might be easily adduced, were it thought suited to the pages of this paper.

As members of the Society of Friends, and what is of more importance, as those who are convinced of the correctness of its testimonies, and especially of that in relation to the ministry, we cannot in any way, support missions as conducted by Christians of other denominations; yet we should rejoice that any part of our fellow men have been reclaimed from the peculiar vices, and the cruel and degrading rites of heathenism, and be grateful for the evidence which is thus afforded of the power of Christian principles, even though they be imperfectly exhibited, in elevating the character and subduing the fierceness of man in a state of nature; and in the exercise of that charity, without which the highest spiritual endowments are declared to be of no avail, we shall find nobler motives for the devotion of a life to the instruction of idolaters, than the prospect of temporal elevation, or pecuniary reward. R.

For "The Friend."

Having met lately with the following extract, I have deemed it worthy of insertion in "The Friend," if the editor should see fit to publish it.

G. A.

THE PALMER'S HYMN.

Lauded be Thy name for ever,
Thou of life the Guard and Giver.
Thou can'st guard thy creatures sleeping,
Hear the heart long broke with weeping.

God of stillness and of motion,
Of the rainbow and the ocean,
Of the mountain, rock, and river,
Blessed be thy name for ever.

I have seen thy word's rays bright,
Through the shadows of the night.
Thou who slumberest not, nor sleepest,
Blest are they thou kindly keep'st!

God of evening's yellow ray,
God of yonder dawning day,
That rises from the distant sea,
Like breathings from eternity;
Thine the flaming spheres of light,
Thine the darkness of the night,
Thine the golden tints of even,
God of angels! God of heaven!
God of life that fade shall never!
Glory to thy name for ever!

THE FRIEND.

SIXTH MONTH, 6, 1835.

The information which has reached us, in relation to the yearly meeting of Friends of New York, which took place in the past week, will not enable us to furnish more than a brief notice. We learn that the several important concerns which came before it, was conducted with much harmony, and that through the favour of the blessed Head of the church, renewed qualification was received for salutary counsel and admonition, calculated to stimulate one another to greater degrees of faithfulness in the support of our several religious testimonies. The meeting concluded on the afternoon of sixth day, the 29th ultimo, having been in session five days, exclusive of the meeting of ministers and elders, which was usual, convened on the seventh day preceding.

The annual meeting of the New York Bible Association, in connection with the Bible Association of Friends in America, occurred on the evening of second day of the same week, on which occasion, we understand, a lively zeal and earnestness was prevalent, to extend the benefits of that most valuable institution.

The name of Samuel Taylor, Pelham, U. C., was accidentally omitted in giving our last list of agents. He was appointed in the sixth month of last year; and we respectfully desire that he may continue to act for us in that capacity.

FRIENDS' ASYLUM.

Visiting Managers for the month.—Timothy Paxson, No. 153, North Front st.; Isaac Collins, No. 123, Filbert st.; Samuel B. Morris, No. 2, York Buildings.

Superintendents.—John and Lætitia Redmond.

Attending Physicians.—Dr. Robert Morton, No. 101, North Tenth st.; Dr. Charles Evans, No. 102, Union st.

DIED, on the 1st instant, MARY TAYLOR, (relict of Samuel Taylor) of this city, in the 85th year of her age.

She was an approved elder in our religious Society, having maintained her integrity and allegiance to the cause of truth, in a time of peculiar trial, and continued unshaken in her faith in the doctrines of the gospel to the end of her days.

Though protracted weakness and infirmity of body, the vigour of her mind was preserved; and she was sustained and cheered in the humble hope of everlasting rest and peace.

— at his residence in Adams, Massachusetts, DAVID ALDRICH, a minister in good esteem, a member of East Whosac monthly meeting, in Easton quarter, belonging to New York yearly meeting, in the 60th year of his age, after a protracted sickness, which he bore with Christian fortitude.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. VIII.

SEVENTH DAY, SIXTH MONTH, 13, 1835.

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NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

From Waddell's Fort Folio.

Coral Islands—Leprous Slaves—Phosphorescence of the Ocean.

We mentioned a new London work in the last number of the Fort Folio, entitled Howson's European Colonies, but can scarcely hope to convey in a few extracts a perfect idea of its philosophical cast and variety of informations. We venture, however, to copy the following:—

CORAL AND CORAL ISLANDS.

Perhaps of all the agents that are gradually and silently effecting changes upon the surface of our planet, the most universal and important is the insect which produces coral. The South Pacific and the Indian Oceans, and the Arabian Gulf, present us with various examples of its stupendous powers; and others are daily making their appearance upon the surface of the sea, in the shape of reefs and islands, which bewilder and impede the navigator; who, guided by the charts of his predecessors, is astonished to encounter shallows and soundings, and even dry land, and trees and animals, and human beings, in places where he expected to find nothing but fathomless depths and an unbroken horizon. If we reflect that coral islands are often discovered in isolated masses in the deepest parts of the ocean, we shall obtain some faint idea of the vast quantity of material which enters into their structure, and of the magnitude of the labours of those insects which are the instruments of their formation. The coral island must have its foundation in the bottom of the ocean, from whence the little molluscous architects must raise it in successive layers till it reaches the surface of the waves, even should the depth be thousands of feet or fathoms. What an insignificant proportion then must the visible extent of any coralline archipelago bear to the mass of matter which lies concealed under water, and forms its basis and foundation! And it is well worthy of remark, that the insects in question seem to observe a kind of economy in their architecture, and never make the inferior part of their structures broader, or perhaps so broad, as their upper surface is intended to be; for deep water is almost always found at the edge

of a coral reef; which proves that it does not rise from its foundation in the shape of a pyramid, but that it is actually from top to bottom a vast pillar or column of the same thickness. From a French nautical man, has even supposed that coral islands are sometimes raised upon slender stalks, which bear no greater proportion to the extent of their surface, than the stem of a mushroom does to the circumference of the vegetable growing upon it; and that when a violent tempest occurs, the stroke of the waves may break the coral pillar, and occasion the instantaneous submersion of the island which it supported. In this way we may explain how navigators have often searched in vain for reefs, shallows, and breakers, which had been observed and reported to exist by their predecessors.

The coral structure having been raised to a level with the surface of the ocean, the molluscæ necessarily suspend their labours, because it is only under water that they can carry these on. But, nevertheless, the still half submerged island acquires in the course of time an increase of elevation from other sources. Shells, and sea-weed, and various marine exuvie, are detained and entangled by its rugged surface, which gradually becomes fit to support vegetation. The cocconut, which, owing to its buoyancy and its protecting shell, is of all other fruits or seeds the best able to float long upon the waves without injury to its powers of germination, is soon accidentally thrown upon the coral island, where it sows itself, and becomes a tree. It seems very certain, at least, that the palm species appears upon recently emerged lands within the tropics before any other form of vegetation, and that it can exist and flourish in places where no other plant would grow; and, as it abounds upon most of the islands and coasts of the torrid zone, the extensive dispersion of its fruits by the waves is a thing that must necessarily happen. Sir George Staunton, in describing his voyage in the Eastern Ocean, says, "The coral rocks above the surface on which vegetation flourished were many of them so small as to contain each only a single stem, like a vessel's mast, the whole of them presenting to a distant view the appearance of several fleets of shipping."

LEPROUS SLAVES LEFT IN THE INDIAN OCEAN.

Navigators, in visiting detached islands, or groups of islands, occasionally observe that their inhabitants are distinguished by some physical peculiarity from any neighbouring people; and they find themselves at a loss to explain the cause of a thing, which perhaps depends upon some antecedent circumstances

of no very distant date, and of a nature not likely to be suspected. The obscure island of Diego Garcia, in the Indian Ocean, will most likely be found to contain a singular race of people by any European ship that may happen to touch there, owing to the two following occurrences, the last of which can be known to very few individuals now alive. Towards the end of the last century, the French, then in possession of the Mauritiens, on several occasions, sent the leprous slaves of that colony to the island of Diego Garcia, both in order to prevent the disease being communicated to others, and to afford those affected with it the means of living entirely upon turtle; a kind of diet which is reputed to be very efficacious in restoring such persons to health. At this time an English merchant brig was driven by strong gales close to Diego Garcia, and came to anchor within a small distance of it. She was manned chiefly with Lascars, or Indian sailors; and when the weather had moderated, she sent a boat on shore for water, and two of them were despatched into the interior of the island in search of a spring. In the course of their ramble they fell in with a small colony of lepers, consisting of eight or ten persons, both male and female, and spent a little time amongst them, and then returned to the boat and related their adventure. No sooner was the master of the brig informed of it, than apprehensive of leprous contagion, he positively refused to take the Lascars on board, and they were carried back into the island by force, and left there, while he pursued his voyage, and never saw or heard more of them. I learned these particulars at the Cape of Good Hope, from the individual who was the first officer of the vessel at the time that this occurred, (about 1792); and it is probable that no European has since visited the island, which is surrounded by dangerous reefs, and quite out of the usual track of ships. The progeny arising from the intercourse of the Madagascar and Mozambique slaves, and the two natives of Hindostan, would in all likelihood present some singularities of feature and form; but when it is considered in addition that leprosy renders white the skin of black or swarthy people, and that this peculiarity is communicated, though in an inferior degree, to their children, it is easy to conceive that the present population of Diego Garcia (if it really has any) must wear a singular physical aspect, and must differ very materially from that of the other islands in the Indian Ocean.

PHOSPHORESCENCE OF THE OCEAN.

But if the Indian Ocean generally wants animation during the day, it often presents a

scene of redeeming splendour at night; for no where is that beautiful phenomenon, the phosphorescence of the sea, to be observed in such brilliancy or under so great a variety of forms. When the wind blows fresh, the waves are crested with long serpentine wreaths of fire, and the ship is surrounded with concentric luminous zones, and seems to be forcing her way through a burning flood. Sometimes starry lights and comet-shaped bodies gleam in her track, and sometimes a sudden and continuous blaze illuminates a considerable portion of the sea around her, and the eye is never weary of watching the changeful glories of this nocturnal exhibition, which is observable in a partial degree in the calmest weather; for then every fish that happens to be swimming within a few yards of the surface of the water, is surrounded by a luminousness which distinctly marks its course, and even indicates its size and form.

The phosphorescence of the ocean is a subject which has long engaged the attention of naturalists, and various causes have been assigned in explanation of it. Some insist that it depends upon electricity; while others ascribe it to the diffusion of animalculæ capable of emitting light. The first theory appears quite untenable; and the second may be considered to be so likewise, except when it is applied to those instances of frequent occurrence, and above described, in which the sea presents a variety of starry and defined luminous forms. These are evidently produced by zoophytes, holothuria, and medusæ; but that general phosphorescence of the waters of the ocean, which exists in a greater or less degree at all times and in all latitudes, and which wears the appearance of innumerable sparkling points, has been satisfactorily proved by Bory St. Vincent, to arise from the vast quantity of putrified animal substances which are diffused throughout the body of the ocean, and which emit a phosphorescence when agitated either by the breaking of the waves or by the passing of a ship. The phosphorescence is always greatest in the neighbourhood of the equator, because animal decomposition goes faster on there than in temperate or cold regions; but it is impossible to doubt that it does go on every where, and that it is capable of producing the effect in question; while, on the other hand, the existence of phosphorescent animalculæ has, in most instances, been assumed without any evidence; for sea-water, in a high state of luminousness, it is well known, is often found to be absolutely destitute of any inhabitants of the kind.

—AUSTRIAN SALT MINES.

Visitors were formerly let down and drawn up through the shaft by a rope fastened to a chain; but since the emperor—a great technologist, an especial amateur and patron of all manufactures and mechanism—visited this mine some years ago, a staircase has been contrived, the steps being for the most part cut out of the salt-bed, and boarded over. After we were clad in miner's frocks, as a protection against the moisture of the salt crystals, and provided with mine-lights, we

began our journey in long lines. Ten staircases, each of three flights of nine steps—to wit, 270 steps—lead to the first story. The skillfully vaulted roofs of these immense halls—in working out which care is taken to leave as much of the salt-rock as is necessary to support the arch—are magnificent; and the reflection of the mass of torches and miner's lamps, carried by a company of more than fifty persons, from the millions of salt crystals, produced a splendid effect, especially as the most interesting points were further illuminated by stationing there people with large pine torches, and lighting small fires upon the lofty projections of the salt-rock. The effect was indescribably grand and beautiful. A passage by water in the second story is peculiarly interesting. The lake, which is pretty deep, winds through two immense rock caverns; and the effect of the boat, with its abundant lights, as it turned from the one cavern to the other, illuminating the dark walls, whose crystals sparkled like diamonds, was most striking. Amongst the most remarkable points is a waterfall, which, picturesquely beautiful, pours over a monstrous rock; this was duly lighted with pine torches; and we standing thirty fathoms below, upon the staircase beside the falling water, enjoyed a magnificent sight. In the loftiest hall a chandelier has been fashioned, and left in the proper place; it has an admirable effect. But what is most beautiful is a chapel, with all its appurtenances—as altar-piece, lights, flower-wreaths, images, &c., which may be really termed a work of art. It is only a pity that these works of art are so short-lived, dissolving away in a very few years. The greatest surprise still awaited us. By the direction, and at the expense of Prince Lichtenstein, what is called the ball-room, an immense oblong, very lofty, with polished walls and smoothed floor, was illuminated with coloured lamps, and adorned with transparencies, that had been used at the time of the emperor's visit. These halls are in number more than a hundred. The number of the workmen, with their superintendents, &c., exceeds a thousand; and the yearly sale of salt—which is divided into four sorts, the crystal-clear, in veins, and the greenish, gray, and black, in layers—amounts to upwards of a million and a half of hundred weights.

Behr's Travels in the East of Europe.

—Friends' Asylum, near Philadelphia, Eighteenth Annual Report.

In conformity with the directions of the contributors at their late annual meeting, the Managers of the Asylum submit the following account of the state of the institution, and of their proceedings since their last report.

There remained in the house on the first of the third month, 57 patients; the number under care at the last annual report was 43. Since that time 45 have been admitted, and 31 have been discharged, or died. Of those who have been discharged, 10 were restored, 4 much improved, 5 improved, and 5 without improvement. Of the number remaining in the house, 8 are restored, 4 much improved,

7 improved, and 38 without any apparent change. Of the latter number, a large proportion were cases of long standing previous to admission.

By the treasurer's report, a balance was due to him on the 1st of 3d mo. of \$46 72. The sum which has accrued for board of patients, is \$3,727 74, from contributions and donations, \$503, including a legacy of \$100, received from the executors of Eiliston Perot, deceased; the whole amount of expenditures for all purposes, is \$8,311 32.

The produce of the farm is reported by the superintendent to be as follows, 27 wagon loads of hay, 175 bushels of oats, 140 bushels of corn, 150 do. of potatoes, 39 do. of wheat, and 9 hogs weighing 1901 pounds.

By the annual report of the attending physicians, a statement is exhibited of every case under care. The average number of patients for the past year, has been 51 1-6, showing a very considerable increase in the number of admissions over any preceding year; it continues to be a matter of regret to the managers, that in many instances the afflicted subjects of insanity should not have been placed under their care at an earlier period of the disease, it frequently happens that applications for admissions into our asylum, are not made until the most promising period for recovery has elapsed. The practice of prematurely removing patients by their friends, whilst under a course of treatment, which afforded reasonable hopes of their restoration, is also cause of much concern to the board. The necessity of devising some more efficient means for the recreation and employment of convalescent patients, has long claimed the attention of the managers, and from much valuable and interesting information recently obtained by a committee appointed by the board; the managers trust it will shortly be in their power to extend the benefits of interesting and useful occupation to most of the afflicted objects of their care.

The authority given by the contributors at their annual meeting in 1834, for the managers to receive as patients into the asylum, those who were not members or professors with the Society of Friends, has been acted upon, and while no inconvenience has been felt by the other inmates, the usefulness of the institution has been extended, and its funds improved.

The permission to receive such persons as patients was continued, by the contributors at their late annual meeting, which we trust will enable the managers more widely to extend its general utility.

The asylum continues under the care of John C. Redmond and wife, whose attention to the arduous duties devolving upon them is satisfactory, the general health of the family has been good, and the success which, under the blessings of an overruling Providence, has attended our efforts to restore this afflicted class of our fellow creatures to the use of their reason, has fully equalled that of any former period.

Annual Report of the Attending Physicians.

* Since the date of our last annual report to the managers, forty-five patients have been

admitted into the asylum, which, with forty-three remaining in the institution at the close of the preceding year, amount to eighty-eight patients who have been the subjects of our care during the twelve months; showing an increase of twenty-two over the last year; the average for the same time being 51 1-6. This considerably exceeds the number of those who, during any former year, have participated in the benefits of the institution.

But notwithstanding the number of patients admitted during the last year, is more than double that of the year ending 3d month, 1834; yet it will be observed, that the proportion of cases considered as *recens* is much less. This arises partly from a change in the classification of the cases, from that observed in our two last reports. The present being made in conformity with that adopted by other institutions, in order to facilitate a more accurate comparison as to the result of the treatment pursued in each; and partly from a more strict examination of those cases, stated by the friends of the patient to be of recent origin; for it is of no unrequent occurrence, that certificates granted by physicians, and representations made by the friends of the patient, relative to the commencement of the malady, have been found on examination to be erroneous.

"The classification now adopted, is nearly that of the York Retreat: we have introduced an additional class, including patients whose disease is of more than twelve months standing, and less than two years.

FIRST CLASS.	
Patients whose disease is under three months duration and the first attack,	6
Restored,	4
Much improved,	1
Improved, (since recovered)	1—6

SECOND CLASS.	
Patients whose disease has been of longer duration than three months and within twelve,	16
Restored,	4
Much improved,	4
Improved,	2
Died,	3
Stationary,	3—16

THIRD CLASS.	
Patients whose disease is of more than twelve months standing and within two years,	8
Restored,	1
Much improved,	3
Improved,	1
Stationary,	2—8

FOURTH CLASS.	
Patients whose disease is of more than two years standing,	58
Restored,	9
Much improved,	2
Improved,	5
Died,	4
Stationary,	38—58

RECAPITULATION.	
Patients in the Asylum, 3d month, 1834,	43
Received since,	45—88
Of whom there have been discharged or died,	31
Leaving at present in the Asylum,	57—88
Of those patients discharged there were	
Restored,	10
Much improved,	4
Improved,	5
Died,	7
Stationary,	5—31
Of those at present in the house, there are	
Restored,	8
Much improved,	4
Improved,	7
Stationary,	38—57—88

"Last year there were fourteen cases under six months admitted; eight of which resulted in restoration. This year the same number of the same class have been received, with ten restorations. The cause of the disparity in the proportion of recent and chronic cases, received during these two years, is the admission into the institution of those not in membership or profession with the religious Society of Friends, to which class the privilege of entering the asylum, had heretofore been restricted. As soon as this change became known, a considerable number of cases were placed under our care, which were of long standing, and had been under treatment in other places, but whose friends were anxious to avail themselves of the asylum, as soon as its doors were thrown open for the reception of such patients. It is not probable that this disproportion will exist in future, but a considerable number of the chronic cases received during the past year, being aged and infirm, it will be a necessary consequence, should they remain in the institution, that the proportion of deaths among them yearly, will be greater than if the number of our patients was made up in the usual proportion of young and old.

"Of the fifty-seven patients now in the institution, there are six over seventy years of age; seven, between sixty and seventy; eleven between fifty and sixty; twelve between forty and fifty, and but four below thirty.

"Seven deaths have occurred among the patients during the past year, being nearly eight per cent. Four of these were patients, who had been inmates of the asylum, from six to eighteen years. Of these four, one (No. 3.) died of pleurisy, at the age of 74. One (No. 143,) of cancer of the stomach. One (No. 216,) of consumption of the lungs; and one (No. 274,) of pneumonia. The other three deaths occurred among patients, received since the last annual report. One (No. 376.) died of consumption of the lungs, under which she was labouring when admitted. One (No. 390,) of inflammation of the brain, accompanied by epilepsy, aggravated by a journey of several hundred miles, in a state of great mental excitement; and one (No. 406,) of scrofula.

"During the past year, the general health of most of those patients, who are old residents in the asylum, has been good. Many of them have been afflicted with mental derangement, during a long course of years; but excepting that affection of the brain, which prevents the right exercise of reason, the majority of them enjoy a large share of health and strength. Four of them are in a state of idiocy. There are still several remaining in the asylum, who are subject to periodical attacks of insanity, all of whom, however, are now well and generally usefully occupied.

"It cannot be too repeatedly or too urgently presented to the attention of all who may have friends or relations afflicted with mental derangement, that while it is now universally admitted by those who have investigated the subject, that this deplorable malady is equally, with other diseases of the human system, under the control of proper medical treatment, the proportion of cures being as great, yet it

is also proved by experience, that the chances of a cure being effected, are immensely increased or diminished, according as the patient is promptly, or at a late period of the disease, placed under proper restraint and treatment. It is, therefore, a matter of much regret, that it so frequently happens, the subjects of this distressing calamity, are not placed in any institution provided for their reception, until the most promising period for recovery is passed by, and very often the energies of the patient exhausted by unrestrained indulgence, or unavailing remedies.

"In comparing the number of recent cases admitted into our asylum, with those received into other institutions, it should be borne in mind, that in consequence of its distance from the city, it is an extremely rare occurrence that persons in the acute stage of mania-a-potu are brought to it. So that this class of patients, who so frequently swell the reports of cures in the other hospitals, scarcely ever come under our care.

"ROBERT MORTON,
"CHARLES EVANS.

"*Philada. 3d mo. 1st, 1835.*"

DREADFUL EARTHQUAKE IN CHILL.

Destruction of the city of Concepcion, and its port Talcahuana.—By the ship Coral, Capt. Whitten, arrived at New Bedford, in 83 days from Talcahuana, we learn the melancholy fact of the entire destruction of the cities of Concepcion, and Talcahuana, by an earthquake, on the 20th of February. A gentleman, who was an eye witness of this terrible calamity, describes it as follows:

"The morning of the 20th was clear and serene, but it will prove an ever memorable day to the miserable people, now inhabiting the border hills in this vicinity. The first shock commenced at 20 minutes past 11 o'clock, and lasted with but slight intermission for 47 minutes, causing the hills and valleys to rise and fall like the waves of the ocean. During the continuance of the first shock, which was much the most severe, I expected to be destroyed every moment—it was almost impossible to keep upright.

"Talcahuana is completely demolished—the buildings were not only shaken down, but the ruins of houses, stores, &c., were completely swept away af. Terwards by the sea, which retired about 15 minutes after the first shock, leaving the shipping entirely dry, at anchor in the harbour—it came in again in about two minutes, to the height of 25 feet above the usual mark, overwhelming the whole place. Men, women, and children fled for the mountains, but many were overtaken and swept to the ocean by the receding waves, which completed the entire destruction of the town, depriving hundreds of people of their second garments—many who were in good circumstances are now completely destitute. Furniture of all kinds was carried away with the houses; not even leaving a vestige to inform the owner of the situation of his former residence. It would require an eye witness to be made acquainted with the complete destruction of the town by this awful calamity.

"Concepcion, a city containing about 25,000 inhabitants, is one complete heap of ruins—the houses being chiefly built of brick. There is not one solitary building left standing within the limits of the city, and for leagues around. The shock came from a southeast direction, and in its way destroyed every thing. A number of small towns have been heard from—Chillan, Saib, Armatado, Lingus, Envas, Peusul, St. Carlos, Yallaya, and Arroyos, were destroyed.

"The number of lives lost could not be correctly ascertained. A new cathedral, building in Concepcion, buried twenty workmen in its ruins. There were but two American ships in the harbour of Talcahuana at the time, besides the Coral—the Milton, and the

Nile. A small schooner was driven from her anchorage, and drifted over the town."

The *New Bedford Gazette* describes the dreadful catastrophe in the following manner:

"The shocks continued (three or four every day) up to the time the ship left. On the 23d, a large portion of the island of Caracana, at the mouth of the bay, was swallowed up. The 5th of March, it was stated there, that from 25 to 30 towns, besides many small villages between Conception and the Cordillera, were so completely destroyed, that from four to five hundred lives were lost just in that section of country—but the extent of the suffering is not yet known; probably thrice that number have been buried in the ruins.

"The condition of the people who formerly inhabited spacious and convenient dwellings, where now not even a brick is left to mark the spot, is one of the utmost suffering. The poor people, who lived in the country in small reed huts, have suffered but little. Their houses without the shocks, and to them is preserved a roof for shelter. Those who fled to the hills, erected little shanties, on the spots of land least broken up, and were compelled to be constantly at work procuring the food necessary to satisfy hunger.

"The scene during the first shock was appalling. The trembling of every thing around—the boiling of the sea, as when it is heated over a fire—the earth opening wide, giving forth the most terrific moans, and labouring with internal fires. Buildings tottering in every direction,—and whole blocks of brick dwellings rock to their foundation. In their fall they meet others, and all, as if locked in death, sink, with a tremendous crash, into the gaping earth, leaving no trace of their existence save the smoking, sulphureous, and ashes which arise from the confusion. The scene was one of thrilling and awful sublimity.

"When the first intimation of the breaking up of the convulsed earth was received by the inhabitants of the cities and towns, they, struck with horror, ran into the middle of the wide street, and knelt in fervent prayer to God, to save them from the threatening destruction. Our informant, who was among the number, says, that he saw families run from their doors, and just as they left their thresholds their belongings, mostly of brick, came tumbling down after them. It is a fortunate circumstance for the people of the country, that the shock came at mid-day. Had it taken place in the middle hour of night, they would have been compelled to flee for safety without even the one suit of clothes they now have, making their sufferings much greater.

"It is a matter of history, that between the years 1520 and 1732, five great earthquakes occurred in Chili. That on the 15th of March, 1657, destroyed a great part of the capital; that on the 18th June, 1730, drove the sea against the city of Conception, and overthrew its walls; and that on the 23rd of May, 1751, completely destroyed that city, which was again inundated by the sea, and levelled with the ground all the fortresses and villages, lying between lat. 34 and 40 south. The shocks continued at intervals, more than a month. Not an individual human life, however, was lost on this occasion, except those individuals, who were drowned in Conception. In 1751, Conception was rebuilt on the north side of the river Biobio, about a league from the sea."

The subjoined letter from a gentleman at Talcahuana, received at the Exchange News Room, contains interesting particulars:

"TALCAHUANA, MARCH 1, 1835.

"On the morning of Friday, the 20th February, 1835, about 20 minutes past 11 o'clock, we were visited by one of the most awful earthquakes, ever experienced by the oldest inhabitants of this place. The morning was calm and serene, and will prove an ever memorable date to the many miserable souls, who fled to, and are now inhabiting the barren hills. The first shock lasted about four minutes and a half, causing the mountains and valleys to roll like the waves of the sea, during the severity of the first shock, (which was so great that a person could scarcely keep upright.) I looked around for a moment to meet my fate, but am spared to be thankful, and may consider myself one of the fortunate in making my escape from the falling, but now prostrate, ruins. Talcahuana, the port of Conception, is completely demolished. It was not only shaken down, but the fragments of houses,

stores, &c., were afterwards swept away by the sea, which retired about fifteen minutes after the first shock, leaving the shipping lying at anchor in the harbour entirely dry. It came in, rising to a height of 25 feet above the level, overwhelming the whole place. Men, women, and children fled to the mountains, but many were overtaken and swept to the ocean by the returning waves, which completed the destruction of the town, depriving hundreds of families of a second garment, many of whom were in good circumstances, but are now destitute. Furniture of all kinds was swept with the waves, and was leaving a vestige to inform the owner of the situation of his former habitation; and it would require an eye-witness to be convinced of the immense devastation it has caused."

The *New Bedford Mercury* adds the following particulars:

"A number of Americans, principally mechanics, were located at Conception. Talcahuana is situated in lat. 36, 42 N. lon. 73, 06 E., being the port of Conception, and a place of considerable business. It has been the general resort of American whale ships for several years past—the harbour being one of the best on the coast. The town is situated almost on a level with the sea, large hills rising in the rear. The inhabitants, when the Coral left, were in a most deplorable situation.

"Capt. Paul Delano, (formerly of New York,) who is known to many of our citizens, and to every one who has visited Talcahuana, has lost his little property, and was compelled to take shelter on board the shipping—his beautiful residence—the home of our countrymen, whether in prosperity or adversity, is completely swept away, and himself and lady narrowly escaped with their lives. No individual, not holding an official station from our government, ever rendered more substantial benefit to his countrymen, than Captain Delano. Many of the perplexing and useless revenue laws of the country have been repealed by his instrumentalty. Mr. Andrews, an honest and honourable gentleman, who has done the supplying agency business of late years for whale ships, lost all his property.

"The view from the shipping in the harbour, during the different shocks, is represented by an eye-witness as awfully grand and terrific. The unusual trembling and agitation of the ship—the convulsions and heavings of the mountains and plains, as far as the eye could extend—the sight at a distance of the bigoted and awe-stricken Catholics, fleeing, they knew not whither, for safety—the violent rushing of the waters over the ruins of a thickly populated town, sweeping the wrecks of the demolished habitations of the rich and poor, into one common chaos of ruin, was calculated to impress the mind of the beholder with wonder and astonishment, at the power of an overruling and wise Providence."

For "The Friend."

"Let brotherly love continue," was an injunction of one who knew its value, and felt its importance—it was a command designed not to be limited to one church or congregation, but was of general application to all who professed to be followers of the Lord Jesus. Brotherly love, kindness, charity, and forbearance, are terms which meet the eye in almost every page of the New Testament. This love of the brethren was considered by our great apostle, as an indispensable evidence of having passed from death unto life—how inexpressibly important is it, then, that amid all the conflicting feelings and contrariety of opinion which now agitate the Christian church, that this one mark of a regenerate nature be maintained among us inviolate,—let us cherish every budding of this "plant of heavenly growth," and continually guard against the approach of the destroyer, which would lay waste our goodly inheritance of Christian graces. Let us with "unfeigned love of the

brethren," hold forth the right hand of fellowship to the sincere believer in, and humble follower of a crucified Lord, however he may differ from us in his outward mode of worship—and this it appears to me, may be accomplished, without compromising any of those precious testimonies, which Friends, as a Society, believe themselves called upon to maintain. Oh! let us carefully avoid treating with lightness, the doctrines and practices of other professing Christians—doctrines and practices held conscientiously—and supported with uprightness of intention. If the groundwork of Christianity is maintained, viz. faith in our Lord, and in his atoning sacrifice—may we not bid each other God-speed, and go on our way rejoicing, without bitter reflection or sarcastic remark, on those who may differ from us in the course pursued for the attainment of eternal life—thus, may we seek ability to put on the whole armour of God—that our light, calm, steady, and unobtrusive, may shine before men, that they, seeing our good works, may glorify our Father, who is in heaven.

When we look around us, and find the great variety of opinions honestly held by believers, as regards Christian duty, all professing to derive their creed from the same source, even the written word, surely we should learn charity; and charity, we are taught to believe, will conceal the weakness of our brother.

Oh! how much I desire, that every sectarian feeling should be suppressed—and the great object of our pursuit, be the extension of the Redeemer's kingdom—if this were the case, we should rejoice in its accomplishment, through whatever instrumentality it may be effected—then, indeed, would brotherly love continue and increase among us.

B....x.

Influence of the Stomach.

The emotions of the mind have a powerful influence upon the stomach. Let a person who is going to sit down to dinner with a good appetite, receive a piece of news, either exceedingly joyful or exceedingly distressing, his appetite goes in a moment. Children who are about to set out on a journey, it is well known, cannot eat. This, when I was a child, used to be called being "journey-proud." On the other hand, a blow upon the stomach will sometimes take away life instantly; a drink of cold water, when the body has been very hot, has often had the same effect. Attend to your companions when on a journey a-foot; as their stomachs grow empty, how sullen and silent the whole party becomes; let a crust of bread, a little cheese, a glass of ale or wine be taken, and cheerfulness immediately reigns, even long before any nutriment has had time to reach the general circulatory system. These things all show the general sympathy between the stomach and every other part of the body.

Carbutt's Clinical Lectures.

"The humble, meek, merciful, just, pious, and devout souls, are every where of one religion, and when death has taken off the mask, they will know one another, though the divers liveries they wear make them strangers.—Penn.

For "The Friend."

SELECTIONS FROM LONDON EPISTLES.

NO. III.

As it is evidently the design of the Almighty, that parents should act as delegated shepherds, in training the youthful mind to habits of virtue, sheltering it from evil, and by directing it to an inward attention to the voice of Christ Jesus, the great Shepherd and Bishop of souls, to prepare it both for present and future happiness, it is not to be wondered at, that the early Friends, men of comprehensive views, and ripe in religious experience, should have had their attention called to contemplate the importance of a guarded education of the children, and that they should have been concerned earnestly to press upon parents the fulfilment of the weighty trust committed to them. We find at so early a period as 1688, an interesting exhortation to this effect, and evidences of such a concern have been continued to our own times, which harmonious exercise claims the serious attention of all who fill this important station.

It is not only the design of the Most High, that parents *should* educate their children, but in fact they *do* so, either for evil or good, whether they design it or otherwise. The example of a parent, his conversation, his associates, the spirit which actuates him, the nature of his pursuits, all bear directly upon the youthful mind; and this consideration shows the importance of the right discharge of parental obligation, and the necessity which rests on parents, not by precept merely, but pre-eminently by example, to "train up a child in the way he should go," and by the blessing of the Highest on such a pious care, there will be ground to hope that many of the youth will be brought to feel the importance of a life of early dedication to the cross of Christ, preparing them for civil and religious usefulness, for the true enjoyment of those lawful comforts which a bountiful Providence has dispensed, and fitting them, under the sanctifying influence of the Holy Spirit, for "an inheritance incorruptible and undefiled, and which fadeth not away." T.

1688.

We do entreat and desire all you, our dear Friends, brethren, and sisters, that are parents and governors of families, that ye diligently lay to heart your work and calling in your generation for the Lord, and the charge committed to you; not only in becoming good examples unto the younger sort, but also to use your power in your own families, in the educating your children and servants in modesty, sobriety, and in the fear of God, curbing the extravagant humour in the young ones, when it doth appear, and not to indulge it, and allow of it. For you are set in your families as judges for God, and it is you that must give an account of the power committed to you. And when you see a libertine wanton spirit appear in your children or servants, that lusteth after the vain customs and fashions of the world, either in dressings, habits, or outward adornings, and craves your assistance and allowance, without which it cannot get

forward, while they are under your government; O then look to yourselves, and discharge your trust for God, and for the good of their souls, exhorting in meekness, and commanding in wisdom; that so you may minister and reach to the witness, and help them over their temptations, in the authority of God's power. And when they feel themselves helped and delivered, their souls will bless God for you, and you will reap the comfort of your labour.

1715.

And that our children may be preserved from the wiles of Satan, as much as in us lies, let a godly care and concern be upon the minds of all parents to watch over them, with supplications to the Lord, that they be not drawn away from the innocence, simplicity, and plainness of the way of truth; and labour, in a sense of truth, to reach the witness in them, that they may feel in their own spirits a degree of fear and reverence towards God; and instruct them to follow his counsel, and obey his voice; as the tribes of Israel were required of God to teach his precepts diligently unto their children, Deut. vi. ver. 7. "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." So be you concerned to acquaint them how the Lord led you from one degree of faithfulness to another, in a denial of the world's corrupt ways, language and customs; which while we (in disobedience to him) walked in, we could not enjoy true peace: but as we bore the cross, and bowed to his will, we had an evidence of acceptance with him. And be careful, that none of you, by a neglect herein, become examples unto them to depart from the Scripture language, wherein is true propriety of speech.

1735.

Forasmuch as a true Christian practice, and every branch of it, is the fruit and effect of the inward sanctification of the heart by the spirit of Christ, for which we are frequently to wait on him in all humility and lowliness of mind, we tenderly advise, that every thing tending to obstruct or divert the minds either of children, or those of more advanced years, from this good exercise, may be carefully avoided, and taken out of the way. And it being evident that the glory and vanity of the world, and the pleasures and diversions of it, are of this nature and tendency, we therefore advise, that all parents and masters, in the first place, be good examples to their children and families, in an humble and circumspect walking, and with all plainness of habit and speech, which is agreeable to the cross of Christ, the example of our ancient Friends, and the frequent advices of this meeting. And also that they be very careful not to indulge their children in the use and practice of things contrary therunto; for we are sensible that, by such habits, of how little moment soever some may think them, the tender minds of children, while very young, being lifted up and drawn aside from the simplicity of the truth, a foundation is early laid for those un-

due liberties so justly complained of. For a love and delight in such things, imprudently indulged at first, grows up with them, and becomes strengthened more and more into confirmed habits; and thus some have become enemies to the cross of Christ, and forsaken and opposed the way of truth; which possibly might have been prevented by parents doing their duty, in being good examples, and not cherishing the seeds of vanity and folly in their children, but, on the contrary, prudently discouraging every appearance of evil in them; which necessary duty we earnestly recommend to their serious consideration and practice.

1748.

Our advice and exhortation is, that all masters of families, parents, guardians, and tutors of children, would frequently put in practice the calling together of their children and household, to wait upon the Lord in their families; that, receiving wisdom and counsel from him, they may be enabled seasonably to exhort and encourage them to walk in the way of the Lord; to exercise themselves in reading the Holy Scriptures, and in observing the duties and precepts of holy living therein recommended; admonishing them to keep to that plainness and simplicity in apparel, speech, and behaviour, which the spirit of truth led our forefathers into, and which becomes the humble, self-denying followers of Holy Jesus. Also that they would use their endeavours to restrain the youth committed to their charge, from frequenting play-houses, and other public places of diversion, by showing them the evil tendency thereof, and the danger of their minds being drawn aside thereby, from a solid and serious attention to the great duty of life, the practice of true religion and virtue.

1767.

As next to our souls, our offspring are the most immediate objects of our care and concern, it is earnestly recommended to all parents and guardians of children, that the most early opportunities may be taken, in their tender years, to impress upon them a sense of the divine being, his wisdom, power, and omnipresence, so as to beget a reverent awe and fear of him in their hearts; and as their capacities enlarge, to acquaint them with the Holy Scriptures, by frequent and diligent reading therein, instructing them in the great love of God to mankind through Jesus Christ, the work of salvation by him, and sanctification through his blessed spirit. For though virtue descendeth not by lineal succession, nor piety by inheritance, yet we trust, the Almighty doth graciously regard the sincere endeavours of those parents, whose early and constant care is over their offspring, for their good; who labour to instruct them in the fear of the Lord, and in an humble waiting for, and feeling after those secret and tender visitations of divine love, which are afforded for the help and direction of all. Be ye therefore excited to a faithful discharge of your duty. Be examples to them in your meetings, your families, and your employments, of a diligent humble watchfulness, and steady regard to that holy principle in yourselves which you re-

commend to their observance. Be careful not to indulge them in any thing of an evil tendency. Keep them while young, out of the vain fashions, the corrupt customs, and unprofitable conversation of the world; training them up in that commendable simplicity and plainness of speech, habit and manners, practised by our Lord, and his faithful followers; and, as they ripen in age, guard them against the reading of plays, romances, and other licentious publications, of a nature prejudicial to the promotion of true Christianity; likewise against the public pastimes, and pernicious diversions, of the age; all which are the inventions of degenerate and corrupt spirits, and strongly tend to draw the incautious mind from a sense of religious duty, to bring it into a state of alienation from the love of God, and to deprive it of that inexpressible comfort and delight which attends the daily exercise of religion and virtue.

1800.

Ye parents, be ye solicitous to discharge our important and awful duty, with scrupulous attention. It is often too late to warn the youthful mind of danger, when your own negligence or indulgence hath suffered your offspring to deviate from that path of simplicity, in which you have thought yourselves bound to walk, and in which you have found peace. If you fail to suppress the early beginnings of undue liberty, how can you expect a blessing on your endeavours, when further deviations at length arouse your attention; and how, having failed to rule your own houses well, can you expect duty to "take care of the church of God;" by performing that too much neglected duty of private admonition therein? There were of old those who brought children to Christ, in the days of his flesh; and now the religious parent can breathe no warmer aspiration for them, than when he spiritually commends his tender offspring to the protection of his Lord. But see, Friends, that you encourage no propensities in them which prevent a union with him. Restrain them, who beseech you, from associating with those whose influence and example lead away from his law; and be especially careful that you introduce not among them, publications, which are either wholly, or in part, repugnant to the faith, as it is in Jesus. Let it be your own daily care to endeavour after closer communion with him, and to walk in meek submission to his commands: so may you gain, over the minds of the youth providentially placed under your care, that ascendancy which arises from the united effects of sound judgment, truest love, and a good example.

For "The Friend."

The passages which follow, have occurred to me in my late reading, and may serve to diversify the pages of "The Friend;" some who are sickened with the frequent, but necessary exhibitions of "Man's inhumanity to man," or pained by the perhaps somewhat overwrought delineation of the doctrinal errors of our fellow believers, may dwell with pleasure on the proofs here afforded, that whatever be the degree of knowledge vouchsafed to in-

dividual Christians, the work of righteousness is peace, and the effect of righteousness, quietness and assurance for ever.

TRAITS OF CHRISTIAN CHARACTER.

John Smith, of Cambridge. From this spirit, together with the rest of Christian graces that were in him, there did result a great serenity, quiet, and tranquillity in his soul: which dwelt so much above, that it was not shaken with any of those tempests and storms, which used to unsettle more low and abject minds. He lived in continual sweet enjoyment of God; and so was not disquieted with scruples and doubts of his salvation. There was always discernible in him, a cheerful sense of God's goodness, which ceased not in the time of sickness.

Jebb.

Bishop Benson. He was, from his youth to his latest age, the delight of all who knew him. His manner and behaviour were the result of great natural humanity, polished by a thorough knowledge of the world, and the most perfect good breeding, mixed with a dignity, which, on occasions that called for it, no one more properly supported. His piety, though awfully strict, was inexpressibly amiable. It diffused such a sweetness through his temper, and such a benevolence over his countenance, as none who were acquainted with him can ever forget. Bad news, bad health, and naturally bad spirits, were so totally subdued by it, that he not only seemed, but in reality was, the happiest of men.

He looked upon all the world calls important—its pleasures, its riches, its various competitions—with a playful and good-humoured kind of contempt, and could make persons ashamed of their follies, by a railery that never gave pain to any human being. Of vice, he always spoke with severity and detestation; but looked on the vicious, with the tenderness of a pitying angel. His turn was highly sociable: and his acquaintance very extensive. Wherever he went, he carried cheerfulness and improvement along with him. As nothing but the interests of Christianity and virtue, seemed considerable enough to give him any lasting anxiety, so, on the other hand, there was no incident so trifling, from which he could not raise amusement and mirth.

Joseph Alleine. It is his highest excellency, in my eyes, that he attained to a right temperament of the Christian religion, suitable to the glorious hopes of faith, and to the wonderful love of the Redeemer. And, when most Christians think they have done much, if they can weep and groan over their corruptions, and can abstain from the lustful pollutions of the world, in the midst of many doubts and fears,—love and joy, and a heavenly mind, were the internal part of his religion: and the large and fervent praises of God, and thanksgiving for his mercy, especially for Christ, and the spirit and heaven, were the external exercises of it. He was no despiser of a broken heart; but he had attained the blessing of a healed, joyful heart. And, oh! how amiable it is, to hear the tongue employed, seriously and frequently, in that which it was made for; and to see a man passing, with joyful hopes, toward immortality! Oh! did Christians, ye,

ministers, but live, with the joy, and gratitude, and praise of Jehovah, which beseecheth those that believe what they believe, and those that are entering into the celestial choir,—they would, then, be an honour to God and their Redeemer: and would win the world to a love of faith and holiness; and make them throw away their worldly fool-games, and come and see what it is, that these joyous souls have found.

But when we show the world no religion, but sighing and complaining, and live a sadder life than they; and yet talk of the glad tidings of Christ, and pardon, and salvation: we may talk so, long enough before they will believe us, that seem no more to be believers ourselves; or, before they will leave their fleshly pleasures for so sad and dreadful a life as this.

Baxter.

"What is the church of God under the new agreement or covenant? It is a company of living stones, quickened by God, and knit together in the unity and fellowship of his spirit, to worship God together in his spirit, and offer up unto him spiritual sacrifices, acceptable to God by Jesus Christ. How are these stones joined together? By the Spirit of life, which begets them all in one nature, and knits them together in that nature—by the inward circumcision—by Christ's baptism, which is the baptism of fire and of his spirit, which burns up the old earthly nature, and so baptises them into one new living body, suitable and fitting to their head, which is the fountain of life, and distributes life through all the body, according to its capacity, need and service.

"Upon what is this church built? Upon the rock or foundation of God, which God hath laid in his spiritual Zion, which rock is Christ. For other foundation can no man lay, than that which is laid, which is Jesus Christ. Nor other rock did the Lord ever choose for his church to be built upon; nor hath any other rock sufficient strength to bear up the building against the storms and stress of the powers of darkness, which it often meeteth with, even every member in its travels. After it is once built upon the Rock, the gates of hell press hard upon it, but abiding on the Rock, it feels the strength and preservation of the Rock. For as they cannot prevail against Christ, so neither can they prevail against that which is built upon him. But if there be a going forth from the strength and preservation, there is a liability to be made a prey. And the promise is not absolutely and perpetually to that person or congregation which is received or let into the truth, but to that person or church which abideth in the truth unto the end. The Jews were safe in the faith and obedience of their covenant; and the Christians, or Christian churches, are not safe but in the faith and obedience of theirs. For if they walked not humbly with the Lord, and in his fear, which keeps the heart from departing from him, and in the faith whereby they stand, they were to be cut off from their church-state, as well as the Jews were from theirs, as the Apostle Paul expressly tells the church at Rome. Rom. xi. 21, 22.

"Was the church always to be a gathered company? or was there a possibility of their being scattered? There was a possibility, yea, a certainty, if they grew corrupt in doctrine and practice, and kept not the faith. For the Lord God intended a pure building, a spiritual building, fit to offer the spiritual sacrifices. 1 Pet. ii. 5. An holy people, separated from the world. 2 Cor. vi. 17, in which he might dwell and walk. If therefore any church depart from the spirit, and life, and power of the apostles, and mix again with the world, losing their own proper place which fenced from the world, they soon lose that which maketh them a church of God, and so become a synagogue of Satan."—*Pennington*.

"Ye are kept by the power of God through faith unto salvation. Can any thing preserve a soul or church, but God's power? And doth God preserve any soul or church, but in the way he hath appointed? A church is like a garden, needs digging, dressing, watering and sunshine, to cause it to thrive and flourish. Do not weeds easily spring up in a garden? Yes, ranker weeds than in common ground, which spread space and overrun it faster, if it be not looked to and kept by the gardener. Read the figure, and understand. Are not spiritual weeds as corrupt and spreading as the outward? Are they not like leaves; have they not a poisonous, infecting nature in them? 'Know ye not,' saith the apostle, 'that a little leaven leaveneth the whole lump.' If but one root of bitterness spring up in a church, it may defile many, and trouble the whole. And as one corrupted person, so also one corrupted church, may infect and poison many more. Yea, was it not thus in the apostasy? When it once got head, did it not break in and overflow apace?"—*Pennington*.

ANTIPATHIES TO ANIMALS.

Many men have strange antipathies to animals. Some of these are accountable, as depending upon form; others, profoundly mysterious in the why and the wherefore. Some ladies fall into hysterics at the approach of a spider. Snakes are generally objects of fear, rather than antipathy, from the deadly power which some of the species possess; but why a beautiful lizard, a sleek mouse or rat, should be objects of antipathy, it is difficult to conjecture: elegant in form, and harmless, they might at least be looked upon with complacency. The sight of a rat has been known to throw even the male sex into convulsions. Claude Prosper Juliot de Crebillon, a name conspicuous in the annals of French literature, was confined in the Bastille, in pursuance of the caprices of one of the old Bourbon satraps, who often shut up in dungeons the men of the age most conspicuous for talents, and who were known to promulgate unsavoury truths. One night, Crebillon felt what he thought to be a cat reposing by his side in bed; glad of such a companion in that silent mansion, where to many a prisoner "hope never came," he stretched out his hand to caress it; but it ran away. The following day, when seated at his dinner, he saw, through the "darkness

visible" of his cell, an animal squatted, *ris-a-ris*, on his table, and was soon able to perceive that it had a long slender tail, and was not a cat, which at first he imagined it to be, but an enormous rat. He had an unconquerable antipathy to rats; and, springing from his seat, cried aloud with terror, and overturned his table; the noise brought in a turkey, who found him pale, and nearly senseless; and it was a long time ere he recovered himself. This animal had been the companion of a preceding prisoner, who had tamed it; and so well did the horrible solitude of the Bastille operate in removing the antipathy of Crebillon to these creatures, that at length he became reconciled to its company, and even shared his provisions with it. The case of Crebillon may serve as a useful hint for effecting the cure of most other antipathies to animals.

Many men have also strange antipathies to cats; and so strongly does the sight of them affect some individuals, that their whole frame becomes agitated. A striking instance of this kind came within our own personal knowledge. The late Captain Logan, of Knockshinock, in Ayrshire, had such an unconquerable aversion to all cats, that he would not remain in the room with one on any account whatever. We have known ladies to expostulate with him on the affectionate and harmless dispositions of their grinnalkins, vowing that they would touch nothing larger than a rat; but their eloquence was invariably lost on the captain, who lent a deaf ear to all their pleadings.

He could detect immediately the presence of a cat from smell, even although he could not possibly see it in the room, being under a sofa, or some such place; and he uniformly insisted on its being turned out of the room, before he would compose himself to enter into conversation.

On one occasion, while his regiment was stationed at Tynemouth, we happened to accompany the captain to pay a visit to the family of General R——. We found several visitors in the house besides the family. Among the rest was the late Sir C—— G——, then commanding the northern district of England, and some officers of his staff. When deeply engaged in a political conversation on the events of the times, the domestic cat, a frolicsome young animal, came scampering into the room, when the gallant captain started from his seat, and mounted a chair with all possible alacrity, to the no small astonishment of all present, as none of them were aware of his dread of cats. Every body supposed the captain had been seized with a sudden fit of lunacy; the ladies bounced up, several made their way towards the door, and even the two patriot generals and the staff-officers seemed to entertain doubts as to their personal safety; and, in particular, we noticed Sir C—— G—— keeping an attentive watch on the handle of the captain's sword. In short, every countenance but our own bore marks of anxiety, and we laughed outright, to the no small displeasure of the general's lady, who thought it no joke, and entreated us to pacify our friend.

We must mention, that Captain Logan was then a man of about thirty years of age, six

feet one inch in height, and of a very athletic form; so, to be subjected to the grasp of such an individual was no joke, as the general's lady expressed herself; but as we knew the poor captain was quite *compos* and harmless, we enjoyed the joke amazingly. The old general treated of him to come down, while the captain obstinately refused until puss was dismissed. The general in vain tried to convince him of her innocent intentions, which increased the convictions of all present that the captain was cracked. By this time all the ladies had made good their retreat, and some of the younger ones stood peeping in at the door, with the handle in their hand, in case of the captain trying to follow them. Things beginning to assume a serious aspect, we lifted puss, and rung the bell for a servant to remove it out of the room, after which the captain descended, and in a few minutes resumed his wonted coolness. An explanation followed, and this irresistible infirmity of the captain's was felt by those who witnessed the ludicrous scene, more with pity than contempt; and we will venture to say, that such was the impression which was made at the time, that some who witnessed it will ever forget the scene.

The inhabitants of Britain, in the mass, are haters of toads and frogs; while it is well known that in France there is a species of the latter animal which is considered a delicate article of food; thus verifying the old proverb, that "what is one man's meat, is another's poison."

There are not in nature two more harmless animals than the toad and frog; the idea which generally prevails, that the former is poisonous, is all a fable; and a dread of these creatures is instilled into us by the folly of nursery-maids, who hand it down with great care from one generation to another. There have been various instances of individuals making pets of these animals, and they have been rewarded for their attentions by watching the singular manner in which they take their food, and prey upon insects and worms, and also from some curious experiments which have been tried with them.

The tree-frog, which is a native of America, France, Germany, and Italy, and many other European states, has been kept by Dr. Townson, who had them in a window, and appropriated to their use a bowl of water, in which they lived. They grew quite tame; and to two which he had in his possession for a considerable time, and were particular favourites, the doctor gave the names of Damon and Musidora. In the evening, they seldom failed to go into the water, unless the weather was cold and damp; in which case they would sometimes abstain from entering it for a couple of days. When they came out of the water, if a few drops were thrown upon the board, they always applied their bodies as close to it as they could; and from this absorption through the skin, though they were flaccid before, they soon again appeared plump. A tree-frog, that had not been in the water during the night, was weighed, and then immersed; after it had remained half an hour in the bowl, it came out, and was found to have absorbed nearly

half its own weight of water. From other experiments, it was discovered that these animals frequently absorbed nearly their whole weight of water, and that, as was clearly proved, by the under surface only of the body. They will even absorb water from wetted blotting paper. Sometimes they will eject water with considerable force from their bodies, to the quantity of a fourth part, or more, of their weight. Before the flies had disappeared in the autumn, the doctor collected for his favourite tree-frog, *Musidora*, a great quantity as winter provision; when he laid any of them before her, she took no notice of them; but the moment he moved them with his breath, she sprang upon and ate them. Once, when flies were scarce, the doctor cut some flesh of a tortoise into small pieces, and moved them by the same means; she seized them, but the instant afterwards rejected them from her tongue. After he had obtained her confidence, she ate from his fingers dead as well as living flies. Frogs will leap at the moving of any small object; and, like toads, they will also soon become sufficiently familiar to sit on the hand, and submit to be carried from one side of a room to the other, to catch flies as they settle on the wall. This gentleman, accordingly, made them his guards at Gottingen, for keeping the flies from his dessert of fruit, and they performed their task highly to his satisfaction. He has seen the small tree-frog eat humble-bees, but this was never done without some contest. They are in general obliged to reject them, being incommoded by their stings and hairy roughness; but in each attempt the bee is farther covered with the viscid matter from the frog's tongue, and, when thus coated, it is swallowed with facility.

Chambers' Ed. Journ.

Memory of the Bullfinch.—Tame bullfinches have been known (says Buffon) to escape from the aviary, and live at liberty in the woods for a whole year, then to recollect the voice of the person who had reared them, and return to her never more to leave her. Others have been known which, when forced to leave their first master, have died of grief. These birds remember very well, and often too well, any one who has injured them. One of them having been thrown down with its cage, by some of the lowest order of people, did not seem at first much disturbed by it, but afterwards it would fall into convulsions as soon as it saw any shabby dressed person, and it died in one of these fits, eight months after its first accident.—*Bechstein's Cage Birds.*

Natural Flowers in Winter.—To produce these, some of the most perfect buds of the flowers it is wished to preserve, such as are latest in blowing, and ready to open, must be chosen. Cut them off with a pair of scissors, leaving the stem about three inches long; cover the end immediately with Spanish wax, and, when the buds are a little shrunk and wrinkled, wrap them up separately in paper, and place them in a dry box. When it is desired to have the flowers to blow, take the buds over night, cut off the sealed end of the

stem, and put the buds into water wherein has been infused a little nitre or salt, and the next day you will have the pleasure of seeing the buds open and expand themselves, and the flowers display their most lively colours and breathe their agreeable odours around.

Cost of a Railway Act.—The parliamentary costs of passing the act of the Southampton railway appear, by a published account, to have amounted to nearly £20,000.

An industrious and virtuous education of children, is a better inheritance for them than a great estate.—*Spectator.*

From the New Monthly Magazine.

ON HOME.

BY JOSIAH CONDOR.

That is not home, where day by day,
I wear the busy hour away;
That is not home, where lonely night
Prepares me for the toils of light—
'Tis hope, and joy, and memory, give
A home in which the heart can live—
These walls no lingering hours endure,
No fond remembrance chains me here;
The sailor's home is on the main,
—Edith, canst thou tell me why?
'Tis where thou art is home to me,
And home without thee cannot be.
There are who strangely love to roam,
And find in wildest haunts their home;
And some in halls of lordly state,
Who yet are homeless, desolate.
The sailor's home is on the main,
The warrior's on the tented plain,
The maiden's in her lover's rest,
The infant's on his mother's breast—
But where thou art, is home to me,
And home without thee cannot be.
There is no home in halls of pride,
They are too high, and cold, and wide.
No home is by the wanderer found:
'Tis not in place: it hath no bound:
It is a circling atmosphere,
Investing all the heart holds dear;—
A law of strange attractive force,
That holds the feelings in their course.
It is a presence undefin'd,
Oershadowing the conscious mind,
Where love and duty sweetly blend
To consecrate the name of friend;—
Where'er thou art, is home to me,
And home without thee cannot be.
My love, forgive the anxious sigh—
I hear the moments rushing by,
And that thy life is fleeting fast,
That youth with health will soon be past.
Oh! when will time consenting give
The home in which my heart can live?
There shall the past and future meet,
And o'er our couch, in union sweet,
Extend their cherub wings, and shower
Bright influence on the present hour.
Oh! when shall Israel's mystic guide,
The pillar'd cloud, our steps decide,
Thee, resting, spread thy guardian shade,
To bless the home which love hath made?
Daily, my love, shall thence arise
Our hearts' united sacrifice;
And home indeed a home will be,
Thus consecrate and shared with thee.

Departed this life, at his residence at Marlborough, Ulster county, New York, *FRANCIS HALLOCK*, a valuable member and elder of Marlborough monthly meeting, in the 69th year of his age.

on the 13th of fifth month, *ELIZABETH ROBERTS*, late consort of Samuel Roberts, in the 75th year of her age, an elder and valuable member of Evesham monthly meeting.

THE FRIEND.

SIXTH MONTH, 13, 1835.

The eighteenth annual report of the managers of Friends' Asylum near Philadelphia, instituted for the benefit of persons afflicted with insanity, which we have inserted to-day, (see our second page,) presents in several respects, highly interesting particulars, and merits an attentive perusal. We note with particular satisfaction the contemplated additional arrangements for the recreation and employment of the patients, more especially those in a state of convalescence; and all the circumstances enumerated in the report duly considered, the proportion of entire restorations is truly encouraging, viz. ten out of fourteen of the recent cases admitted during the past year. The remarks contained in the report of the intelligent attending physicians, in relation to the facts that this deplorable malady is equally, with other diseases of the human system, under the control of proper medical treatment, and that the chances of a cure being effected are immensely increased or diminished, according as the patient is promptly, or at a late period of the disease, placed under proper restraint and treatment, deserve the very serious consideration of relations and others, having any concern in the guardianship of persons under mental alienation.

The Georgia Recorder states that the proposed treaty, providing for the removal of the Cherokee Indians, which had been referred back to them for their final approval, has been met by an uncompromising opposition on the part of the Indian council held at Red Clay.—*Poulson's Am. D. Advertiser.*

The Richmond Compiler remarks upon the extravagantly high prices which are offered for slaves, in consequence of the profits now made by the culture of cotton in the southwestern states, that Mr. Malone, of Alabama, was in Virginia, offering \$700 each for men from 18 to 25 years of age, and \$500 each for girls of similar ages.—*Ibid.*

FRIENDS' READING ROOM.

The rooms will be opened for the admission of subscribers and visitors, on second day evening next, the 15th instant, at 7 o'clock, and continue to be opened at that hour every evening, (except first day,) until further notice. The friends of the institution generally are invited to call and view the premises. The room down stairs is to be used as a conversation room; in the room up stairs conversation is not admissible.

Entrance on Appletree alley, second door above Fourth street. Subscribers will be furnished with their tickets shortly.

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For "The Friend."

THE PHENOMENA OF VISION.

In the physical construction of man, the great Author of our being has most strikingly displayed his infinite skill and wisdom, by the fabric and adaptation of the organs of the external senses to the execution of their respective and peculiar offices. It is by the agency of these instruments, that we become acquainted with the objects which surround us, and, through their action upon the brain, receive our knowledge of the world, and are able to fulfil our relations in it, and to each other.

But while the senses perform so indispensable a part in the animal and intellectual economy, and are constantly administering to our perceptions and gratification; how few take the trouble to investigate, or even pause to reflect upon the elaborate mechanism of the organs employed, and the inimitable art with which they are adapted for the reception of impressions, to modify and combine them, and transmit them in regular succession to the seat of sensation and thought. To the unstructured or unreflecting individual, nothing more seems necessary, in order that he may behold external objects, than the effort to direct his eyes towards them; that he may ascertain the solidity of the bodies within his reach, than to stretch forth his hand and lay it upon them. He inhales the fragrance of the dewy mead, listens to the melody of the grove or the thunder of the cataract, and dreams not that all these delightful sensations are the results of agents of the most subtle nature, acting by complicated laws upon an organisation the most refined and curious: nay, that this is but the first step to perception, to complete and retain which, a series of changes must intervene, and many intellectual operations be performed.

Of the five senses, there is no one through which the mind derives more signal advantage and pleasure, than that of sight, it being the intermediate source through which we acquire a large portion of our knowledge of the presence, situation, and colour of the objects which surround us; and as the structure and functions of its organs admit of being brought

into more close comparison with the works of human art, than those of either of the other senses, they have been the subject of peculiar interest and study.

The organ of vision is the eye; and so complicated is the contrivance, and so exquisite the workmanship displayed in its construction, that it has been styled by some physiologists, "the master-piece of divine mechanism." But though its organisation is complicated, yet its action is characterised by great simplicity. "It is," says Arnot, "in its simplicity so perfect, so unspeakably perfect, that the searchers after tangible evidences of an all-wise and good Creator, have declared their willingness to be limited to it alone in the midst of millions, as their one triumphant proof."

Of the structure of the eye, and the physiology of sight, I propose giving some description; preceding it, however, with a few observations upon the properties of light, and some of the laws which govern its motions; as upon them most of the phenomena of vision depend.

What light really is, remains unknown, but it is supposed to be an emanation, or some thing which proceeds from bodies, by means of which we are enabled to see them; and two hypotheses have been suggested, respecting its origin and propagation. According to the theory of Newton, it consists of extremely minute particles, emanating from all luminous bodies, moving uniformly in straight lines, and with a prodigious velocity. According to that propounded by Descartes, it is supposed to resemble sound; being produced by an elastic fluid, diffused through all nature and excited to action by the luminous source. Both of these suppositions are liable to objections, but the former is now generally received. Whatever light may be, it is emitted in all directions from every point in the surfaces of luminous and visible bodies, and the particles which succeed each other in a straight line form what is called a *ray* of light. It is by these rays proceeding from bodies either directly or by reflection, and striking upon the eye, that we are enabled to see them. Thus, when a lighted candle is brought into a room, the flame is seen by the rays of light emitted directly from it; but the objects in the room are seen by the light which they receive either directly or indirectly from the candle, and again thrown back to the eye. The velocity with which light moves is almost inconceivable; coming from the sun to the earth in eight minutes; which is at the rate of about two hundred thousand miles in a second: it would, therefore, make the circuit of our globe in the time which it takes a person to walk.

When light falls upon a body, part of it is

reflected or driven back, and part enters the body and is either lost within it, as in opaque bodies, or is transmitted through it as in transparent ones. The reflection of light is governed by certain immutable laws. As these, however, are not particularly concerned in the mechanism of the organs of vision, I shall not dwell upon them; but as that sense is materially influenced by the refraction of rays of light in their passage through the eye, and the whole structure of the organ displays, in the most striking manner, the exact correspondence which exists between the construction of different parts of the human frame, and the physical laws which the great Creator has established, I must say a few words respecting some of the changes which light undergoes in being transmitted through transparent bodies.

Whenever a ray of light passes through a body, unless it falls upon its surface perpendicularly, it is bent, or made to deviate from a straight course, and this deviation is greater or less, according to the density of that body. This is the reason why an object under water appears in a place different from that which it really occupies; and a stick, one part of which is immersed in water, appears bent at the point where it enters. If the light proceed from a rarer to a denser medium, as from air into water, it is refracted towards the perpendicular; on the contrary, if it proceed from a denser to a rarer medium, as from water into air, it is refracted from the perpendicular. This change of direction in the course of rays of light, is materially influenced by the shape of the bodies through which they pass. If the body has parallel surfaces as in our window glass, the refraction of the ray on entering, is corrected by that which occurs on its passing out: that is, the bend which takes place upon its passing out of the air into the glass, is exactly counterbalanced by that made when it passes from the glass into the air again. But if the surfaces of the medium (glass for instance) be convex; that is, shaped like the outside of a watch crystal, then the rays of light falling upon one of these surfaces and passing through the glass, will be refracted so as to come to a point, or focus, behind the opposite side; and this point will be nearer to the glass, in proportion to the distance of the object from which the rays of light come. If the surfaces of the transparent body are plain, but inclined towards each other, as in the common prism, the refraction of a ray of light in passing into it at one surface, instead of being compensated for by the change made at emerging, as when passing through the window glass, is increased in consequence of the position of the surface through which the ray escapes.

In speaking of light heretofore, I have considered it as a simple substance or fluid; but Newton, to whom science in its varied departments is so greatly indebted, has conclusively demonstrated that each ray of white light, such as is given off from luminous bodies, is in itself composed of several differently coloured rays, each of which possesses properties peculiarly its own. It is not here necessary to enter into a description of the various experiments, by which that great philosopher discovered and proved this singular fact. Suffice it to say, he found that a ray of white light consists of a red, orange, yellow, green, blue, indigo, and violet coloured ray, each differing in their refrangibility. This decomposition of light explains the cause of the different colours of bodies. When light falls upon a body, it is, as I have before observed, either all reflected, or thrown back from the body, all absorbed, or some of the component rays reflected, and some absorbed. If all is reflected, the colour is white; if all is absorbed, it is black; if it reflects the red ray and absorbs the remainder, the colour is red; if the green is reflected and the others absorbed, it is green, and so of the rest; and all other colours than the primitive, are formed by the mixture, in various proportions, of the rays reflected: so that no substance can be said to have a colour in itself, but merely possesses the property of sending off to the eye, some of the coloured rays of light. It is supposed that the particular arrangement of the molecules of any body, is the cause of its reflecting different rays of light: but how this arrangement produces its effect is unknown.

I have before observed, that the rays of light passing through a medium with convex surfaces, are brought to a point or focus, behind it. They do not, however, all meet precisely in one point; those which pass through the lens near its edges, meeting a little in front of those which go through the centre. This variation constitutes what is called "the aberration from sphericity," and in common lenses produces some confusion; which, however, is obviated in our optical instruments, by placing an opaque body perforated in the middle, anterior to the lens, so as to allow the light to strike only on the centre of the glass, and thus have all the rays brought to the same point. It will be seen, that this is accomplished in the eye by the iris, the perforation through which is called the pupil. The different rays of light vary in the degree in which they are refracted by the same body, the violet being the most, and the red the least bent out of the straight course: hence, a body viewed through a lens, will appear more or less tinged with different colours. This dispersion of the constituent rays, is called "the aberration of refrangibility," and the inconvenience resulting from it, is obviated by combining transparent bodies of different densities, the varying dispersive powers of which shall compensate each other, and show the body seen through them in its proper colour. Glasses thus constituted, are called "achromatic." There is a peculiar structure in the eye to obtain the same effect.

(To be continued.)

For "The Friend."

Deal Boatmen.—George Phillpotts.—County of Kent.

The eighth article of the last number of the London Quarterly Review, is on the subject of the late alterations of the Poor Laws. The general purport of the article will, perhaps, be sufficiently indicated, by quoting the following introductory remarks:—

"On the day the Poor-Law Amendment Act passed into a law, it occurred to us, that were we to go personally to any spot where it might be determined to bring the new code into operation, we should be enabled calmly to review the old condemned law in its full operation, as well as the first strife, struggle, or conflict between it and its infant antagonist. The practical working of the act might possibly prove so different from the theoretical intentions of its framers, that on a point of vital importance to all classes of our society, but especially to the poor, we resolved to judge for ourselves, and gravely to form our opinion on a strict, impartial analysis of facts.

"With this serious object in view, we accordingly accompanied the Assistant Poor-Law Commissioner who first sallied forth on his official errantry, into one of the most troublesome districts in the country. For four months we never left him for a moment—in fact, we were his shadow. We inspected every poor-house in East Kent—attended all his public meetings of magistrates, parish officers, and ratepayers—observed how and why he divided the whole of East Kent into unions—remarked by what assistance he succeeded in effecting this object, as well as obtaining the consent in writing of the guardians for the dissolution of all the old existing unions. We pored over his calculations, sifted his data, studied his reports: we listened to the sturdy arguments occasionally raised against him—and with equal impartiality we listened to his replies. By conversing with the magistrates, yeomen, parish-officers, peasantry, and paupers, we made ourselves acquainted with public opinion as well as private interests, and it will now be our endeavour to lay before the public, in the unpretending form of a few unconnected notes, a short review of these proceedings."

The writer proceeds to develop a variety of curious and interesting information, in relation to the pauper system, and its operation in the county of Kent; but our object will be limited to a few extracts, delineative of the character and habits of a singularly hardy, adventurous, half amphibious race of human beings, inhabiting the Kentish coast, including a brief, but highly graphic description of the county of Kent, which, it will be remembered, forms the most projecting part of the southeastern coast of England, on the straits of Dover.

"Having been assured by various classes of people as well as convinced by documents, which have already been submitted to our readers, that the Deal boatmen were in a state almost of famine, the assistant commissioner felt it his duty to look with considerable at-

ention into their case. 'How they manage to live,' said the overseer of the parish, 'God only knows?' 'I can solemnly assure you they are starving,' exclaimed one of the magistrates. 'Is then floating lights that government has put on the food in sands which has ruined 'em,' observed a short, fat, puffsy shopkeeper, a radical advocate for what he called the freedom of mankind. Finding that all people in different terms corroborated the same evidence, we strolled down to the beach and endeavoured to get into conversation with the boatmen themselves, but from them we could not extract one word of complaint. Yet their countenances told plainly enough what their tongues disdained to utter—in short, it was evident that they were subsisting on low diet.

"Dressed in blue jackets and trowsers, they were sitting before their houses of call, loitering in groups on the beach, or leaning against the boats, while their tarred canvass clothing, apparently stiff enough to have walked alone, was hanging against the low clinker-built hovels which sheltered their best sails, oars, &c., from the weather. Excepting a wind-bound fleet, riding at anchor, with heads, like cavalry horses, all pointing the same way, there was not a vessel in sight, and their prospects altogether, certainly, did appear about as barren as the single under their feet. 'I am afraid you are badly off now-a-days, my men?' said the assistant commissioner to four able-looking seamen who were chewing (instead of tobacco, which they would have liked much better) the cud of reflection. He received no answer—not even a nod or a shake of the head.

"Finding there was no wisdom in the multitude, we returned to the inn, and having previously learnt that George Phillpotts was one of the most respectable, most experienced, as well as most daring of the Deal boatmen, we sent a messenger for him, and in about twenty minutes the door of our apartment opened, and in walked a short, clean-built, mid-looking old man, who, in a low tone of voice, very modestly observed that he had been informed we wished to speak with him.

"At first we conceived that there must have been some mistake, for the man's face did not look as if it had ever seen danger, and there was a benevolence in it, as well as a want of animation in his small blue eyes, that appeared totally out of character with his calling. His thin white hair certainly showed that he had lived long enough to gain experience of some sort, but until he answered that his name was Phillpotts, we certainly did think that he was not our man.

"Well, George, what shall it be?' we said to him, pointing to a large empty tumbler on the table. He replied that he was much obliged, but that he never drank at all, unless it was a glass of grog or so about eleven o'clock in the morning; and strange as it may sound, nothing that we could say could induce him to break through this odd arrangement. As the man sat perfectly at his ease, looking as if nothing could either elate or depress him, we had little difficulty in ex-

plaining to him what was our real object in wishing to know exactly how he and his comrades were faring. On our taking up a pencil to write down his answers, for a moment he paused, but the feeling, whatever it was, only dashed across his mind like the spray of a sea, and he afterwards cared no more for the piece of black lead, than if it had been writing his epitaph.

"In answer to our queries, he stated that he was sixty-two years of age, and had been on the water ever since he was ten years old. He had himself saved, in his lifetime, off the Goodwin Sands, rather more than a hundred men and women; and on this subject, no sooner did he enter into details, than it was evident that his mind was rich in pride and self-satisfaction. Nothing could be more creditable to human nature, nothing less arrogant, than the manly animation with which he exultingly described the various sets of fellow-creatures, of all nations, he had saved from drowning. Yet on the contrary side of his ledger he kept as faithfully recorded the concluding history of those, whose vessels, it having been out of his power to approach, had foundered on the quicksands only a few fathoms from his eyes. In one instance, he said, that as the ship went down, they suddenly congregated on the fore-castle like a swarm of bees; their shrieks, as they altogether sunk into eternity, seemed still to be sounding in his ears.

"Once, after witnessing a scene of this sort, during a very heavy gale of wind, which had lasted three days, he stretched out to the southward, thinking that other vessels might be on the sands. As he was passing, at a great distance, a brig, which had foundered two days before, with all hands on board, its masts being, however, still above water, he suddenly observed and exclaimed, that there was something 'like lumps' on the fore-mast which seemed to move. He instantly bore down upon the wreck, and there found four sailors alive, lashed to the mast. With the greatest difficulty he and his crew saved them all. Their thirst (and he had nothing in the boat to give them) was, he said, quite dreadful. There had been with them a fifth man, but 'his heart had broken'; and his comrades seeing this, had managed to unlash him, and he fell into the breakers.

"In saving others, Phillpotts had more than once lost one or two of his own crew; and in one case he explained, with a tear actually standing in the corner of each eye, that he had lately put a couple of his men on board a vessel in distress, which in less than ten minutes was on the sands. His men, as well as the whole crew, were drowned before his eyes, all disappearing close to him. By inconsiderately pushing forwards to save his comrades, his boat got between two banks of sand, the wind blowing so strong upon them that it was utterly impossible to get back. For some time the three men who were with him insisted on trying to get out. 'But,' said Phillpotts, who was at the helm, 'I told 'em, my lads, we're only prolonging our misery, the sooner it's over the better.' The sea was breaking higher than a ship's mast over both

banks, but they had nothing left but to steer right at their enemy.

"On approaching the bank, an immense wave to windward broke, and by the force of the tempest was carried completely above their heads; the sea itself seemed to pass over them, or rather, like Pharaoh, they were between two. 'How we ever got over the bank,' said Phillpotts, who, for the first time in his narrative, seemed lost, confused, and incapable of expressing himself, 'I can tell no man!' After a considerable pause, he added, 'It was just God Almighty that saved us, and I shall always think so.'

"On the surface of this globe, there is no where to be found so inhospitable a desert as the 'wide blue sea.' At any distance from land there is nothing in it for man to eat; nothing in it that he can drink. His tiny foot no sooner rests upon it, than he sinks into his grave; it grows neither flowers nor fruits; it offers monotony to the mind, restless motion to the body; and when, besides all this, one reflects that it is to the most fickle of the elements, the wind, that vessels of all sizes are to supplicate for assistance in sailing in every direction to their various destinations, it would almost seem that the ocean was divested of charms, and armed with storms, to prevent our being persuaded to enter its dominions. But though the situation of a vessel in a heavy gale of wind appears indescribably terrific, yet, practically speaking, its security is so great, that it is truly said ships seldom or ever founder in deep water, except from accident or inattention. How ships manage to get across that still region, that ideal line, which separates the opposite trade winds of each hemisphere; how a small box of men manage unlabelled to be buffeted for months up one side of a wave and down that of another; how they ever get out of the abysses into which they sink; and how, after such pitching and tossing, they reach in safety the very harbour in their native country from which they originally departed, can and ought only to be accounted for by acknowledging how truly it has been written, 'that the spirit of God moves upon the face of the waters.'

"It is not, therefore, from the ocean itself that man has so much to fear; it can roar during the tempest, but its bark is worse than its bite; however, although the earth and water each afford to man a life of considerable security, yet there exists between these two elements an everlasting war, into which no passing vessel can enter with impunity; for of all the terrors of this world, there is surely no one greater than that of being on a lee-shore in a gale of wind, and in shallow water. On this account, it is natural enough that the fear of land is as strong in the sailor's heart as is his attachment to it; and when, homeward bound, he day after day approaches his own latitude, his love and his fear of his native shores increase as the distance between them diminishes. Two fates, the most opposite in their extremes, are shortly to await him. The sailor-boy fancifully pictures to himself that in a few short hours he will be once again nesting in his mother's arms. The able seaman better knows that it may be decreed for him, as it has been decreed

for thousands, that in gaining his point he shall lose its object—that England, with all its verdure, may fade before his eyes, and

'While he sinks without an arm to save,
His country bloom, a garden and a grave.'

"We suppose that it is known to most of our readers that there exists, on the shores of Deal, a breed of amphibious human beings, whose peculiar profession it is to rush to the assistance of every vessel in distress. In moments of calm and sunshine, they stand listlessly on the shore, stagnant and dormant, like the ocean before them; but when every shopkeeper closes his door, when the old woman, with her umbrella turned inside out, feels that she must either lose it or go with it into the air; when the reins of the mail-coachman are nearly blown from his hand, and his leaders have scarcely blood or breeding enough to face the storm; when the snow is drifting across the fields, seeking for a hedge-row against which it may sparkle and rest in peace; when whole families of the wealthy stop in their discourse to listen to the wind rumbling in their chimneys; when the sailor's wife, at her tea, lugs her infant to her arms; and, looking at its father, silently thanks heaven that he is on shore;—**THESE** has the moment arrived for the Deal boatmen to contend, one against another, to see whose boat shall first be launched into the tremendous surf. As the declivity of the beach is very steep, and as the greased rollers over which the keel descends are all placed ready for the attempt, they only wait a moment for what they call a 'lull,' and then cutting the rope, the bark, as gallantly as themselves, rushes to its native element. The difficulty of getting into deep water would almost sometimes almost to an impossibility, but that word has been blotted from their vocabulary; and although some boats fail, others, with seven or eight men on board, are soon seen stretching across to that very point in creation which one would think a seafaring man would most fearfully avoid—the Goodwin Sands. To be even in the neighbourhood of such a spot in the stoutest vessel, and with the ablest crew that ever sailed, is a fate which Nelson himself would have striven to avoid; but that these poor nameless heroes should not only be willing but eager to go there in a hurricane in an open boat, shows very clearly, that, with all his follies and all his foibles, man really is, or rather can be, the lord of the creation, and that within his slight frame there beats a heart capable of doing what every other animal in creation would shudder to perform. The lion is savage, and the tiger is ferocious, but where would their long tails be, if they were to find themselves afloat with English boatmen?

"It must be evident to our readers, that the Deal boatmen often incur these dangers without any remuneration, and in vain, and that half a dozen bouts have continually to return, their services after all not being required. So long as a vessel can keep to sea, they are specks on the ocean, insignificant and unnoticed; but when a ship is drifting on the sands, or has struck, then there exists no object in creation so important as themselves. As soon as a vessel strikes the sand, the waves in succession break upon as they strike and pass her.

Under such circumstances, the only means of getting her afloat is for the shore-boat to come under her bows and carry off her anchor; which being dropped at some distance to windward, enables her to haul herself into deep water. To describe the danger which a small open boat experiences even in approaching a vessel to make this attempt is beyond the power of any painter.

"Of all the most unwieldy guests that could seek for lodging in a small boat, a large ship's anchor is perhaps the worst; to receive or swallow it is almost death—to get rid of it or to disgorge it, is, if possible, still worse. When a vessel, from bumping on the sands, has become unable to float, its last and only resource is to save some of the crew, who, lashed to a rope which has been thrown aboard, are one by one dragged by the boatmen through the surf, till the boat, being able to hold no more, they cut the only thread on which the hopes of the remainder had depended, and departing with their cargo, the rest are left to their fate."

"We need hardly observe to our readers, that the county of Kent is one of the most favoured regions on the surface of the habitable globe. Situated between the steep Surrey hills and the flat land of Essex, its undulating surface enjoys a happy medium, alike avoiding the abrupt inconvenience of the one landscape, and the dull insipidity of the other. Its villages, and the houses of its gentlemen and yeomen, shaded by the surrounding trees, are scarcely perceptible; and from any eminence, looking around in all directions, there is a tranquillity in the scene which is very remarkable. It seems to be a country without inhabitants,—it looks like Paradise, when Adam and Eve were asleep. Its bog-gardens, in the winter season, resemble encampments of soldiers; its orchards ornament the rich land, as its woods do the barren. Little is seen in motion but the revolving sails of white windmills, which, on various eminences, are industriously grinding the produce of the season's harvest. The low, unassuming, daint-built village church possesses, in its outline and architecture, an antiquity and a simplicity peculiarly appropriate to its sacred object, while the white tomb-stones, and the dark grained yew trees which surround it, seem to be silent emblems, speechless preachers, of death and immortality."

"Among the churches of Asia, how many of them were wanting! Ephesus, though she had much good remaining in her, yet she had left her first love, and had fallen from her first state and works. Pergamos had them which held the doctrine of the Nicolaitans, which thing Christ hated. Thyatira, she likewise suffered the woman Jezebel, which called herself a prophetess, to teach and seduce God's servants. Now this she ought not to have done, the churches having the Spirit, the holy anointing, to try spirits and prophets by; yea, to try apostles, which will faithfully discover which are truly such, and which are not. Sardis had a name that she lived, but was generally dead, there being but a few names

left in Sardis, which had not defiled their garments. Laodicea was lukewarm; neither cold nor hot—in the profession, in the form and appearance of truth, but without zeal, without life, without power. Now being in this state, having the form and appearance of all, she judged herself rich, and increased with goods, and to have need of nothing. This, indeed, is a pleasant state in man's eye, but very loathsome to God. This church seemed to have all, but indeed, had lost all, and wanted the gold, the raiment, and the eye-salve; and so was wretched, miserable, poor, blind, and naked. In this declining state, some fell from the doctrine of truth, giving heed to seducing spirits and doctrines of devils. Some from the fellowship and worship; it being the manner of some to forsake the assembling themselves together, which the church when first gathered, was very diligent in. Some held the form of knowledge and profession, but fell from the life and power. Yea, many ways, did the woful false spirits drive and scatter from the flock, as they could get entrance into men's minds."

Pennington.

Let us be careful to take just ways to compass just things, that they may last in their benefits to us.—Penn.

THE FRIEND.

SIXTH MONTH, 20, 1835.

We fully concur in the sentiment generally entertained, as we believe, by the experienced and substantial members of the Society of Friends, that we cannot, consistently with our avowed principles and testimonies, join with other religious denominations in their missionary enterprises. This, however, does not hinder us from taking a lively interest in every sincere effort to extend the influence of the gospel of Christ, either at home, or in distant lands, although not in every respect conducted in accordance with our views of the requisitions of that gospel; neither does it prevent us from highly estimating the sacrifices and devotedness of such men as Carey, Morrison, Martin, Gutzlaff, the pious and gifted Heber, and many others. We confess at the same time, that our interest in those operations is in proportion to the degree with which they conform to the spirit of the instructions delivered by Jesus himself to his disciples, "freely ye have received, freely give," &c., and, therefore it is, that we regard with particular partiality, the labours of the little community of United Brethren, commonly called Moravians. The subjoined extract, taken from the Christian Advocate and Journal, contains information concerning that people, which we think will be acceptable to our readers.

"The ancestors of the Moravian brethren had been a church of martyrs and confessors for many years before the reformation, being the genuine followers of the Bohemian witnesses of the truth. John Huss, who in the year 1415 sealed his testimony of the gospel with martyrdom. They were the first who employed the art of printing for the publication of the Bible in a living tongue; and when Luther, Calvin, and their coadjutors, arose to testify more successfully against the prevail-

ing errors of the day, the brethren submitted to their teets and discipline, and received assurances of cordial approbation. But as the reformation did not extend to Bohemia and Moravia, they had to suffer renewed persecutions until, toward the close of the seventeenth century, they ceased to be publicly known as a church; and their bishop, John Amos Comenius, publishing a history of the brethren, bequeathed these memorials to the Church of England. Subsequently the church of the United Brethren was revived by some emigrants from Moravia, who, in 1722, found an asylum on the estates of Count Zinzendorf, a pious nobleman in Lusatia. There they built a village named Herrnhut, which is now their principal settlement, and from whence they have gradually spread to other countries on the continent of Europe, to the British Isles, and to North America.

"When the Moravian exiles scarcely amounted to a few hundred souls, the missionary spirit was poured out upon them with such constraining influence, that within eight or nine years they sent missionaries to the West India islands, to Greenland, to the natives of North and South America, to Lapland, Algiers, Guinea, the Cape of Good Hope, Ceylon, and subsequently to Tartary, the Nicobar islands, to Persia and Egypt. Some of these attempts proved abortive; but after a course of humble yet persevering labours, attended by the blessing of the Great Head of the church, without whom we can do nothing, the United Brethren now have more or less flourishing missions in the following countries:—

Missions.	Com- muni- cations	Sta- tions	Mission- aries	No. of Commu- nicants
In Greenland	1733	4	25	1,820
Labrador	1770	4	31	895
N. Am. among Indians	1734	2	8	349
Danish W. I. islands	1732	7	36	9,435
Jamaica	1754	7	19	4,496
Antigua	1753	5	22	13,836
St. Kitts	1775	3	10	4,540
Barbades	1765	2	6	1,603
Tobago	1790	1	4	253
Surinam, S. America	1735	1	14	3,353
South Africa	1736	6	30	3,699
			42	214
			44	79,518

Of the above 2,715 are Greenlanders and Esquimaux: 349 are Indians of various tribes; 38,216 are negroes and people of colour; 2,099 are Hottentots and other natives of South Africa.

The address inserted on another page, from the meeting for sufferings of New York, and which received the sanction of the late yearly meeting in that city, may be read with instruction in other divisions of the Society of Friends, than that for which it was especially designed.

Those of our subscribers who do not wish to bind the seventh volume of this journal, will confer a favour by returning the first four numbers, as by some means those numbers have come out short, and we are unable to complete the volume for several persons who have applied. Direct, editor of Friends' box, Philadelphia P. O.

Agent Appointed.—Stephen Jones, Junior, Palermo, Maine.

DEED, on the 3d instant, RUTH WILLS, daughter of George Wilson, of Winslow, Pa. The deceased was one of the very few of the little meeting of Monallan, who remained attached to Friends' principles, during the sifting of the spirit of separation which so afflicted our Society.

A few minutes before she expired, to her surviving parent she said, she never felt the Lord so near her before; and if strength was afforded, she would like to tell her father of his feelings. But nature was exhausted, and in this precious frame of mind she expired.

HANNAH MURRAY,

RELICT OF LINDLEY MURRAY.

For diligent and useful employment of time, and the gifts bestowed by a beneficent Providence, under peculiar discouragements, the late Lindley Murray may well rank among the most eminent examples. The following obituary notice of his amiable and pious widow, taken from the Annual Monitor of the present year, is instructive, and will be read, no doubt, with much interest by many in this her native country. She died at Holdgate, near York, (England) 9th mo. 25th, 1831, at the advanced age of 86.

Hannah Murray's maiden name was Dobson. She was united to her beloved and valued husband, in bonds of the tenderest affection, for fifty-nine years, and survived him more than eight years, making the whole period of her residence in England, nearly fifty years.—Lindley and Hannah Murray were married in early life. He thus speaks of their union in his journal: "About the twentieth year of my age, I conceived a strong attachment and affection, for a young woman of personal attractions, good sense, a most amiable disposition, and of a worthy, respectable family," &c. "We have lived together more than forty years; and through the whole course of that period, she has been to me a truly excellent and affectionate wife. In all our varied conditions of life, I have received from her the most unequivocal proofs of attachment, and solicitude for my welfare. During my long confinement, on account of bodily infirmities, she has cheerfully met our privations, tenderly sympathised with me, and been cordially disposed to forego her own ease, to afford me assistance and comfort. She has, indeed, been a great blessing to me; and I have abundant cause to be deeply thankful to God for this unmerited favour, and its continuance to the present time." And on the forty-second anniversary of their union, in one of his written testimonials of love to his dear partner, he says: "When the time comes, whether sooner or later, that we must part, may the survivor be blessed with the hope and faith, that a little time will reunite us in the blessed abode, where we shall have, with purified affections and enlarged minds, to sing the praises of our God and Saviour, through the endless ages of eternity."

Hannah Murray was, indeed, as the preceding passages intimate, a striking example of conjugal affection and duty. Her natural disposition was amiable; but we believe it may truly be said, that her character and conduct in this respect, were sustained by Christian principle. Her constant attention to her husband confined her, during the last ten or fifteen years of his life, to the two apartments to which the state of his health almost exclusively limited him. This exclusion from the external air appeared to become, in time, almost essential to her own freedom from severe indisposition. Such a close and constant intercourse, no doubt rendered the prospect of separation unusually distressing; but when the

event occurred, it was very instructive to observe how those Christian principles, which had sustained her in the exercise of her conjugal duties, supported her under the severe privation of her beloved partner. Her sorrow, though deep, was borne with patient, and almost cheerful acquiescence; and she evidently felt a mournful satisfaction in having been permitted to be the survivor, inasmuch as her husband had been spared the pain and privation which he must have suffered from her prior removal.

It was scarcely to be expected that the habits of confinement which her affection for her husband had so long enjoined, and made even pleasant, would be materially changed at the advanced age of seventy-eight; but so soon as the occasion for those habits was removed, she began to take air and exercise; and gradually inured herself to the practices of other persons in tolerable health. So completely, indeed, was this the case, that she several times walked from Holdgate to York, to attend our religious meeting; the privilege of which she highly prized, but was frequently prevented from attending on a first day, from her reluctance to interfere with the duties and privileges of others on this day of rest.

Consideration for others was indeed a striking feature in the conduct of both Lindley and Hannah Murray. Secluded as, in some respects, their house necessarily was, it was always open to the wants and real interests of their friends and neighbours, and of the poor in general. They watched, with sedulous and Christian care, against the encroachment of those habits of self-indulgence and self-devotedness, which are so apt to creep upon invalids, and to contract and deaden the best feelings of the heart. Sympathy and charity were, perhaps, no where in more active exercise than at Holdgate; and if we were asked the secret of their exemption from many of the usual weaknesses of their condition, we should, without hesitation, declare it to be—"The Power of Religion on the Mind." It was this, to revert more immediately to our lately deceased friend, which regulated and sustained her. Those who visited her, heard her much more frequently refer to the trials and privations of others, than to her own.

Our dear friend's income, after her husband's decease, was certainly ample; but would not have been deemed by many more than sufficient for the support of such an establishment as her station required. But the Christian simplicity which pervaded all her habits, left her at liberty to devote a large portion of her means to the good of others. Her charities were both of a public and private kind; a very considerable sum was annually distributed amongst worthy persons with whom she was acquainted, who were in straitened circumstances, or under any peculiar difficulties: the poor around her partook largely of her help, and the sympathies of her heart accompanied the liberality of her hand: she was, however, discriminating and judicious in her charities. But the most striking features in the character of our beloved friend were simplicity, humility, and cheerfulness.

She felt a lively interest in the spreading of Divine Truth, and in the increase of piety and virtue every where; but especially was her heart warmed with any indication of spiritual improvement amongst the members of her own meeting; for whom she felt, in the bonds of Christian love, almost a maternal solicitude: having occupied for many years, the station of an elder in the church.

To a person thus habitually living, death could not present himself as a king of terrors; yet when brought low by a severe attack of illness, as she was in the second month of the present year, the clouds of doubt were permitted to hang over her future prospects. The perfect holiness of God, and the exceeding sinfulness of every violation of his law, in word, thought, or deed, pressed with the most lively force upon her mind, and made her deeply feel that she had no hope but in mercy, and almost to fear, whether that mercy could be extended towards her. It was a time of deep searching of heart, of humiliation, and, we may perhaps be allowed to add, of further purification. Inured as her mind was, with the gracious promises of the gospel, this state of suspense, a state in which the sense of full forgiveness was not granted her, continued for a long period; and was deeply distressing. Yet it was evident that through all, her mind was stayed on her God; and the lesson was powerfully read to others: "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" At length she was permitted to behold her Saviour, as gracious and merciful, and fully to rely on the truth of his faithfulness.

To a friend, who visited her shortly after the change in her feelings, she expressed, in very warm and strong terms, her sense of the love of the Saviour, to such an unworthy creature as she esteemed herself to be; expressing the deepest gratitude for the hope which was now as an anchor of the soul, both sure and steadfast; saying, that her "hope rested only on mercy—mercy to a sinner." She had never been in the habit of much expression in regard to her religious feelings; nor was her practice much altered by the near approach of death. Her simple, humble character was still most conspicuous; yet the following expressions, made at various times to some of her nearest friends, may serve further to show the tenor of her feelings, after the preceding very trying dispensation: "I now believe I shall not be cast away, (but it is through the love and mercy of a crucified Saviour); and that He will receive me." "The cloud which has been in my way is quite removed." "All is removed; there is now nothing in the way; my sins are all pardoned. O! what happiness! all through infinite condescension and mercy." Respecting the long season of severe conflict she had passed through, she added: "It has been my first prayer that it might suffice; and now it is graciously answered." On its being intimated, that her prospects of a future state must be bright, seeing she was so anxious to be gone, she said: "Through unmerited mercy in Christ Jesus, I have a hope of being accepted. My unworthiness is great indeed."

Her long protracted illness of seven months,

was marked by the most gradual, yet perceptible, increase of weakness, without any acute suffering. During the state of restlessness which prevailed in the last day or two, she uttered the following ejaculations: "Holy joy!" "My Lord! my God! my Saviour! help, help, help me to believe." "Why art thou so long in coming? My merciful heavenly Father; so gracious!"

On the last seizure, she said to some friends who were sitting beside her bed, with a most expressive placidity of countenance, and with a tone of voice not to be soon forgotten: "Come to see me die;" and not very long after, "I shall be happy!" After which a sweet sleep of several hours' continuance succeeded, and without any alteration but a slight change in the breathing, her prepared spirit was granted that release which she had so often and so fervently solicited, not only, we have cause to believe, that she might be freed from the remaining shackles of mortality, but also that her anxious attendants might be liberated; for whom she expressed, on many occasions, the most tender solicitude, and the most grateful feelings for their affectionate kindness.

"Though many very deeply feel the loss of this dear Friend, yet she being gathered as 'a shock of corn cometh in its season' into the heavenly garner; perhaps we cannot conclude this little memoir more appropriately, than with the following lines, written by the late Bishop Heber on the death of a Christian.

"Thou art gone to the grave,—but we will not de-
 plore thee;
 Though sorrows and darkness encompass the tomb,
 The Saviour has pass'd through its portals before
 thee;
 And the lamp of his love is thy guide through the
 gloom.

Thou art gone to the grave,—we no longer behold
 thee,
 Nor tread the rough path of the world by thy side;
 But the wide arms of mercy are spread to enfold thee,
 And sinners may hope, since the Sinless has died.

Thou art gone to the grave,—and, its mansion forsak-
 ing,
 Perhaps thy tried spirit in doubt lingered long;
 But the sunshine of heav'n beam'd bright in thy wak-
 ing.
 And the song which thou heardest was the seraphim's
 song.

Thou art gone to the grave,—but 'twere wrong to de-
 plore thee.
 When God was thy ransom, thy guardian, thy guide;
 He gave thee, and took thee, and soon will restore
 thee,
 Where death hath no sting;—since the Saviour hath
 died."

Acclimated Plants.—It is not possible for an informed person to walk, during the early summer months, in the vicinity of our great towns, without being struck with the daily increasing number of our acclimated plants. The heliotrope, fuchsia, verbena, triphylis, many species of geraniums, and others, may be seen growing luxuriantly in the open air, of which starved specimens were formerly nursed in green-houses. Bushman ("Study of Nature") adds many examples of useful as well as ornamental plants among others, he mentions that the tetragonia expansa, or New Zealand spinach, introduced by Sir Joseph Banks, only in 1772, and treated as a greenhouse plant, is now, in the neighbourhood of Exmouth, so abundant, that it has become quite a weed.

For "The Friend."

There is a certain quality in Christendom, that passes very currently under the name of *charity*, of which every sect possesses a share. The use to which it is generally applied, is to palliate or conceal error, and for this purpose it is a most convenient agent. If a person gratifies himself in things which the Bible seems to be against, it is remarkably ingenious in giving such a construction to the text, as to make the deviation appear innocent, and even allowable, considering the changes which have been constantly taking place, since the Bible was written. When there is a manifest difficulty in overcoming a stern scripture precept, it pleads very pathetically for the weaknesses of frail humanity, and expresses doubts of the practicability of complying with such commands. It appeals to the voice of the majority for the correctness of its decisions, and as the proportion of Christians is very small, who advocate the possibility of being made free from sin in this life, its prudence never permits it to urge that point on any occasion. Mingling very generally with the refined and polite circles, it is extremely complaisant, accommodating itself to the sentiments of others, and rather than give offence, often assents to opinions which, in other company, it admits to be doubtful. It pays great court to riches and learning, rank and talents, and exercises a special feeling of tenderness for the few aberrations which it may discover among these classes, while it takes great delight in publishing their mighty deeds. In becoming "all things to all men," it would claim to be of apostolic date, and is no less famous for its credulity than antiquity, in "believing all things," which accord with its wishes and fancies. It softens down the severities of scripture doctrine, and relaxes the obligations which the ancient Christians believed their religion imposed, so that on being fully acquainted with its wonderful properties, we may be led to suppose, that the same ratio of improvement was anticipated in the nature and character of the Christian religion, which steam power and railways effect in mechanics and agriculture. Of course a good deal of change would follow in the professors of this reformed Christianity. They would not be that uncouth, blunt, and unbending race which the world has heretofore deemed them; but their pliant, affable and amiable manners, would pass for indisputable evidences of true brotherly love, and genuine charitable feeling towards all men.

Much of the language of the old Christians would become obsolete. It would be regarded as extremely harsh, and better adapted to an uncultivated state of society, than to the delicate ears of modern polite Christians. Should a few be scattered up and down, who might occasionally let such terms slip, they would be marked as uneducated, contracted, and requiring the aid of some modern Priscillas or Aquillas, to instruct them more perfectly in the new dialect. The following specimens of the expressions and sentiments of old fashioned, plain spoken Christians,

would then probably be considered as a dead letter.

Paul.—"Such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel, for Satan himself is transformed into an angel of light. Therefore, it is no great thing, if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works. Do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. Having begun in the Spirit, are ye now made perfect by the flesh? How turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain. Now the spirit speaketh expressly, that in the latter time some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having their consciences seared with a hot iron. For the time will come, that they will not endure sound doctrine; but after their own lusts, heap to themselves teachers having itching ears; and they shall turn away their ears from truth, and shall be turned unto fables. 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. Holding faith and a good conscience, which some having put away, concerning faith, have made shipwreck, of whom is Hymeneus and Alexander, whom I have delivered unto Satan, that they may learn not to blaspheme." **John.**—"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed."

Upon the latter texts, Robert Barclay remarks. "For seeing it is so, that in the true church, there may arise and speak perverse things, contrary to the doctrine and gospel already received, what is to be the place of those that hold the pure and ancient truth? Must they look upon these perverse men as their brethren? Must they cherish them as fellow members, or must they judge, condemn, and deny them? We must not think the apostle wanted charity, [genuine, not spurious], who will have them accursed; and that gave Hymeneus and Alexander over to Satan, after that they had departed from the true faith, that they might learn not to blaspheme. In short, if we must preserve and keep these, that are come to own the truth, by the same means they were brought into it; we must not cease to be plain with them, and tell them when they are wrong; and by sound doctrine, both exhort and convince gainsayers. If the apostles of Christ of old, and the preachers of the everlasting gospel in this day, had told all 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 in love together, and every one enjoy his own opinion, and all will be well,*

how should the nations have been, or what way can they 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 unproved and uncondemned? If it was needful then for the apostles of Christ in the days of old to reprove, without sparing to tell the high priest and great professors among the Jews, that they were stubborn and stiffnecked, and always resisted the Holy Ghost, without being guilty of imposition and oppression, or want of true love and charity; and also for those messengers the Lord raised up in this day, to reprove and cry out against the hireling priests, and to tell the world openly, both professors and profane, that they were in darkness and ignorance, out of the truth, strangers and aliens from the commonwealth of Israel; if God has gathered a people by this means, into the belief of one and the same truth, must not they, if they turn and depart from it, be admonished, reprov'd, and condemned, 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, when he says, 'there are many unruly and vain talkers and deceivers, especially they of the circumcision, whose mouths must be stopped,' &c. 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 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 unsoond?"

Anarchy of the Ranters.

A Communication from the Meeting for Sufferings, to the quarterly, monthly, and preparative meetings of Friends, within the limits of the Yearly Meeting of New York.

DEAR FRIENDS,

In some of the recent sittings of this meeting, our minds have been seriously impressed with the consideration of the nature and importance of the subjects confided to us by the discipline, attended with solicitude that we may so dwell under the sanctifying influence of the Holy Spirit, as to be "quick of discerning in the fear of the Lord," and faithful in the performance of such duties as are connected with the responsible station that we fill.

Under such feelings, our minds have been drawn toward our dear friends in the various parts of the yearly meeting, we trust, in gospel solicitude, Christian sympathy, and brotherly concern, desiring that "grace, mercy and truth may abound amongst you."

The solemn charge to one of the early Christian churches appears to be of universal application, and highly deserving our most serious attention—"Be watchful, and strengthen the things that remain, that are ready to die,

for I have not found thy works perfect before God."

Our profession, high and holy as it is, supposes, and requires a state of great watchfulness, conformably to the injunctions of our holy Redeemer, "What I say unto you I say unto all, watch, watch and pray, lest ye enter into temptation."

The history of our religious society is fraught with instructive testimony to the faithfulness of our early friends, our honourable forefathers in the truth, in this respect. Their watchfulness, and humble attention to the unfoldings of the Divine Spirit, as contained in the holy scriptures, or immediately revealed in their own minds, was a conspicuous trait in their character—"having received the truth in the love of it," they ceased to be conformed to this world; and were happily transformed by the renewing of their minds, thus proving, what was the good, and acceptable, and perfect will of God concerning them. And having done all to stand amidst such sufferings, imprisonments, whippings, &c., as are unknown to us, they were established on the sure Foundation, the Rock of Ages, Christ Jesus our Lord, and through divine grace have transmitted to us a patrimony more valuable than the treasures of this world.

It would be wise in us, their successors in religious profession, and the advocates of the same Christian doctrines, seriously to enquire how far our practice is conformable to their excellent example; how far we are maintaining that degree of watchfulness that the gospel enjoins, and are thus made instrumental in "strengthening the things that remain, and are indeed ready to die."

Had all the members of our religious Society maintained an humble, watchful, and dependent state, the afflicting and desolating storm that has so fearfully swept over us, would doubtless have been averted. Humility and a reverent trust in the Lord Jesus Christ, could not have furnished materials for such a tempest; and as the same cause will continue to produce like effects, let us, dear Friends, often advert to the instructive language of inspiration and suitably apply it to ourselves—"Thus saith the Lord, let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord, that exercise loving kindness, judgment and righteousness in the earth, for in these things I delight, saith the Lord."

In consequence of the separation in the Society that necessarily took place, from the state of things alluded to, the painful recollection whereof must still be too fresh and vivid to require description, Friends in most places are brought into trying circumstances on divers accounts, and we tenderly sympathise with them.

In their little stripped meetings and solitary abodes, encompassed with weakness and surrounded by discouragements, they probably feel their situation to be difficult, and so indeed it is; but let us consider, and be cheered in the recollection, that however great our trials and conflicts may be, a humble and patient

reliance on Him who was touched with a feeling of our infirmities, and who knows how to succour and support, is the most sure, and indeed the only effectual remedy.

When confiding in the everlasting Arms we are the most sensible of our own helplessness, and a natural propensity to a wayward course; and prepared availingly to hear, and obey the command, "Shake thyself from the dust, and sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion."

It has been said, that no association, either civil or religious, can long sustain itself, that does not frequently recur to first principles—that is, where the persons agreeing to the compact, do not often advert to the foundation upon which it rests. If this position be correct, (and it will scarcely be controverted,) it is of vital importance that the members of our religious Society should cultivate an intimate acquaintance with its history, its Christian doctrines, and peculiar testimonies, as one of the means, that, with the blessing of Heaven, are calculated to give life and stability to the body, and consistency to its members.

We are aware that true Christian knowledge is mainly obtained through the immediate influence and operation of the Holy Spirit, "for if any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." And while, therefore, we affectionately and pressingly urge an increase of deep reverent attention to this blessed influence, we would also encourage Friends every where, and of all ranks, gratefully to appreciate those secondary helps that we are mercifully favoured with. Of these, we need scarcely say, the Holy Scriptures hold a pre-eminent place; hence it has been the concern of the Society from its rise, to impress the duty, and show the benefit of reading and meditating on the history and doctrine contained in the sacred volume, as being able to make wise unto salvation, through faith in Jesus Christ. And while we add our feeble tribute to their excellency, and express our desire that their doctrines and precepts may be more generally believed and obeyed even in the Society of Friends, we avail ourselves of the present opening to communicate the concern that has prevailed in this meeting relative to a more general and intimate acquaintance with the writings of Friends.

There can be no doubt that great benefit would result from a proper attention to this subject, and it is to be feared that weakness and apathy have been induced from the want of it, and that other, and much less profitable reading has too generally been substituted.

If indeed, it is important that our members should be acquainted with the history of the Society, comprehending its rise, progress, Christian doctrines, peculiar testimonies, and the great sufferings of our early Friends; surely it must be necessary for us to read the books that contain this information; hence we feel it to be an especial duty, to urge the necessity of an increase of religious concern on this account. The history, and doctrinal works of Friends, should be familiar to us. If they were so, we can hardly suppose that so many

amongst us would trample with seeming impunity on the testimonies that have been purchased at so dear a rate, and depart from the plainness of speech and apparel, and the general moderation, that so conspicuously adorned our primitive friends. While dwelling on this interesting subject, we cherish the hope, that if Friends can be persuaded to view it in its true light, as a religious duty, that they will often feel their minds drawn, not only to individual but also collective reading in families of the Holy Scriptures and the approved writings of Friends. A concern which there can be no doubt would have a salutary influence in drawing our minds from the grovelling cares of this life, and be happily instrumental in inducing the junior members of the Society to accept the pathetic invitation "O taste and see that the Lord is good; blessed is the man that trusteth in him:" thus procuring to the body through unmerited mercy, an increase of that spiritual strength we so much need, and of that influential faith that works by love, which while it purifies is the strong bond of Christian fellowship.

It scarcely need be said, that in the present state of things, our young Friends are peculiarly subjected to trials, and assailed by temptations, owing to local causes, and the smallness of our number in many places; this interesting class are much at a loss for suitable society; and under these circumstances, in the ardour of youthful feelings the temptation is strong to assimilate with such as offer little hope of benefit.

Hence they stand much in need of the sympathy and fostering care of their parents and friends, to prevent if possible the blighting influence of improper associations; and perhaps, in no way can this tender and sympathetic care be more availingly exerted than in a humble and honest desire to imbue their minds with correct views, not only of the Christian doctrines and their individual application, but of the grounds of our religious and peculiar testimonies; and this may be done even at an early age.

If we wish our children to become useful members of the Society, attached to its principles, and disposed to follow the example of its consistent members, we must feel bound by the most sacred obligations, to train them up in the way they should go, looking with humble confidence to him whose hand is full of blessings, in the hope "that when they are old they will not depart from it." An abiding sense of the high responsibility that attaches to parents, and the recollection that the solemn enquiry will be made, "What hast thou done with the lambs committed to thy care," cannot fail to stimulate to diligence in the discharge of our parental duty; and can scarcely fail to procure a blessing on our feeble, but sincere efforts. And what greater joy can a godly parent have, than "to see his children walking in the truth." And surely, no greater joy can the children have, than such a course will give them.

To our young Friends, we would affectionately address the language, "Seekest thou great things for thyself? seek them not." The world promises much, but its promises are

fallacious; suffer yourselves then to be governed by the limiting power of truth, yield your hearts unto Him who died for you, that you might live, so will you be mercifully preserved from the vanities of the world; retire often into yourselves, and listen attentively to the voice of that blessed Teacher, that cannot be removed into a corner. Such introversion will increase your faith in the Lord Jesus Christ, incline you to love the Holy Scriptures, to acquaint yourselves with the writings of our early Friends, and furnish you with that moral and Christian courage, that will not only enable you to resist the temptations with which you may be assailed, but to cleave steadfastly to the Society, of which you are members, and in which you enjoy many valuable privileges, adorning your profession by the plainness of your habit and address, and the general consistency of your conduct. To you, our elder Friends are looking with intense solicitude; do not disappoint the cheering hope, that instead of the fathers will be seen the sons, and instead of the mothers the daughters, who through obedience to divine grace, shall have been prepared for the Lord's work and service.

In conclusion, dear Friends, permit us to express the solicitude we feel, that by increasing dedication of heart to the blessed cause of our holy Redeemer, we may indeed realise the state described by the beautiful and sublime language of the Psalmist, "Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments. Walk about Zion, and go round about her; tell the towers thereof. Mark ye her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God for ever, he will be our guide even unto death."

Signed on behalf, and by direction of the meeting for sufferings, held in New York, the 2d of 3d month, 1835.

SAMUEL PARSONS, Clerk.

Liberated Slaves.—A writer in the Cincinnati Journal says: "From a recent investigation, there are, as nearly as can be ascertained, 1,129 emancipated slaves in this city; 476 of this number have purchased themselves at the total expense of \$215,518 52, averaging for each \$452 77. If any one wishes to know what slavery is, let him go and sit by the side of these persons, and listen to their tale of suffering and woe. If he doubts whether slaves, if liberated, can take care of themselves, let him here learn what perseverance and self-denial is, as he looks at the desperate struggles of these people to buy their own bodies and those of their children. And let it be remembered, that these efforts are made while crippled and loaded with the disabilities of slavery and negro prejudice. Many of them are now trying to buy their friends, whom they have left behind. From the same investigation, it is ascertained that the above number of individuals have 163 parents, 68 husbands and wives, 346 children, and 1,569 brothers and sisters, who are still trembling beneath the frowns of a task-master; and they appear to feel in regard to them just as other people feel."

"Christ is not of the world, and he leads out of the world; out of its vanities, ways, customs, fashions, &c. A man cannot serve Christ and the world. Can any man be born of the Father, be begotten by him out of the spirit of the world, and yet live in that, walk in that, which is not of the Father, but of the world: which came from the worldly part, nourishment and pleasesh to the worldly part in man, but pleasesh not the Father? Can that man who is not of the world, but of the Father, do any thing that upholdeth the lust of the flesh, the lust of the eyes, or the pride of life, either in himself or others? Doth not the spirit of the Lord, where it is hearkened to, draw out of these, out of all things which are of these? Therefore consider well what it will cost, and how hard it is to follow Christ; that thou, who desirest to be the Lord's, mayest receive help and strength from him to be faithful—that in his strength thou mayest overcome all that stands between thee and life, that so thou mayest receive the crown, and inherit the kingdom which is prepared for, and given to, the faithful, who labour and fight not in vain; but gain ground and conquer, yea at length become more than conquerors, through the mercy, love, might, and power of the Lord."—*Pennington.*

INFANTINE ENQUIRIES.

BY WILLIAM PENNINGTON BROWN.

"Tell me, O mother! when I grow old,
Will my hair, which my sisters say is like gold,
Grow gray as the old man's, weak and poor,
Who asked for alms at our pillared door?
Will I look as sad, will I speak as slow?
As he, when he told us his tale of woe?
Will my hands then shake, and my eyes be dim?
Will he, O mother! will I grow like him?
"He said—but I knew not what he meant—
That his aged heart with sorrow was rent.
He spoke of the grave as a place of rest;
And the weary dead were deep and are blest;
And he told how his kindred there were laid,
And the friends with whom in his youth he played;
And tears from the eyes of the old man fell,
And my sisters wept as they heard his tale!
"He spoke of a home, where, in childhood's glee,
He chased from the wild flowers the singing bee;
And followed afar, with a heart as light,
As its sparkling wings, the butterfly's flight;
And pulled young flowers, where they grew 'neath the beams
Of the sun's fair light, by his own blue streams—
Yet he left all these through the earth to rot:
Why, O mother! did he leave his home?
"Calm thy young thoughts, my own fair child!
The fancies of youth and age are beguiled—
Though pale grow thy cheeks, and thy hair turn gray,
Time cannot steal the soul's youth away!
There's a land of which thou hast heard me speak,
Where age never wrinkles the dweller's cheek;
But in joy the living are bright as the stars—
It was where the old man longed to be!
"For he had hope that those with whom he played,
In his heart's young joy, neath their cottage shade—
Whose love he shared, when their smiles and mirth
Brightened the gloom of this sinful earth—
Whose names from our world had passed away,
As flowers in the breath of an autumn day—
He had hope that they, all suffering done,
Encircled the throne of the Holy One!
"Though ours be a pillared and lofty home,
Where Want with his pale train never may come,
Oh! seek not the poor, with the scornful's jest,
Who scorn in the shade of our hall to rest;
For he who hath made them poor may soon
Darken the sky of our glowing noon.
And leave us with woe, in the world's bleak wild!
Oh! soften the griefs of the poor, my child!"

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DAVID RITTENHOUSE.

Copied from Chambers's *Edinburgh Journals*, with some slight alterations, adapting it to "The Friend."

The subject of the present sketch was by birth an American, and, like his contemporary and countryman Benjamin Franklin, whose philosophical pursuits were somewhat akin to his own, he deserves the attention of our youthful readers, from the circumstance of his having risen by application, and the strength of his genius, from an obscure station in society, to take an honourable place among the most distinguished men of his day.

David Rittenhouse, whose name has been celebrated in the annals of astronomical science, was born near Germantown, Pennsylvania, on the 9th of April, 1732. His family, which was of Dutch extraction, were the first who engaged in the manufacture of paper in this country. The father of David Rittenhouse abandoned the occupation of a paper-maker, when about twenty-nine years of age, and commenced the business of a farmer, on a piece of land which he had purchased in the township of Norriton, about twenty miles from the city of Philadelphia. It seems that he very early designed his son for this useful and respectable employment. Accordingly, as soon as the boy arrived at a sufficient age to assist in conducting the affairs of the farm, he was occupied as a husbandman. This kind of occupation appears to have commenced at an early period of his life. About the fourteenth year of his age, he was employed in ploughing in his father's fields. His brother Benjamin relates, that while David was thus engaged at the plough, he (the informant) then a young boy, was frequently sent to call him to his meals; at which times he repeatedly observed, that not only the fences at the head of many of the furrows, but even his plough and its handles, were covered over with chalked numerical figures. Astronomy was a favourite pursuit. He also applied himself industriously to the study of optics, the mechanical powers, &c., without the advantage of the least instruction. About the seventeenth year of his age, he made a wooden clock, of very ingenious workmanship; and soon after, he constructed one of the same

materials that compose the common four-and-twenty hour clock, and upon the same principles. He had, much earlier in life, exhibited proofs of his mechanical genius, by making, when only seven or eight years old, a complete water-mill in miniature.

With many valuable traits of character, the elder Rittenhouse had no claims to what is termed genius. Hence he did not properly appreciate the early specimens of talent which appeared in his son David. He was for some time opposed to the young man's earnest desire to renounce agricultural employments, for the purpose of devoting himself altogether to philosophical pursuits, in connection with some such mechanical profession as might best comport with useful objects of natural philosophy, and be most likely, at the same time, to afford him the means of a comfortable subsistence. At length, however, the father yielded his own inclinations, in order to gratify what was manifestly the irresistible impulse of his son's genius. He supplied him with money to purchase, in Philadelphia, such tools as were more immediately necessary for commencing the clock-making business, which the son then adopted as his profession. About the same time, young Rittenhouse erected, on the side of a public road, and on his father's land, in the township of Norriton, a small but commodious workshop; and after having made many implements of the trade with his own hands, to supply the deficiency in his purchased stock, he set out in good earnest, as a clock and mathematical instrument maker. From the age of eighteen or nineteen to twenty-five, D. Rittenhouse applied himself unremittingly, both to his trade and his studies. Employed throughout the day, in his attention to the former, he devoted much of his nights to the latter. Indeed he deprived himself of the necessary hours of rest; for it was his almost invariable practice to sit up at his books until midnight, sometimes much later.

When the father established his residence at Norriton, and during the minority of the son, there were no schools in the vicinity at which any thing more was taught than reading and writing in the English language, and the simplest rules of arithmetic. Young Rittenhouse's school education was therefore necessarily bounded by very narrow limits. He was in truth *taught* nothing beyond those very circumscribed studies which have been named, prior to his nineteenth year. The zeal with which he pursued his studies, will be seen from the following extract of a letter, written in September 1756, being then little more than twenty-four years of age. "I have not health for a soldier" (the country was then engaged in war) "and as I have no expectation of

servng my country in that way, I am spending my time in the old trifling manner, and am so taken with optics, that I do not know whether, if the enemy should invade this part of the country, as Archimedes was slain while making geometrical figures on the sand, so I should die making a telescope."

It was during the residence of Rittenhouse with his father at Norriton, that he made himself master of Sir Isaac Newton's Principia, which he read in the English translation of Motte. It was here, likewise, that he became acquainted with the science of fluxions, of which sublime invention he believed himself for a while to be the author; nor did he know for some years afterwards that a contest had been carried on between Sir Isaac Newton and Leibnitz, for the honour of that great and useful discovery. D. Rittenhouse's early zeal in his practical researches into astronomy, prompted him to desire the greatest possible accuracy in the construction of time-pieces, adapted to astronomical purposes; and uniting, as he did, operative skill with a thorough knowledge of the principles upon which their construction depends, he was enabled, by his own mechanical ingenuity, to gain a near approach to the perfection to which the pendulum-chronometer may be brought.

The great accuracy and exquisite workmanship displayed in every thing belonging to the profession which Rittenhouse pursued, that came through his hands, soon became extensively known in that portion of the United States where he lived. This knowledge of his mechanical abilities, assisted by the reputation which he had already acquired as a mathematician and astronomer, in a short time procured him the friendship and patronage of some eminent scientific men. In mechanics he was entirely *self-taught*. He never received the least instruction from any person, in any mechanic art whatever. If he were to be considered merely as an excellent artist, in an occupation intimately connected with the science of mechanics, *untutored* as he was in any art or science, he would deservedly be deemed an extraordinary man.

In the year 1767, among other things, he contrived and made a very ingenious thermometer, constructed on the principle of the expansion and contraction of metals by heat and cold respectively.

About this time he also made a very ingenious orrery. Though no description in words can give an adequate idea, yet we subjoin a part of the philosopher's own account of it. "This machine is intended to have three faces, standing perpendicular to the horizon; that in the front to be four feet square, made of sheet brass, curiously polished, silvered, and painted,

in proper places, and otherwise properly ornamented. From the centre arises an axis, to support a gilded brass ball, intended to represent the sun. Round this ball move others, made of brass or ivory, to represent the planets. They are to move in elliptical orbits having the central ball in one focus; and their motions to be sometimes swifter, and sometimes slower, as nearly according to the true law of an equable description of areas as possible, without too great a complication of wheel-work. The orbit of each planet is likewise to be properly inclined to those of the others; and their aphelia and nodes justly placed; and their velocities so accurately adjusted, as not to differ sensibly from the tables of astronomy in some thousands of years.

"For the greater beauty of the instrument, the balls representing the planets, are to be of considerable bigness, but so contrived that they may be taken off at pleasure, and others, much smaller, and fitter for some purposes, put in their places.

"When the machine is put in motion, by the turning of a winch, there are three indexes which point out the hour of the day, the day of the month, and the year answering to that situation of the heavenly bodies which is there represented: and so continually, for a period of five thousand years, either forwards or backwards."

Another most important service which he rendered for the world, was the observation of the transit of Venus over the sun's disc, which took place on the 3d of June, 1769. There had been but one of these transits of Venus over the sun, during the course of about one hundred and thirty years preceding that of 1769: and for upwards of seven centuries, antecedently to the commencement of that period, the same planet had passed over the sun's disc, no more than thirteen times. The next transit of Venus, will take place on the 8th of December, 1874.

The great use of the observation of the transit of Venus, is to determine the sun's parallax, or apparent change of its place. Only two of these phenomena have been observed since the creation of the world, and the first had been seen by only two persons—Jeremiah Horrox, and William Crabtree, two Englishmen. As the time approached when this extraordinary phenomenon was to manifest itself, the public expectation and anxiety were greatly excited. The American Philosophical Society appointed thirteen gentlemen, to be distributed into three committees, for the purpose of making observations. Dr. Ewing had the principal direction of the observatory in the city of Philadelphia; Owen Bidelle had the charge of superintending the observations at Cape Henlopen, and D. Rittenhouse those at Norriton, near his own residence, on an elevated piece of ground, commanding a good range of horizontal view. It was completely furnished with the necessary instruments, owing very much to the liberality of some scientific gentlemen in England.

"We are naturally led," says Dr. Rush, in his eulogium, "to take a view of our philosopher, with his associates, in their preparations to observe a phenomenon, which had never

been seen but twice before, by any inhabitant of our earth, which would never be seen again by any person then living, and on which depended very important astronomical consequences. The night before the long expected day was probably passed in a degree of solitude which precluded sleep. How great must have been their joy when they beheld the morning sun, and the 'whole horizon without a cloud!' for such is the description of the day given by D. Rittenhouse, in his report to Dr. Smith. In pensive silence and trembling anxiety, they waited for the predicted moment of observation; it came—and brought with it all that had been wished for, and expected, by those who saw it. In our philosopher, in the instant of one of the contacts of the planet with the sun, there was an emotion of delight so exquisite and powerful, as to induce fainting; such was the extent of that pleasure which attends the discovery or first perception of truth."

The observations of D. Rittenhouse, were received with great favour by the whole philosophical world. Ludlam, one of the vice-presidents of the Philosophical Society in London, and an eminent astronomer, thus writes:—"No astronomers could better deserve all possible encouragement; whether we consider their care and diligence in making their observations, their fidelity in relating what was done, or the clearness and accuracy of their reasoning on this curious and difficult subject. The more I read the transactions of your society (the American Philosophical), the more I honour and esteem the members of it. There is not another society in the world that can boast of a member such as D. Rittenhouse; theorist enough to encounter the problems of determining, from a few observations, the orbit of a comet, and also mechanic enough to make, with his own hands, an equal-altitude instrument, a transit-telescope, and a time-piece."

Rittenhouse now pursued an honourable and distinguished career as an astronomer. As a testimony of the high sense which the legislature of Pennsylvania entertained of his mathematical genius and mechanical abilities, it presented him the sum of three hundred pounds. In 1791, on the death of Dr. Franklin, he was elected president of the American Philosophical Society, and in 1795, he was elected a member of the Royal Society of London. But he did not live long to enjoy his distinguished honours. He died in June, 1796, soon after his entrance upon his sixty-fifth year. He was a very modest and unassuming man, and in this strikingly resembled Sir Isaac Newton, for whose character and works he had the highest veneration. His usefulness, though great, was considerably circumscribed by his want of an early education. In consequence of this, he felt an unbecoming diffidence in his own powers, and failed to commit his discoveries and thoughts to writing, which, in a published form, would doubtless have eminently increased his usefulness, and the honour of the country which gave him birth.

For "The Friend."
THE PHENOMENA OF VISION.

(Continued from page 299.)

The form of the human eye is nearly spherical, the slight aberration from that shape, arising from the projection of its most anterior and transparent part, called the "cornea." This globe, or eye-ball, as it is commonly termed, is formed by three concentric coats, investing each other, named the sclerotic, and choroid coats, and the retina. Enclosed within these, are four refracting bodies: the cornea, and three which are denominated humours, viz. the "aqueous," "vitreous," and "crystalline" humours. In the interior of the eye, just anterior to the crystalline lens, is the "iris," having an aperture in its centre—the pupil. These different parts demand a more particular notice. The sclerotic, which is the outermost coat of the eye, and gives shape to the organ, is a thick, dense, and strong membrane, extending round about five sixths of the ball, and may be considered as representing the tube of a telescope. Its external surface affords a place for the insertion of the muscles, which are intended to move the eye, and as it is tough and resisting, it is manifestly and admirably adapted for the protection of the internal parts of the organ. Immediately within the sclerotic coat, completely lining it, and consequently having the same shape, is the choroid, which is a soft, thin membrane, composed principally of the nerves and blood-vessels, intended for the nourishment and support of the eye. This coat is impregnated, and overspread on its internal surface, with a dark coloured pigment or paint, resembling indigo. This substance, the colour of which is indestructible and uninfluenced by light, answers the same purpose as the black paint, with which the inner side of the tube of a telescope is covered, in order to absorb the rays of light which strike against the sides; and which, if reflected, would produce confusion of vision. In some cases, as in the "albino," this paint on the choroid, is light coloured, and the consequence is the peculiar appearance of the eye, from which the name albino is derived; and an incapacity for seeing distinctly, when the light is clear and vivid. These two coats, the sclerotic and choroid, are perforated in the posterior part of the globe, by the optic nerve, which, immediately upon passing through them, expands into a thin, soft, delicately reticulated membrane, called the "retina." This third and last coat of the eye, does not lay in immediate contact with the dark pigment or paint, of which I have just spoken; but is separated from it by a highly delicate membrane recently discovered, and now supposed to perform a most important function in the phenomenon of vision. Upon this membrane, the nerve is spread out, being perfectly transparent during life, and having its surfaces mathematically even and smooth.

The parts of the eye which are employed for the refraction of light, are either transparent bodies, or fluids, contained in capsules, which give them shape. I have said, that the coats of the eye, extend round but about five sixths of the globe. The deficiency is in

the front part, and the aperture is filled up by the *cornea*; which is a transparent convex membrane, composed of several thin lamina, laid one upon another, and so tough as to resemble horn, from whence it takes its name. So closely is it united with the sclerotic or outer coat of the eye, that for a long time it was considered to be the same with it, and made transparent, in order that it should admit the entrance of light. But modern anatomists have discovered that it is a substance, altogether different, and united to the sclerotic, as a watch crystal (which it exactly resembles in shape,) is fitted to the rim of the case. It is the segment of a sphere of much less diameter, than the globe of the eye, and consequently is more convex, and projects slightly beyond it. As it is situated immediately in front, it is absolutely necessary that it should be perfectly transparent, so as readily to transmit the rays of light. The lamina, or thin plate, of which it is composed, are therefore kept moist and pellucid, by a clear fluid secreted between them, the abundance of which in health gives, in part to the eye its brilliancy, and its deficiency in illness and death, causes it to look dim, and somewhat opaque. The aperture left by the coats of the eye, being filled by the cornea, we have now a hollow sphere, about an inch in diameter from front to back, and seven eighths of that distance in any other direction. The inner surface of this hollow ball, as far as to where the cornea is inserted, is as we have seen, lined with the transparent nervous matter called the retina, spread equally over a thin pelucid membrane, which reposes upon the painted choroid; and all are enclosed within the thick strong sclerotic. The posterior five sixths of the cavity within is filled, with a perfectly clear fluid, closely resembling melted glass, and hence called the vitreous humour. This substance is enclosed in a delicate, thin, transparent sac, named the hyaloid membrane, which sends out from its inner surface, prolongations of its own substance, forming throughout the whole mass, a vast number of cells, which support the humour and prevent it from being readily shook or disturbed. As the vitreous humour enclosed in its membrane, lays immediately contiguous to the retina, it is of course convex behind, but the membrane or case containing it, when it arrives in front, separates, and receives between the two lamina a body which is of the greatest importance in the function of sight. This is the crystalline lens, a substance of crystalline appearance and lenticular shape—whence its name. This lens measures about an inch and a third in circumference, and is about two and a half lines thick in the centre. It is enclosed in a complete sac of its own, and its posterior surface is much more convex than the anterior, so that while occupying its proper place, it causes the lamina of the hyaloid membrane, it causes a depression in the vitreous humour; and thereby makes the anterior surface of that refracting body, concave. The crystalline lens is composed of numerous concentric elliptical lamina, laid upon each other, like the scales of an onion, which increase in density

from the circumference to the centre, and which are all kept moist and bright, by a peculiar secretion with which they are constantly bathed.

In the gradually increasing density of these scales or lamina we see one of those beautiful contrivances (if that word may be used when speaking of the works of the Deity) by which he adapts his own workmanship to meet the requisitions of the laws which he has established. Had all parts of the lens been of equal consistence, the rays of light in passing through it would have experienced the "aberration of refrangibility," (explained in the former number) and the beauty of vision been marred; but by this simple means in conjunction with others, to be hereafter noticed, that evil is avoided. The space between the outer surface of the crystalline lens and the internal concave surface of the cornea, is filled with the aqueous humour, which is perfectly transparent, and almost as fluid as water; and which, when lost by accident, or evacuated by a surgical operation, is rapidly regenerated. The space which it occupies is divided into two apartments, denominated the anterior and posterior chambers of the eye. This division is effected by the iris. The iris is the part of the eye seen through the cornea; and according to the particular colours reflected from which, the eye is said to be blue, black, gray, hazel, &c. In its centre is an opening called the pupil, which in man is always circular, and through which alone the rays of light can reach the lens within the eye. In this particular, its use resembles the diaphragm of a spy-glass which is placed immediately before the lens in order to prevent the rays of light from falling too near its edges, which would produce an "aberration of sphericity," and thereby effect an obscure image. The iris performs this important duty in the eye, by diminishing the surface of the crystalline lens, on which the rays of light impinge; so that by passing through the lens only near the centre, they may meet at the same focus on the retina. To effect this, the iris is situated in the eye precisely at the place where it can best fulfil the office, and yet admit the greatest possible quantity of light; viz. at the junction of the sclerotic coat and the cornea. Here, (which is also the point where the choroid coat and retina terminate,) there is a projection which may be compared to a slightly elevated rim, in which the iris is fitted; the surface of adhesion is called the ciliary ligament. The iris itself is a circular membrane, standing without attachment except at the external edge, and moving with entire freedom in the aqueous humour which fills the space on both sides of it. Recent anatomical investigations have decided this membrane to be muscular and composed of two sets of fibres; the outermost, radiating or extending from the circumference towards the centre; and the inner, circular, and concentric. It is these minute muscular fibres which give the iris the power of dilating the pupil, when there is little light; and contracting it when there is much. The nerves which preside over the action of these muscles, appear to be derived from the retina, and are therefore sensible only to the stimulus of light.

The pupil consequently contracts, or dilates in obedience to the impressions which are made on the seat of vision; so that the quantity of light admitted through it into the chamber of the eye, is just that, requisite to make a distinct image upon the retina, whilst by its exquisite machinery, the pupil under all its dimensions, retains its exact circular shape. I have said, that the choroid coat terminates where the iris is set in the ciliary ligament, or rim. But from the anterior margin of that coat, there is a prolongation of its inner membrane, which is beautifully folded upon the internal surface of the iris in plaits, from sixty to eighty in number, making that surface resemble the disk of a radiated flower. The use of these beautiful appendages, which are called the ciliary processes, is not yet determined. They are covered with the same pigment as the choroid coat, which, showing through the iris, gives, as I have before observed, the variety of hues to the human eye.

These then, are the several parts concerned in the formation of the eye. When we come to examine the manner in which each performs its office in the "phenomena of vision," we shall find the whole organ constructed, upon what are denominated, strict *optical principles*; and perfect for the formation of an image by the refraction of light. Each part producing its proper effect upon the pencil of light, transmitting it for the action of another, that to a third, and so onward: and each progressive movement dependent upon the minute and perfect adjustment of this delicate and complicated apparatus. The discovery of the principles which regulate these operations, and the imitation of the means by which the effects are produced, have long been considered among the most useful of the achievements of science, and the triumphs of art.

(To be continued.)

DREADFUL TORNADO.

About five o'clock, on the afternoon of 19th inst., a tornado passed over the town of Piscataway, about two miles from New Brunswick, which destroyed every house but two. The current of wind proceeded towards the city of New Brunswick, and made dreadful havoc in that place, destroying nearly fifty houses in Liberty, Richmond, and Schureman street. The most melancholy part of the accident, is the death of several persons.

Extract of a letter from New Brunswick.

"We were visited last evening by a whirlwind and water spout, which has done considerable damage. Two persons certainly killed, and several wounded. Dr. Janeway's house, among others, much injured. The storm extended to Middlebush, three miles from here, where much damage was done, and also to Piscataway—one half the village is destroyed."

The New York Commercial Advertiser of the 20th, has the following additional particulars:—

The storm, (a perfect whirlwind) commenced at Middlebush, about four miles from New Brunswick, where it did much damage—thence to Piscataway, a neat little village, situated on the Barlitan, distance about three and a half miles from New Brunswick, consisting of about twenty dwellings, all of which were destroyed, with the exception of three. It then entered New Brunswick, by Church, Neilson, Schureman, and Burnett streets, carrying destruction before it. We have not been able to ascertain the names of the occupants or the sufferers.

As near as we can ascertain, fifty dwelling houses are destroyed, and a vast number much injured. Three persons were killed, and from one hundred to one hundred and fifty persons were wounded. The persons killed are, the widow Van Arsade, Henry Booraem, Esq., an officer of the navy, and a son of John Booraem, and a youth named Bayard, son of Dr. Bayard.

We have heard of many narrow escapes, but have not time to detail them. A wagon and pair of horses were proceeding from one of the farms, when the storm approached—it was so violent that the horses refused to proceed. The gentlemen, seeing the danger, sprang from the wagon, and as soon as he reached the ground, the wagon was torn loose from the horses and broken to atoms.

A letter which we have seen, says, "From Griggs' downwards, a considerable distance, there is scarcely a house left standing. Many of the houses also in Liberty and Richmond streets, are either prostrated or unroofed."

The Methodist church was greatly injured, and the roof of the bank blown off.

At the top of the hill, the large houses built by Dr. Janeway, in the occupancy of the Kirkpatrick family, were unroofed.

Captain Fisher, of the Napoleon, saw the storm approaching as he was going to the city, and his portentous did it appear, that he brought the boat to, under the lee of the bank.

DESTRUCTIVE TORNADO.

The city of New Brunswick, (N. J.) was the scene, on the afternoon of 19th instant, of a most desolating tornado, which swept over its western section, causing much destruction of property, and we regret to add, depriving several individuals of life. On the receipt of the intelligence here, says the New York Gazette, we immediately proceeded to that place, for the purpose of ascertaining the particulars of this melancholy disaster, and now present our readers with the result of our enquiries and observations.

As far as we are able to learn, the whirlwind or tornado, first made its appearance with a falling gale, in the township of Amwell, near a place called Ringgold's, and taking an erratic zig-zag course, spent its fury over Staten Island, in the neighbourhood of Rossville, and on the bay, by another fall of large irregular shaped pieces of ice. Its first approach to New Brunswick, was from the northwest, passing over Middlebush, about three miles from that place, where the dwelling and barn of John French were laid prostrate with the earth. It thence passed over the farm of David Dunn, about two miles and a half from New Brunswick, where the dwelling was unroofed, and the barn and other out buildings were razed to the ground. The out houses attached to the premises of J. G. Wyckoff, in the same vicinity, were also destroyed. The next building which felt its effects, was the dwelling of Theophilus Holkham, about one mile from New Brunswick, where the dwelling was blown down.

The barns of James Fitch, and Abraham Blauvelt, in the outskirts of the city, were next blown down, and a small dwelling belonging to Mr. Prevost was nearly destroyed, and the wife of Tunis Sillocks badly injured. The tornado had now reached the hill, "where," according to the New Brunswick Times, "it remained apparently fixed for a minute or two, presenting the appearance of a pillar of fire,—its base resting on the earth, and its top reaching a mass of black clouds. It then took an easterly course, threatening Albany and Church streets, but suddenly changing its direction, swept across the town towards the dwelling of E. Myer, Mrs. Deane, Prof. McClelland, Rev. John Croes, L. Kirkpatrick, Esq., Mrs. Kirkpatrick, and Rev. Dr. Janeway, tearing the roofs off some, making literal wrecks of the barns and out-houses, and either uprooting or twisting off the largest trees—in some instances carrying them over twenty or thirty paces. It then crossed to the buildings at the head of Patterson, Liberty, Bayard, and Schureman streets, unroofing the house of Mrs. Harrison, leveling the store of Mr. Little, and burying beneath the falling timbers, Nicholas Booraem, Esq., and his eldest son, Henry. Both were extracted a short time after the storm, when they were exhibited alive until 9 o'clock, when death reliev-

ed him from his sufferings—the father is not dangerously hurt. A young lad, about eight years of age, son of Captain Baird, was also killed near this spot, a scythe from the blacksmith's shop having struck him immediately above the eyes, and almost severed his head. The tornado now swept with increased force across George street, down Liberty, Schureman, and New street, crossing Nelson to Burnett street, a quarter of a mile in distance, down to the river, unroofing, or tearing off the tops of the houses, and swinging the lower doors and windows from their fastenings. Schureman and Liberty street, from top to bottom, may be said to be a complete mass of ruins, as is likewise part of Burnett street. The Methodist church, a brick edifice, is damaged beyond repair, having been struck by the east and southern walls blown down; and the rear wall of the catholic church, also of brick, is drove into the body of the building."

The course of the tornado is accurately described above, and we now proceed to give a partial account of the injury sustained by the principal sufferers, together with their estimated losses, and also the names of all whose property was more or less affected.

The large dwelling of Dr. Janeway, at the junction of George street and the Trenton and New Brunswick turnpike, was completely unroofed; all the out-buildings razed to the ground, and the beautiful trees surrounding the house, twisted off or torn up by the roots. His loss will not fall much short of \$3000.

The dwelling of Littleton Kirkpatrick, was also unroofed, and all the out-houses demolished. Estimated loss \$1000. His mother's house was partly unroofed, and other damage.

The large pottery establishment, occupied by Mr. Newell, and belonging to the estate of E. G. Mackay, at the corner of George and Liberty streets, was entirely destroyed; loss \$2500.

The dwelling of James Bishop, corner of Schureman and Burnett streets, was unroofed, and several storehouses, containing a large quantity of corn, were totally destroyed. Probable loss between \$3000 and \$4000.

The buildings of Richard Voorhes, coachmaker, in Schureman street, were entirely demolished, with nearly the whole of their contents, consisting of finished and unfinished work, tools, &c. Loss about \$4000. Under the ruins of this building were found, the lifeless remains of widow Catharine Van Arsade. Staats Van Duran, also found under the same ruins, very much bruised; his life was provisionally saved by a carriage wheel falling across his body, and thus sheltering it from the pressure of the rains.

Three dwelling houses also, in Schureman street, the property of Nicholas Wyckoff, were very much injured. Loss \$3000. Two dwellings at the corner of New street, belonging to widow Mary, were unroofed and walls much damaged. Loss \$1500. The dwelling of Isaac C. Stelle, in Schureman street, was completely unroofed, and garden, fence and shrubbery destroyed. Loss \$1000.

On Burnett street—Dr. Van Dusen's dwelling unroofed, and stable razed. Loss \$1000. Three or four dwellings, the property of Staats Van Duran, unroofed, and storehouse demolished. Loss about \$3000. Charles Dunham's dwelling unroofed, and otherwise injured; several storehouses and out-buildings, on the wharf, blown down. Loss from \$3000 to \$4000. The dwelling and out-buildings, including a storehouse, belonging to Brush and Probasco, all destroyed. Loss \$2000. Two dwellings, the property of Dr. Thomas Fitch, unroofed and other injury. Loss \$1000. The dwelling and cabinet workshop of Matthew Egerton, unroofed, &c., and a warehouse in the rear demolished. Loss from \$1000 to \$2000.

On Liberty street—Loss from \$1000 to \$2000. The Lancasterian school in Schureman street, belonging to the corporation, was damaged to the amount of \$500. Schureman street—F. F. Randolph's workshop completely demolished. Loss \$500 to \$1000. Two dwellings belonging to Matthew Egerton, were unroofed and otherwise injured. Loss \$700. Widow Cornell's dwelling unroofed and workshop destroyed. Loss \$500. Two dwellings, the property of widow Vredenberg, damaged to the amount of \$600.

Property belonging to the following named individuals, was also more or less injured:

Schureman street.—Miss Rachel Randolph, Walter M. Henry, J. W. Stout, Widow Stotoff, Mr. Rolph, Mr. Eldridge, Widow Mary Dunham, A. Agnew, Widow Van Dusen, and the apprentice of J. W. Lundberg (Mayor). Adam Huetter, Borden M. Voorhes.

Burnett street.—Evert Egerton, Widow James Richmond, John Hatfield, Henry Frazer, John Hicks, Jas. B. Cox, John Quick, Michael M'Curlogue, Joseph C. Griggs.

New street.—Dr. F. Richmond, Ambrose F. Randolph, Peter Wyckoff, Judge Hance, Widow Davies, Estate of Robert Boggs, John Taylor, Mrs. John Clark, Mrs. Hagerman, Aaron Hayden.

Nelson street.—Henry Sanderson, H. H. Chittenden, Clara Rogers, Jacob Wyckoff, John Bray, Jr., Dr. Lawrence.

Prince street.—Rev. Mr. Jones, D. W. Vail, Jonathan Ackerman.

George street.—Mr. Ackerman, Ralph Voorhes, Solomon Freeman, Wm. G. Dunham.

Liberty street.—Benjamin Clark, Mrs. Van Liew, Carret Nevius.

Henry and James Richmond, on Richmond street, and Mr. Meserian, on the Trenton and New Brunswick turnpike.

From the above details, we feel safe in stating, that the loss of the buildings destroyed and injured, cannot fall short of one hundred and fifty, and that the loss of property may be estimated at one hundred thousand dollars.

Besides those who lost their lives, as above recorded, several persons were seriously injured, and many others slightly. Among the former, were Nicholas Wyckoff, master mason, son of widow Harrison, aged about twelve years—severe contusion on the head; son of widow Norman, aged ten—thigh broken; and a son of Otis D. Stewart, about six—arm broken.

Among the extraordinary occurrences which took place during this melancholy occasion, the fate of the son of Wm. G. Dunham (a small lad) was the most singular. He was taken off the piazza of the house, corner of New and George streets, carried in the air, a distance of 300 yards, and landed on the wharf at Burnett street, having only sustained a slight injury in one of his arms. On being taken up, he was found, as stated, that he recollected passing through the top of a willow tree, and that the sensation produced by being carried up in the whirlpool, was like that of being pulled in contrary directions.

A hearse was taken from the third story of a house in Schureman street, carried a distance of 200 yards, and landed in Burnett street, without having sustained the slightest injury. A carpet bag and some bedding, were carried from the garret of Dr. Janeway's house to the river, a distance of nearly half a mile. Some of the roofs were conveyed across the river, and cast, in that mode, where they were collected together by a party of Penobscot Indians, who were living there, for the purpose of erecting shanties. A cow was killed in the street, which a woman had been milking a few seconds before.

After leaving New Brunswick, the tornado passed down the river a short distance, and took the course across the river, and passing over the farm of James T. Dunn, tore up several trees by the roots, laid all his out-buildings in ruins, without doing the slightest damage to his dwelling. It then passed down to the farm of Job Randoi, and carried away part of the roof and gable end of his dwelling. Thence its course was over Piscataway, a small town, containing about a dozen houses, situated two miles from New Brunswick. Here, every building, except two in the place, including the Episcopal church, was demolished. We regret to add, that Thomas W. Harper, of New York, was killed by being struck on the head with a beam.

We understand that Mr. H. had just received the deed of some property which he had been purchasing, and that his visit to Piscataway, was for the purpose of making some arrangements respecting it. He was a silversmith, residing at 31, Rose street, and has left a large family.

The tornado then passed on towards Perth Amboy, where one building was destroyed, and spent its fury on Staten Island, as stated above.

Having gone through with the details of this melancholy affair, we now present our readers with the remarks of a friend, who was an eye witness of the

whole scene, and which will enable them to form a correct idea of this awfully sublime spectacle. He says,—The first intimation I had of the tornado's approach, was the wind blowing in from both sides of the house in which I was sitting. Immediately the cry of fire was raised—I ran to the corner of the street, and perceived in a westerly direction, as if by a moment's glance, a black column rising upward, not very rapidly, which had something of the appearance of a smothered fire, and was mistaken for it. I saw what it was, and ran into the house and closed all the windows, before it reached us. The whole atmosphere was filled with fragments of timber, &c.—a moment the house opposite was struck, as if it had been covered with paper. The house in which I was, being at the edge of the current, escaped uninjured, save that a rafter from the roof of a house, about half a mile distant, thirty feet long, struck the edge of the window, tearing away the brick work, and demolishing the sash, and passed into the wall of the room. The track of the tornado was from northwest to southeast, and from a minute investigation of its effects, does not appear to have been of the nature of a whirlwind, ordinarily so called. The violence appears to have proceeded not from a whirling motion, but from two currents rushing towards each other—at the same time having an onward motion. In the centre of the track, the force appears to have been upwards, with something of a whirling movement. The facts which substantiate this opinion are these. In the town, wherever a building has been moved, if it was at the edge of the current, its direction was inwards; if at the centre, onwards. But these effects are more strongly marked in the woods, where the direction of almost every tree accords with this statement—at the extreme edge, the trees are nearly at right angles with the course, sloping towards you, as you proceed towards the centre, where there is some confusion, but the direction is almost invariably with the current.

A gentleman of our acquaintance, who happened to be in New Brunswick during the tornado, remarked to us, that previous to its commencement, the atmosphere was very sultry, and the respiration was with the greatest oppression. There was, said he, many a mysterious dread, or supernatural feeling of something unusual about to occur.

When the intelligence of the disaster reached Princeton, several of the professors of the college immediately proceeded to the scene of devastation. They made a minute examination of the spot visited by the tornado, and will doubtless furnish the public with an interesting scientific statement on the subject of this occurrence,—the like of which has never before occurred in this latitude.

As some persons may be disposed to doubt the account respecting the lad Dunham, we will merely state, that during a whirlwind which occurred in Burgundy, in 1755, the particulars of which are given by Abbe Richard, it is stated, that "two men were enveloped in the whirlwind and carried to a distance, without experiencing any injury; one shepherd was lifted high in the air, and thrown upon the banks of the river, yet his fall was not violent, the whirlwind having placed him on the verge where it ceased to act." The case of the shepherd is precisely similar to that of young Dunham, and in fact the whole account of the above-mentioned tornado, which took place in the town of Mirabeau, bears a surprising similarity to the one we have just related.

The Emancipated Slave.—The following anecdote was related at the late meeting of the Anti-Slavery Convention in Boston, in reply to the assertion, that the slaves would be unable to take care of themselves, if set free, and therefore it would be wrong to emancipate them. The incidents occurred a few years since. A young slave in Kentucky, who was reputed to be the son of his master, was told that if he would earn three hundred dollars, and pay it to him, he should be free. He applied himself with great industry, and in a comparatively short time, earned the money,

and bought his freedom. He had, during his slavery, become a skillful cabinet maker; and he immediately went to Cincinnati, to get work at his trade. After applying to a considerable number of cabinet makers, most of whom refused him at once, he found an Englishman, who was willing to employ him, particularly after discovering that he was a very skillful and ingenious workman. But he thought it necessary to consult his journeyman on the subject, which he did, representing the case as favourably as he could, and even proposing to fit him up a place to work in, separate from them. But they positively refused to have him employed, hinting, that if he was, they should require the payment of their bills and leave him. They said that they would not work for a man who would employ a negro in his shop.

Driven thus from his trade, the coloured man went to the landings and obtained employment in unloading boats, and other heavy work; and being active and industrious, he made good wages, and was after a while, able to set up for himself. He succeeded well, and is now a master undertaker in Cincinnati; and he has several times, in the course of his business, given employment to some of the very journey-men who formerly refused to admit him to the shop where they worked.

Christian Watchman.

Strength of Iron.—Experiments made to discover the resistance to tension possessed by malleable iron, have, as might be expected, produced various results. In the greater number of cases, 90,000 pounds to the square inch has been given; and in none, when the material was sound, under 40,000 pounds; so that about 60,000 pounds may be taken as the average; and according to Tredgold, no material, as Emerson had previously concluded, should be put to more than a third or even a fourth of the weight that would break it. Generally it is admitted, that besides the little interruption caused to the flow of the current by means of piers, and the slight interruption caused to the navigation of a river, as well as the saving of time, that one half of the iron may be considered sufficient for the construction of a bridge on the suspension principle, that would be necessary for one of the ordinary plan. According to experiments made in Russia in 1824, to determine the tenacity of iron, it was found that the best iron supported twenty-six tons per square inch, without being torn asunder; whereas the worst iron gave way under a tension of fourteen tons to the square inch.

Discoveries and Inventions of the Italians.—In the list of nations which have contributed to the advancement of the arts and sciences, &c. few stand more eminently conspicuous than the Italians. The inestimable value of the compass was first made known by an Italian, and by an Italian is also to be attributed the invention of the barometer and the pendulum. The sublime science of astronomy was unveiled to mankind on bringing into use of the telescope by an Italian. The motion of the earth round the sun was ascertained by an Ita-

lian, and to the Italians we are likewise indebted for the idea of that valuable source of instruction and amusement—a newspaper. The gravity of the air and animal electricity were each discovered by an Italian, and the first of those charitable asylums, founding hospitals, was erected by an Italian. The important science of Algebra was introduced into Europe by an Italian, and the idea of literary and scientific academies was derived from those of the Italians. The soul-inspiring art of painting, as well as that of sculpture, received a new impulse at the hands of an Italian; need we mention the immortal name of Michael Angelo? And lastly, the wondrous discovery of America is due to the enterprising spirit of an Italian.

That light which comes from the same Spirit which the Scriptures came from, cannot teach things contrary to the Scriptures. But man, who hath taken the tools of his understanding, and formed images and likenesses out of the Scriptures, I mean invented meanings and senses, and judged these agreeable to the Scriptures, he must needs judge that, which is contrary to these, as contrary to the Scriptures. Whereas the truth is one in itself, and agreeth with whatsoever is true in this age, or in former ages, and differs only from that which is not true. And we know that there is that true unity with that Spirit, from which the Scriptures came, and with the Scriptures, and with one another, in that light which the wisdom of man cannot despise, as hath not been in any age since the apostasy, until now.—*Pennington.*

Selected for "The Friend."

THE SOUND OF THE SEA.

Thou art sounding on, thou mighty sea,
For ever and the same!
The ancient rocks yet ring to thee,
Whose thunders noight can tame.
Oh! many a glorious voice has gone
From the rich bowers of earth,
And lush'd is many a lovely one
Of mournfulness or mirth.
The Dorian flute, that sigh'd of yore
Along thy wave is still;
The harp of Judah peels no more
On Zion's awful hill.
And Hermon's lyre hath lost the chord
That breaketh the mystic tone,
And the songs at Rome's high triumphs poured
Are with her eagles flown.
And mute the Moorish horn, that rang
O'er stream and mountain free,
And the hymn the leagued Crusaders sang,
Hath died in Galilee.
But thou art swelling on, thou Deep!
Through many an æolian clime,
Thy billowy anthem ne'er to sleep
Until the close of time.
Thou liftest up thy solemn voice
To every wind and sky,
And all our earth's green shores rejoice
In that one harmony!
It fills the noontide's calm profound,
The sunset's heuron of gold;
And the still midnight heaves the sound
E'en as when first it roll'd.
Let there be silence, deep and strange,
Where crowning cities rose!
Thou speak'st of one that doth not change—
So may our hearts repose.

For "The Friend."

SELECTIONS FROM LONDON EPISTLES.
NO. IV.

Our last selections exhibited the concern of the Society for those who fill the highly important station of parents. We proceed to a subject standing in intimate connection. The extracts now offered manifest its solicitude for the youth, to whom it offers the most affectionate entreaties to submit to the Lord's power, to embrace a life of self-denial, bearing the daily cross, as the sure and only path to present and everlasting peace.

The welfare of this interesting class has ever been an object of deep interest to all who desire the prosperity of our Society, inasmuch as their happiness depends on the choice they make in becoming the friends and followers of the Lord Jesus, and because our faithful standard bearers are comparatively few. In the common course of events, the places of many of our valued elder Friends in the visible church, shall soon know them no more; and to the youth alone we can look for a succession. No wonder then the evidences of their submission to the Divine Hand affords comfort to those who can have no greater joy, than to behold the children walking in the truth; presenting to those who travel for the prosperity of Zion, and the enlargement of her borders, the cheering prospect, that through an abiding under the sanctifying and qualifying power of the Holy Head of the church, from amongst the visited youth, "judges" shall be raised "as at the first, and counsellors as at the beginning." T.

1734.

Seeing it is very evident that "evil communications corrupt good manners," we think proper to recommend with much affection to our young Friends, that they be very careful to avoid all such company as, by a light and vain conversation, would tend to alienate their minds from the love of virtue and sobriety.

1751.

Dearly beloved young Friends, we, in much affection and tenderness, exhort you, above all things, to give diligent heed and attention to the voice of the spirit of Christ speaking in the secret of your own consciences, reproving for evil, and speaking peace when you do well. For this, as it is closely and reverently regarded, will not only season your minds with an holy fear and dread of offending the great majesty of heaven and the whole earth, and thereby be a mean of preserving you from the vices, vanities and allurements of this world; but will also influence you to seek after, and pray earnestly for, that "wisdom which is from above, in whose right hand is length of days, and in her left are riches and honour." Happy are the youth who thus give up their names to serve the living God with full purpose of heart! How inexpressible are the blessings, which those, who are thus early devoted to serve the Lord, do bring upon themselves! And how do they cause the hearts of their parents and

friends to overflow with joy and thanksgiving to the author of all our mercies, and the church of God to magnify his name, for the continuance of his goodness to his people from one generation to another! Whilst the ungodly and disobedient, and such as, contrary to the tender entreaties and admonitions of their parents, counsel of their friends, and dictates of the spirit of truth in their own hearts, give the reins to their unruly passions, and indulge themselves in rioting, wantonness, and excess, too often wound their parents with grief and affliction, become themselves a reproach to their Christian profession, and render their own lives short and miserable, attended with such reflections as these, "How have I hated instruction, and my heart despised reproof, and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!" Oh, that all such may return unto the Lord, whilst the day of his gracious visitation is extended unto them! who delighteth not in the death of a sinner, but willeth the salvation of all.

1771.

And, dear young Friends, we fervently and affectionately entreat you, keep your hearts with all diligence. Guard against every act of unfaithfulness to the divine witness, and especially beware of closing in with the first temptations thereunto. Keep within the bounds of known duty, and the tender restrictions of truth. In this state of vigilance and humble care, preservation, peace and safety will accompany your steps. Your minds, being circumscribed within the bounds of truth and righteousness, will be properly exercised in your respective duties, in the sight of God and man, and employed usefully in your several vocations, abhorring idleness, for of idleness springs folly; vice ensues; dishonour, wretchedness, and ruin are its fruits; which bring affliction on families, and undeserved reproach on our holy profession. Keep close therefore to the heavenly principle in yourselves. This will preserve your feet from evil. Shun all those who would lead you into the broad way, as your most dangerous enemies. Deviate not from the strait and narrow path which leads to life, into the pernicious amusements, and ensnaring vanities of a licentious age. Be strong, and quit yourselves like men, in the too much neglected cause of morality and religion.

1802.

Beloved young Friends; submit, we beseech you, with readiness to the restraints of your religious parents. As you accustom yourselves to bend in due subjection to the power of truth in your own hearts, such restraint will become less irksome, as also it will be less necessary. Many of you, we are persuaded, are no strangers to the voice of wisdom speaking in secret, and saying, when you are disposed to turn to the right, or to the left hand, "This is the way, walk ye in it." Many inconveniences, evils, and occasions for sorrow of heart, may be avoided, by hearing and consulting the holy witness in yourselves. It will sometimes gently arrest you in the prosecution of your purpose, when you may not distinctly see the cause. But it is

wiser than we, proceeding from that pure intelligence to which all things and all events are known. O! then, mind its secret checks; and we are at this time particularly engaged to recommend you to consult the witness, ere you venture upon the perusal of the specious publications with which this age abounds. In this way, dear children, keep your hearts "with all diligence;" lest ye enter into temptation.

1807.

Before we conclude, we are disposed to turn our attention to you, dear youth, who are rising up to manhood. To you we would extend a tender, yet an earnest invitation. We are interested in your happiness, the church will have need of your help, and there is nothing that we desire more for you, than to see you advancing, in ranks of righteousness, to the Christian warfare. And your qualification will lie in humility and meekness, seeing it is the meek whom the Lord teacheth his way. (Psalm, xxv. 9.) But dear young men, in this very meeting we have been made to lament, because so many of you evidently prefer the gratifications of nature which is corrupt, and which tends to corruption, to the cross of Christ which corrects its hurtful propensities, and to "the grace of God that bringeth salvation." (Tit. ii. 11.) Many of you have a degree of love to our holy cause. Why then will you pursue a line of conduct which tends to lay it waste? Do not despise the counsel of experience. Many have tried the path which some of you tread, and have found it lead to distress; and happy are those whose course is interrupted, and who do not persist in their progress, before it leads to final distress.

But though we thus speak, there are also many of our beloved youth, who are rising and risen into a state of maturity, of whom "we are persuaded better things,—and things that accompany salvation." (Heb. vi. 9.) Dear young Friends, of whatever rank, sex, or station, it is cordial to behold you, it is cordial to salute you in the fellowship of the gospel, and to bid you God speed. Hold on your way, turn not aside to the right hand or the left. You may have tribulation, but be of good cheer: your holy Leader hath overcome the world. (John, xvi. 33.) Thus, when some of those who now address you shall be beheld no more in this scene of conflict, but, if they continue faithful, will partake of the joy of their Lord, and of your Lord, and you may stand in their places with holy firmness, be a blessing to succeeding generations, and "show forth the praises of Him who hath called you out of darkness into his marvellous light." (1 Pet. ii. 9.)

All prayer and supplication must be in the Spirit; yea, it must be always in the Spirit, which speaks in the heart to God; and makes the intercession, or it is no prayer. If a man speak ever so much from his own spirit, with ever so much earnestness and affection, yet it is no prayer, no true prayer, but only so far as the Spirit moves to it, and so far as the Spirit leads and guides in it.—Pennington.

For "The Friend."

The subjoined was lately found among some old papers.—I have never seen another copy in print. Ratty, in his "History of Friends in Ireland," mentions, that Benjamin Padley, from London, paid a religious visit to this nation in 1745. I have not been able to ascertain any thing further respecting her.

"A SUBSCRIBER IN IRELAND."

4 mo. 23, 1835.

A Warning to the People called Quakers.

"Yet once more," said the Lord, "I shake not the earth only, but also the Heaven, and this word, once more, signifieth the removing of those things that are or may be shaken," (as of things that are or may be made,) "that those things which cannot be shaken may remain."

This testimony has been upon my mind for some time to deliver, and, as I sat waiting and considering, the most proper method seemed to me to be, to commit it to writing for divers reasons, some of which follow.

1st. I take it to concern the church in general.

2d. It is more apt and likely to be forgot, if delivered by way of testimony.

For these reasons, and for some others not mentioned, I committed it to writing, and leave it as a Warning to the People called Quakers, both young and old; for it is my firm belief, the Lord will try the foundations of men of all sorts and professions, yea, he will fulfil his words, "Yet once more I shake not the earth only, but also heaven;"—there will be great tribulations and trials upon the inhabitants of the world, and all their foundations will be proved; for the Lord is grieved with the wickedness of the people, with the pride, covetousness, and hypocrisy of those that profess his name and truth, and he will shake all their false trusts and confidence in which they have been securing themselves, both in temporals and spirituals, and none will be able to stand, but such who are on the rock, Christ. All people will be proved, even the very elect, and they will suffer loss who are not on the true foundation. I therefore warn you all, Friends, unto whom this may come, to take heed to yourselves, and see what foundation you are upon, for it will not serve your turn to make a profession of the Holy Truth; if you are not established upon it, you will certainly suffer loss;—therefore, I entreat you, to examine your hearts and see your standing; see what you are settling upon, what you are making your chiefest delight, and as it were, your heaven, your joy and confidence, in which you are trusting; for you will be shaken out of it, if it be a false rest, whether it be in temporals or spirituals; former experiences, self-righteousness, or whatever else is not on the right foundation, however fair and plausible soever it may appear, will be removed, and you will be stripped of all, and left empty, poor and miserable. Wherefore look to it, and take warning, and do not slight this exhortation, because it comes from a poor instrument, for I assure you, it has been a burden on my mind for several months past;—I have

weighed it, and as Gideon did, entreated that I might be permitted to prove whether it was really from the Spirit of Truth, or only an imagination; and I have been favoured with a sight and sense in such a manner, that I no longer dare to doubt; it is now fixed and sealed upon my spirit, that I no longer forbear acquainting you, lest the blood of any should be required at my hand.

The Lord Almighty, if it be his blessed will, make this exhortation and warning effectual, to the bringing many of his people near unto himself; is the fervent desire of his humble and afflicted servant, and a true well wisher of his church.

BENJAMINA PADLEY.

—
 GEORGE WHITEHEAD.

For "The Friend."

Continued from page 268.

The unrighteous law for the suppression of conventicles expired in 1667, and although there were other laws in existence which were made to bear on the Quakers and other dissenters, yet during the years 1667 and 1668 they were permitted to hold their religious meetings with less molestation than for some years previous. The great encouragement which the conventicle act held out to wicked informers being withdrawn by its expiration, a time of comparative ease and exemption from plunder ensued, and the infant Society after all its sufferings and trials, was strengthened and encouraged.

The fire of persecution had been hot, and the conflict too severe to be maintained except by the sincere and devoted, many of whom, honourable for their works' sake, and eminently endued with the gifts of the Holy Spirit, had witnessed a good confession before their oppressors, and nobly sealed with their blood that blessed cause which they had espoused. But He who guards his church as the apple of his eye, and makes even the wrath of man subservient to the furtherance of his own glorious purposes, in thus calling home from the field of their arduous labours his patient and faithful servants, was pleased to raise up others no less able and devoted to fill their places. Among these were Robert Barclay and William Penn, of whom the former embraced the principles of Friends in 1667, and the latter in 1668, renouncing the riches, honours and pleasures of a vain and inconstant world; forsaking the polished and fashionable circles in which they had moved with eclat, to associate themselves with the despised and persecuted Quakers, having their eye fixed on that eternal recompense laid up in heaven for the righteous.

The awful visitations of pestilence, fire and sword, with which the nation had been so deeply afflicted, appeared to have little influence in softening the minds of men toward those who differed from them in religious opinion; and though the fires of bigotry were smouldering for a season, yet it was only to break forth again with aggravated fury.

Licentious extravagance, corrupt pleasures, and wanton amusements pervaded the court, and spread their poisonous influence among

the people, tainting with corruption the representatives of the nation, and even the clergy itself. Vice, with open and unblushing face stalked through the land, becoming more bold and impudent from the familiarity with which it was received, until religion and virtue were discontinued and ridiculed, and forced to seek an asylum from the fury and violence of their antagonists. At such a period it is not strange that a people holding sentiments so strict and scriptural against conformity to the world, should meet with a harsh reception, and draw down the malice of those who were lovers of pleasure more than lovers of God; and hence we may account for many of the hardships, and much of the scorn and contempt which they experienced.

In the year 1670 the conventicle law was revised and re-enacted, with the following additional provisions, viz. "that if any justice of peace refuse to do his duty in the execution of this act, he shall forfeit five pounds; and secondly, that all the clauses of this act, shall be construed most largely and beneficially for the suppressing of conventicles, and for the justification and encouragement of all persons to be employed in the execution of them."

George Whitehead observes that the avowed object of this act was, "To prevent and suppress seditious conventicles;" but the obvious design was, to force a general conformity to the Liturgy and practice of the Church of England. And the agents chiefly employed in this work, were a company of loose, idle, profligate, and mercenary informers; let loose to seek honest people's ruin, by making great havoc and spoil upon their goods. And these worthless creatures often boasted to the poor conscientious sufferers, that they were servants to the king and church; and that they would make them leave their conventicles, and conform.

The informers were encouraged in their proceedings by persecuting magistrates; and were stimulated also by their own desire of gain; being entitled to a third part of the fines on conviction, for which the testimony of two of them, on oath, before one magistrate, was sufficient. George Whitehead justly observes, that "such partial prosecution, conviction, and punishment, against free born Englishmen as this act imposed, were expressly contrary to the great charter, and to the common law and justice of England, and destructive of their properties and birth-right."

Whilst the proceedings of the government, in direct opposition to the king's declaration on his return, could not but excite some feelings of just indignation in the minds of the sufferers; it is quite clear from their history, that they were never led into any political combinations or opposition to the government. Like the early Christians, their only arms were prayers and patience; and their firm stand for liberty of conscience, by meekly enduring whatever the support of it exposed them to, at length obtained what, in all probability, more violent proceedings would have sought in vain.

Neale very justly observes, in regard to the new conventicle act, that "the wit of man could hardly invent any thing, short of capital

punishment, more cruel and inhuman." "It is evident," he says, after repelling the imputation of seditious conduct on the part of the dissenters, "that the act was levelled purely against liberty of conscience, and was so severely executed, that there was hardly a conventicle to be heard of all over England. Great numbers were prosecuted on this act, and many industrious families reduced to poverty.

"The behaviour of the Quakers was very extraordinary, and had something in it that looked like the spirit of martyrdom. They met at the same place and hour as in times of liberty, and when the officers came to seize them none of them would stir; they went all together to prison; they staid there till they were dismissed; for they would not petition to be set at liberty, nor pay the fines set upon them, nor so much as the prison fees. When they were discharged they went to their meeting-house again as before; and when the doors were shut up by order, they assembled in great numbers in the street before the doors, saying, they would not be ashamed nor afraid to meet together in a peaceable manner to worship God; but in imitation of the prophet Daniel, they would do it more publicly because they were forbid. Some called this obstinacy, others firmness; but by it they carried their point, the government being weary of contending against so much resolution."—

History of the Puritans, vol. 2, page 552.

It was soon after the passing of this act, that the celebrated trial of William Penn and William Mead took place, for meeting for religious worship in Grace-church street, the doors of the meeting-house being closed against them.

(To be continued.)

Communicated for "The Friend."

FRIENDS' READING ROOMS.

The rooms recently fitted up by Friends' Reading Room Association, in the building occupied by the Bible Association of Friends, were opened for the admission of subscribers and the friends of the institution generally, on the evening of the 15th inst.; at which time a considerable number attended who appeared pleased with the neat arrangements and ample accommodations. To those who have not been so circumstanced as to be able to inspect them, it will be interesting, perhaps, to know what facilities the institution affords for the accomplishment of the objects of its formation.

The room in the second story is large and well ventilated, and is furnished in a neat, plain and appropriate manner; it is appropriated exclusively for reading. The number of volumes, including a few which have been deposited on loan, is almost 1,000; maps of the World, Europe, Asia, Africa, South America, the United States, and Palestine, are suspended around the room, with charts of various kinds, furnishing useful information in a concise and attractive form. An herbarium containing a great variety of the plants found in the vicinity of our city, both in Pennsylvania and New Jersey, has been kindly deposited by a friend, which to the student of botany will be found a valuable auxiliary to

his pursuits. In the lower room, in which only conversation is admitted, are placed cases containing a considerable variety of natural productions, such as minerals, shells, fossil remains, birds, &c.; as also a valuable cabinet of insects, at present only a loan. These it is hoped, may form the nucleus for a large collection of such objects, which will not only afford subjects of interesting conversation and investigation, but will have an influence in inducing the cultivation of a more intimate acquaintance with the various sciences of which they are illustrations. There is also in this room, deposited by a friend, the model of a steam engine, the beauty and admirable workmanship of which must be seen to be appreciated; it is to be hoped that the interest which it has excited will encourage those engaged in the construction of machinery, and others, to deposit like specimens of ingenuity and mechanism, as well as other products of the arts, which cannot fail to be the means of producing in the minds of the younger visitors a love for that species of knowledge which is of practical utility, and the acquisition of which more than almost any other, strengthens and invigorates the mind.

It is, however, to be remarked, that useful as this institution is likely to be in promoting the objects alluded to, it will fall short of achieving a very important part which its patrons and founders designed, that of facilitating the intercourse of the younger with the older and religiously concerned members of our Society, unless the latter class are willing to devote a little time to it, (and it will require but little,) and sacrifice a small portion of the comfort of their residences, which it cannot be doubted they would be willing to do, if they could but know what an important influence their judicious counsel, example and conversation might have upon the moral as well as religious character of their younger fellow members.

THE FRIEND.

SIXTH MONTH, 27, 1835.

The yearly meeting of Friends for New England, held in Rhode Island, commenced on seventh day, the 13th instant, with the meeting for ministers and elders, at Portsmouth; the meeting for business convening on the following second day, at Newport. It was large, and several Friends from other yearly meetings, attended with the customary credentials.

The subject of a religious, guarded education, was brought into view by answers to the queries, and a strong desire was felt that Friends might be increasingly engaged to promote this important and interesting concern, by a lively exercise in their own families and neighbourhoods.

An encouraging report from the committee to aid the feeble and reduced remnant of the Penobscot Indians, was produced and read, calculated to excite the sympathy of Friends for this destitute and afflicted class of our fellow men, and the committee was encouraged to continue its attention and care over

them. The difficulties under which our brethren in North Carolina are labouring, as respects the people of colour under their care, and their removal to free governments, where they may enjoy their natural rights of liberty, being brought before the meeting by reading the minutes of the meeting for sufferings, the consideration of the subject resulted in the appointment of a committee to solicit, during the sitting of the meeting, voluntary contributions toward their aid. This case was met with promptitude and liberality, and upwards of thirteen hundred dollars were collected from the members in attendance. A minute of advice, expressive of the exercise of the meeting on several important subjects, which had engaged its attention, was directed to be forwarded to the subordinate meetings. After a session marked by the prevalence of brotherly harmony and condescension, the meeting closed on sixth day, the 19th instant, at one o'clock.

Friends' Select Schools.

We are requested to state, that in consequence of ill health, Thomas Booth has been obliged to relinquish the care of the boys' school in Orange street, and that Charles Atherton has been appointed to supply his place, as principal teacher. He will have the immediate charge of the mathematical, and the general supervision of the other departments. —The elementary school continues to be taught by Daniel Tatum; and the Latin and Greek languages, by William Jacobs.

As these schools are organised, it is believed they will be found to have strong claims on the continued confidence and support of Friends, as affording to their children a liberal and useful course of instruction, while they are sheltered from many temptations, to which they would be unavoidably exposed, in any other than select schools.

The Slave Trade.—Notwithstanding the vigilance of the British cruisers on the coast of Africa, the slave trade seems to be carried on with great vigour by the Spanish and Portuguese—or we should rather say, by pirates, perhaps of all nations, who sail under the flags of Spain and Portugal, but own allegiance to none. Since the capture of the Formidable, noticed in this paper about a month since, a schooner, with three hundred slaves on board, has been taken by the Pelorus, a Portuguese brig named the Aturvide, by the Lynx, and the Rosamond, a small schooner, by the same. The Aturvide had on board four hundred and ninety-four slaves, and the Rosamond, forty-eight. The Buzzard, after capturing the Formidable, resumed her station off Old Calabar, where, at the date of the latest advices, she was looking out for a Spanish barque, with seven guns, and seven hundred slaves, bound to the Havana, of which information had been given.—*N. Y. Com. Adz.*

Printed in Philadelphia, on fourth day, the 24th inst. JESUVA KITE, son of Thomas and Edith Kite, aged 19 years.

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PHILADELPHIA.

For "The Friend."

LETTERS FROM EUROPE.—NO. VII.

London, Dec. 13, 1834.

DEAR —,

Again I have the pleasure of addressing thee, from this great city, the mart of all the earth; and, indeed, it is not the least of my enjoyments to retire into my quiet chamber, where the confused noises of the city can scarcely reach my ears, and here, forgetting the anxieties and pursuits of the day, hold communion, in imagination, with some dear absent friend.

I wrote to —, at Brussels, on the 21st, and the next morning came to Ghent, through a picturesque and well cultivated country. Ghent is a large, well built town—the houses plastered or stuccoed, and painted a light colour, like all other towns I saw in France and Belgium; and, like many others in those countries, it appears to be quite *complete and finished*—always in an unfinished state, and subject to continual improvements and splendid additions! Between Brussels and Ghent, hops are grown in abundance, and this being the season for picking them from the vines, the people were busily engaged at it, in large buildings, erected for the purpose.

Several canals pass by Ghent, intersecting the country in every direction, and their banks, planted with trees, afford delightful walks for the citizens. Great attention is given on the continent, to the establishment of public walks and gardens in the towns, and they are certainly very desirable, both in regard to the promotion of health, and as a strong attraction from improper places of resort.

Almost every town has a botanic garden also; that of Ghent I visited, but it is less luxuriant than some, being too much within the town. An old cathedral there, exceeds any I have seen, in the splendour and richness of its altars, chapels, and monuments. The venerable appearance of the interior of many of these ancient edifices, is almost destroyed by a coating of *whitewash*.

Ghent is not strongly fortified by walls; I walked over the ruins of an old castle and fortification, which were taken, I believe, by the

great Duke of Marlborough, from the Spaniards. They are of great extent, but no part remains entire, excepting the church, some of the arch foundations, built of bricks, and a watch tower. They are now mounted with a few cannon, and a single sentinel. It was my custom to walk through the suburbs, and most retired parts of towns, to observe the occupations and mode of living of the poorer class of people; and I was often amused by the curiosity my "Quaker costume" excited amongst them. Sometimes, on looking back, I found the doors and windows filled with smiling faces, gazing at the *outlandish* dressed stranger. In passing through one town, where the diligence stopped a quarter of an hour, I essayed to take a walk, keeping on my travelling cap; but finding a number of children were collecting and following me, though at a respectful distance, and fearing they might increase to an inconvenient degree, I thought it prudent to return. On no occasion, however, did I meet with any incivility; on the contrary, I am happy to acknowledge many instances of disinterested kindness and attention.

The morning I left Ghent, while I was yet in my chamber, the cathedral clock struck the hour at which I was to start; quite *started* at this, I quickly consulted my watch, and found it half an hour earlier. On enquiring, I was told it was an old custom for the clocks to strike the full number of strokes, both at the hour, and a half hour before it. They are preceded, and the quarters are also indicated, by a chime of bells, continuing several minutes. This has a very agreeable effect, particularly during the stillness of night. Between Ghent and Bruges, there is a great deal of fertile and highly cultivated land, but as we approach the sea coast, the soil becomes poor and sandy; the trees are stunted, and we pass through large tracts of *broom and heath*. Buckwheat and turnips are the principal crops; the former I saw no where else on the continent.

The houses in Belgium are mostly brick, roofed with tile, and they appear so neat and comfortable, and the land, as I have before observed, is so generally fertile and well cultivated, that I was unable to discover why there are so many beggars. The children seem to be well trained, and no doubt, think they have a just claim on the attention and purses of travellers. Six or eight, from five to fourteen years of age, are generally running by the sides of the diligence, giving place at the end of a mile or two, to a new set, and waiting for a returning vehicle to run back again. They utter the most piteous complaints and cries of "Ah, misericorde, misericorde," and turn *somersets*, for the amuse-

ment of the passengers. This feat is performed with great dexterity, by both boys and girls; they put their heads to the ground while running, and then turning completely over, alight on their feet, frequently repeating it with astonishing rapidity.

As we approach Ostend, the face of the country becomes perfectly flat, and is intersected by numerous ditches and canals. The town is small, but compactly built—the streets little above, if they are not rather below the level of the sea—and it is surrounded by immense walls and ramparts. The docks for the shipping (there being no harbour), communicate with the sea by sluices, and vessels can pass in and out only during half-tide. There is a furious surf, and in the evening, as I was walking on the ramparts, the waves came rolling in, and beat against them with an astounding roar. The wind was blowing fresh from the sea, and as I had taken my passage in a steamer for London, to start at two o'clock in the morning, the scene awakened those sensations of awe and peril, with which I always embark upon the "world of waters." Sadly lost, indeed, to all sense of his situation as a poor, helpless being, dependent upon the goodness of his Creator, and liable every moment to awaken in an awful eternity, must that man be, who can view with indifference, the immensity, the beauty, and the terrific swellings of the sea, and cast himself thoughtlessly upon its treacherous waves.

During the wars of the French revolution, an English fleet made an unsuccessful attack upon Ostend. The town was set on fire in several places, and the shipping was a little damaged, by shells thrown from the bomb vessels; a landing was also effected to the north by the troops, who partially injured the basin, gates, and sluices of the Bruges canal, which at that time was of great importance to France; but when they attempted to return on board the ships, they found the surf so high, as to render it impossible. The governor of Ostend, collecting all his force, sallied out upon them, and after an obstinate contest, took them all prisoners. I spent the evening very pleasantly at the hotel, with several intelligent Englishmen, and having obtained from the proper authorities, the requisite *permit* to depart, went on board the "Lord Liverpool," and "turned in," to a comfortable berth, which I had taken care to secure. About two o'clock in the morning, I was awakened by the roaring of the engine, and going above, found the boat was hauling out of the dock; in a few minutes we were rolling over the waves and through the surf in fine style—the night was clear and moonlight—

just such an one as tempts us to forego our accustomed rest, for the pleasure of contemplating the bright expanse of waters, and reading "the rich star-studded page of night." Soon after I went on deck in the morning, a young man suddenly appeared at the top of the cabin stairs. We stood motionless, and looked at each other a few moments with astonishment and doubt; he was one of my fellow passengers across the Atlantic, and we had not seen each other since we landed in Liverpool. There is a peculiar pleasure in unexpectedly meeting a familiar face, after encountering strangers for many weeks, and we shook hands with a cordiality, which neither of us, perhaps, had lately felt. That spirit of commercial enterprise, which has contributed to raise Great Britain to be the queen and arbitress of nations, led him to the city of Mexico, where he resided four years. To engaging manners, and a mind stored with general knowledge, from which in his conversation, he seemed to draw at pleasure, he added some eccentricities, and a few of the pernicious effects of a too indiscriminate intercourse with the world. Amongst the subjects of discussion during our voyage, which the presence of a *Friend*, with six individuals of six nations suggested, was that of war. He always supported my arguments against the custom, with great earnestness and sincerity, not only on the ground of its impolicy, but also of its incompatibility with the spirit and precepts of the Christian religion; and yet, with the singular inconsistency of many *honourable* men, he had fought a duel in Mexico. Our passage across the Channel proved very pleasant, the day was remarkably calm, yet we had some rueful countenances amongst us, occasioned by those peculiar sensations which afflict some poor mortals upon the water. I hailed with delight, the shores of Old England, as they once more gradually rose from the sea, and about eleven o'clock, A. M., we entered the mouth of the Thames—once called the noblest river in the world. The passage up to London, sixty miles, was, as I had anticipated, full of interest. The country on the north side of the river is rather low, but on the south, it is high and very beautiful. At the mouth of the river, I counted one hundred and fifty-four vessels in sight at one time, and from thence to London bridge, there is an increasing succession of vessels of all sizes, certainly many hundreds, and including boats, several thousands. It requires great care and skill to guide a steambot safely through such an extraordinary concourse of vessels, moving in every direction. Upwards of a hundred steamboats ply on the river, many of them running to other ports of Great Britain, and to the continent. The average number of vessels of every description, engaged in the river and docks, is estimated at 13,444; of which 3,000 are barges, employed in loading and unloading ships, and 5,300 are small craft, engaged in the river trade, and for carrying passengers; and 1,200 revenue officers are constantly on duty.

Gravesend, the first port in the Thames, is twenty-two miles below London; it is a small town; but, affording an agreeable trip from

London, and good accommodations for bathing, it has become a place of great resort.

Greenwich, so well known as the meridian whence astronomers make their calculations, is five miles below London, on the south or Kentish side of the river. On one of the cupolas of the Royal Observatory, a ball is daily elevated to the top of a pole, and the instant the sun passes the meridian, it is dropped to the bottom, showing the exact hour of twelve to those who observe it, for miles around. The hills and parks surrounding Greenwich, are remarkable for the beauty of their scenery, and the hospital, one of the most beautiful buildings in England, presents a magnificent view as we pass up the river. It was commenced by Sir C. Wren, under the direction of Charles II., (on the site of an ancient palace which had long been a royal residence), and was completed in the reign of George II. It was afterwards appropriated as a hospital for disabled seamen, and the widows and children of those who are killed in war. The number of persons residing within the walls, is 8500, and there are 30000 out-pensioners. Deptford, one mile west of Greenwich, contains the government dock yards; extensive victualling yards, for the supply of the navy; two hospitals for decayed pilots and masters of ships, and their widows; and a large manufactory of warlike instruments. On our right hand, a mile or more from the river, a forest of masts appears to rise from the dry ground; these are in the East and West India docks, which have been excavated at an immense expense. They lie across the narrow part of the Isle of Dogs, which is formed by a great circuit of the river, with which they communicate at each extremity, thus sating a distance of several miles. They occupy, altogether, about eighty acres, and will contain nearly one thousand ships of heavy burden. A little higher up, and quite within the city, on the same side of the river, are the London docks, occupying thirty-four acres, and St. Katharine's dock. Surrounding all these, are warehouses of astonishing extent, for depositing the cargoes.

I ought to have mentioned Woolwich, which is on the south side of the Thames, a few miles below Greenwich. Here is the royal dock yard, half a mile in length, and employing upwards of one thousand persons. The arsenal occupies one hundred acres, and contains the artillery, shots, mortars, shells, and other warlike apparatus and engines of destruction, belonging to the army and navy.

As we approach the city, a vast canopy of smoke is seen suspended in the atmosphere; we begin to enter it, and catch a glimpse of lofty spires, towers, and monuments, and then, towering above them all, the grand, gloomy, and majestic dome of St. Paul's. The contrast between the clear atmosphere of the cities on the continent, and the dense fog and smoke of London, is remarkably striking, when we come immediately from one to the other. We landed at five o'clock, making fifteen hours' passage; the same time in which I crossed from Southampton to Havre a month ago; both passages were uncommonly pleasant, and when I consider the heavy gales that often sweep

across the channel, screwing the shores with wrecks, I should feel thankful for my preservation. I came to my former lodgings—the only Friends' boarding house in London,—John Burt's, No. 12, Liverpool street, Bishopsgate—where I would recommend Friends, and others, coming to London, if they wish to study quiet and economy.

In reviewing my rapid tour on the continent, I must confess I saw more than I expected, of the sorrowful effects of infidelity and papistical darkness and ignorance. Such a view of superstition and forgetfulness of God, may be of essential benefit, yet I would be unwilling to trust myself long within the poisonous atmosphere—their deadly effects are almost certain. I have heard it argued, that by mixing with the world, becoming familiar with its temptations, and seeing its iniquities in all their deformity, we are convinced of the truth and necessity of religion, of the loveliness of virtue, and are strengthened to walk in their paths. But all experience is against this; it is refuted by a single question,—have not more been led into the "broad way," by the influence of bad examples and evil communications, than have been warned by them to flee to the rock of safety? A traveller may see much to convince him, that the world is full of trouble, that misery abounds, that all beneath the skies is "vanity and vexation of spirit;" and that "we have no continuing city here;" and if he yields not to the dissipating effects of continual change, and to the alluring temptations which often meet him, and which, in a foreign land, he will find doubly difficult to withstand, he may return with a heart grateful to the Preserver of men, and strengthened to pursue the path that lies before him, whether it be through the midst of trials and adversity, or of prosperity and worldly honour. After all, however, I believe the quietness and retirement of *home*, joined with useful and somewhat varied employment, to be the condition most favourable to the exercise of habitual devotion, and to a growth in religion, or the regeneration of the heart.

I cannot doubt, that the "hour" passed in walking from _____, was pleasantly spent, and *wish to hope*, I may some day have the pleasure of walking with you; but many a boisterous wave rolls between thee and thy unworthy _____. May He who "rides upon the whirlwind and directs the storm," be our support and guide through the storms of this life, and lead us to those blessed regions, where we shall never have to say—Farewell.

Very sincerely, thy _____, R.

Grammar for the Blind—We were happy to receive a copy of a Grammar for the Blind, prepared by Dr. Howe, and printed at the New England Asylum. It is a matter of congratulation, to find, to see the work of providing them a library going on so fast; and to learn that our benevolent societies are ready to appropriate liberally to this object. Are there no individuals ready to do so? Is there no one, for example, who will pay for an edition of stereotype plates of Galland's admirable Book on the Soul—or some of the little abstracts of Scripture History? We should be happy to transmit any thing which may be sent us for these purposes.—*Annals of Education.*

There have already been inserted in "The Friend," some extracts from a course of essays, published in Chambers's Edinburgh Journal, under the title of "Popular Information on Science." From one of these, under the head, "Luminous Meteors," we take the following.

THE RAINBOW.

This beautiful arch of many colours, attracted the attention of mankind in the earliest ages. In the mythology of the ancients, it was deified in the person of Iris, who was represented with wings variegated with all its lovely hues, and supposed to be the favourite messenger of the gods.

"As equal wings she poised her weight,
And formed a radiant rainbow in her light."

This Iris was worshipped both by the Greeks and Romans. We learn, also, that the rainbow was worshipped by the Peruvians, when the Spaniards arrived in South America. The Romans assigned to it a very fanciful use: they imagined that it drew up the waters from the earth to the heavens. Hence Ovid observes—

"Nuncia Jovis varis induta coloribus
Concipit Iris aquas, aliminetque nubibus adfert."

The cause of the variety of colours exhibited by the rainbow was not understood, until Sir Isaac Newton had demonstrated the composition of light. In the Scripture, after that God had spoken of the rainbow as a covenant between heaven and earth, we read that he said, "It shall come to pass, that when I bring a cloud over the earth, that the bow shall be seen in the cloud." It is now known that a single white solar beam consists of several different coloured rays, which, combined together, produce the white light. According to Sir Isaac Newton's discovery, there are seven primary rays, of the following colours: red, orange, yellow, green, blue, indigo, violet. But recently Sir David Brewster—whose name is an honour to his country—has shown that four of these seven coloured rays are compounded of the three others. Thus the intermixture of the red and yellow rays produces the orange-coloured ray—the combination of the yellow and blue produces the intermediate green—and the combination of the red with the blue produces the indigo and violet rays. Properly speaking, therefore, there are only three primary rays in a sunbeam—the red, yellow, and blue; and these, by certain degrees of intermixture, produce the seven distinct colours referred to by Sir Isaac Newton. We have elsewhere shown, that a cloud consists of a vast number of watery globules, which float together in the regions of the atmosphere. When such a cloud opposite the sun is falling in rain, the spectator, having his back turned to many hues; for the white rays of light, having been decomposed by the watery globules, exhibit these varied colours. Sometimes, instead of forming a complete semicircle, spanning the azure vault, only a part, or segment, of the arch appears. Not unfrequently two rainbows are seen at the same

time, and as many as six, seven, and even eight, have been simultaneously observed. A magnificent phenomenon of this description was seen by William Scoresby, at Bridlington Quay, at five p. m., on the 12th of August, 1826, during a brilliant sunshine, and a heavy partial shower, that passed across from the north to the southeastern part of the town. Both the first and second bows were complete arches, descending to the ground on the left, and to the surface of the sea on the right hand. The colours were of extraordinary brilliancy. Within the arch of the first bow, were no less than three, if not four supernumerary bows, in close and regular order, progressively diminishing in intensity, so that the last was scarcely discernible. The first bow consisted of the ordinary colours, reckoned from the outside, viz. red, orange, yellow, green, blue, indigo, and violet. Immediately in contact with the interior violet, succeeded the supernumerary stripes of different colours, consisting most obviously of green and purple, or violet, in regular succession, and the whole gave the impression of one continuous and splendid canopy, receding from the effects of distance into indistinctness. Occasionally, from the reflection of the rays from the surface of the sea, rainbows have appeared in an inverted position, or, as it were, turned upside down; but such a phenomenon as this is of very rare occurrence. The reflection of the sun's light on the watery particles constituting a fog, has likewise been known to produce a rainbow, or, as it might with greater propriety be termed, a fogbow. The academicians, Bouguer, Godin, and La Condamine, when standing on the very elevated mountain of Pambamarca, in Quito, saw their own images reflected in a very light fog, and surrounded by several concentric circles, ornamented with the colours of the rainbow. The intense fogs which prevail in the polar regions at certain seasons, occasionally rest upon the surface of the water, and reach only to an inconsiderable height. At such times, although objects situated on the water can scarcely be observed at the distance of one hundred yards, yet the sun will be visible and efulgent. "Under such circumstances, (says Captain Scoresby,) on the 19th July, 1813, being at the topmast-head, I observed a beautiful circle of about 30° in diameter, with bands of vivid colours depicted on the fog. The centre of the circle was in a line drawn from the sun, through the point of vision, until it met the visible vapour in a situation exactly opposite the sun. The lower part of the circle descended beneath my feet to the side of the ship; and although it could not be a hundred feet from the eye, it was perfect, and the colours were distinct. The centre of the coloured circle, was distinguished by my own shadow, the head of which, enveloped by a halo, was most conspicuously portrayed. The halo, or glory, was evidently impressed on the fog; but the figure appeared to be a shadow on the water; the different parts of which became obscure in proportion to their remoteness from the head, so that the lower extremities were not perceptible. I remain-

ed a long time contemplating the beautiful phenomenon before me. Notwithstanding the sun was brilliant and warm, the fog was uncommonly dense beneath. The sea and ice, within sixty yards of the ship, could scarcely be distinguished. The prospect thus circumscribed, served to fix the attention more closely on the only interesting object in sight, whose radiance and harmony of colouring, added to the singular appearance of my own image, were productive of sensations of admiration and delight."

Rainbows are occasionally produced by the moon's rays being in like manner reflected and refracted from a falling cloud; but such rainbows are not of very frequent occurrence, and the arch they form is generally very pale and indistinct.

The rays of the sun falling on the spray of billows, or on the vapours of vast cataracts, produce frequently the appearance of rainbows. This, amidst all its terrors and sublimity, throws a kind of fearful beauty over the waters of Niagara. It is also often observed over the Alpine torrents.

For "The Friend."

THE PHENOMENA OF VISION.

(Continued from page 329.)

Before proceeding further in the examination of the functions of those parts of the eye which have been described, it will be proper to complete this slight sketch of its anatomy by a short description of the principal parts belonging to, and about it, which are exterior to the ball, and designed for its motion, lubrication, and protection. We shall see in the structure of this apparatus, the same manifestation of infinite skill and wisdom, the same order and beauty, which render the eye itself a subject for admiration and eulogy. In the first place, the cavity in which the eye is lodged is formed by parts of seven distinct bones, each of which, while located so as to perform other important duties, lends one of its surfaces, so hollowed out as to make up a strong, deep, conoidal cavity, called the orbit, presenting its base outward and forward. The external edge of this hollow cone, is turned inward, so as to form a bony ridge on the inner margin; its greatest diameter, therefore, is just within the base, from whence it gradually decreases to the apex, where there is an opening for the admission of the optic nerve, and the vessels which supply the eye with blood. The whole surface of this cavity is smoothly overlaid with its appropriate membrane. Within this, so placed as to have the fore part of the ball protected by the bony rim, the eye reposes and revolves upon a cushion of cellular membrane and fat, substances admirably adapted to afford it both rest and motion. As it is the central part of the retina which is endowed with the greatest share of sensibility to light, it is necessary that the images of objects to be viewed should fall upon that part. To effect this, the eye is provided with six muscles, situated within the orbit; by means of which, it is capable of having its axis directed instantly to objects, wherever they may be placed. Their arrangement is easily understood. Four of them, arising from

the margin of the aperture, through which the optic nerve and vessels pass to the eye, proceed in a straight course, sheathing the tender nerve and vessels with their fleshy bodies, and terminating in broad tendinous expansions, which are inserted into the sclerotic coat: one on the upper part of the ball, to turn the eye upwards, one on the lower part, to turn it downwards, and the two others on either side, for performing the lateral motions to the right and left. The other two muscles are intended to rotate the eye ball upon its axis, and when they both act at the same time, they draw the eye forward. As there is sufficiency of room in the external angle or corner of the socket, to accommodate it; the body of one of these *oblique* muscles (as they are called) is lodged there; and sends down its tendon under the ball, to rise and be inserted high up on its opposite side; consequently, when contraction takes place, the ball will roll downwards and inwards. But there is not space enough in the internal corner to lodge a muscle which would be of sufficient size to perform the duty required, and an expedient is resorted to, for obtaining the desired motion, although the muscle itself is located, so that the contraction of its fibres is directly the reverse of it. Its body is lodged in the posterior part of the orbit, where it is secure and out of the way, and advancing a little forward, it is converted into a long round tendon, which arriving at the margin of the inner angle of the eye, there passes over a cartilaginous trochlea, or pulley, then turns backwards, and becoming flat and wide, is inserted on the upper outer part of the ball. This mechanism, simple as it is, most strikingly displays contrivance. There being no room for its accommodation in the corner of the eye, where the function of the muscle is wanted, there is no other situation, in which it could be so conveniently placed, as in the orbit; and in no other way could its tendon act counter to the contraction of its fibres, than by the interposition of the pulley, around which it plays freely. Before leaving the muscles, there is one curious fact, connected with their action, which is worthy of being noticed. It is, that the four *straight* muscles, act only under the direction of the will, while the *oblique*, beside obeying the will, also give the organ involuntary motion. Hence, while we are awake, we give the eye whatever direction we wish, but at the approach of, or during sleep, or while any other cause exists, which destroys volition, the straight muscles relax and cease to act, while the oblique, of their own accord, roll the ball upwards; whereby the transparent cornea is securely lodged under the projecting bony rim and the upper lid, and there kept moist by the tears. The turning up of the eyeballs, which is generally regarded as an expression of agony, is, therefore, but an indication of the existence or approach of insensibility. For the further protection of the eye, we have the lids, which defend it from external violence, wipe its transparent surface, and exclude the light during sleep. The structure of these two bodies is the same; the upper being the larger, and covering about three fourths of the anterior portion of the organ. We often judge of

the size of the eye, by the separation between the lids. But this is incorrect, as it merely indicates the greater action of the muscles, which open them widely, and thereby uncover a larger portion of the ball. There are four distinct layers in each lid. The outermost is the common integument, or skin; which here is very thin, delicate, and semi-transparent; and yields readily to the motions of the lid. Immediately beneath this, are the muscular fibres employed to produce the motion required; then a plate of cartilage, which keeps the lid extended, and in a position adapted to the globular form of the eye, and lastly, a thin membrane, lining the internal surface, and uniting the upper part of the lid to the eyeball. At the internal angle or corner of the eye, the lids are fastened to the bone by a small round band, or ligament, and at the external, by cellular membrane. To raise and support the upper lid, a muscle is provided, which lays along the roof of the orbit, and sends its ligament forward, to be inserted over the external surface of the cartilage; while to close the eye, a large muscle, commencing at the internal corner, passes all round it, to have its fibres brought back, and inserted near the point of starting. The contraction of this muscle would draw the lids together, like the mouth of a purse with strings, but the resistance of the cartilaginous bodies prevent wrinkling, and bring the lids smoothly together. The membrane which lines the lids, after spreading over their whole posterior surface, passes from thence to the ball of the eye, and covers its anterior half; including the cornea: when it arrives at the edge of the latter, it becomes transparent. Thus lining the eye and its lid, it closes all access to the socket; and being smooth, highly polished, and constantly lubricated, permits free motion of the parts. As the important office devolves upon this membrane, of giving immediate warning of the slightest danger threatening this delicate organ from the intrusion of foreign bodies, it is copiously supplied with nerves which endow it with exquisite sensibility, as is manifested by the pain occasioned when a particle of dust rests upon it. The margins of the lids are fringed with hairs, called the eye-lashes, which are so curved in opposite directions, as to touch, but not to interfere with each other, when the lids are closed. They guard the eye from the entrance of foreign substances, and shade it from too strong impressions of light. Within the body of the lid, there are a large number of small glands, which secrete an unctuous substance, and by openings so small as to be scarcely visible, pour it out along the whole of its internal edge, which it anoints, and thereby prevents the overflowing of the tears. Thus constituted, the lids cover the eye during sleep, preserve it from the contact of particles floating in the atmosphere, defend it from sudden shocks by their instantaneous closure, moderate the force of a too brilliant light, and, by their habitual motion, termed winking, which occurs at nearly regular intervals, preserve its delicate front from the effects of long continued contact with the air. Situated upon the ridge above, and overhanging the eye, is the eye-

brow, an arch of hairs, which have their loose ends inclined obliquely outwards, and which being covered with an oily matter, prevent the sweat and moisture from the forehead from descending into and irritating the organ below. The length and colour of the hair which fringes the lid, and the arch of the brow, add materially to the beauty and expression of the human countenance.

To complete and perfect this complicated and beautiful apparatus, there is added a self-supplying fountain, which sends forth its pellucid streams over the whole anterior surface of the eye, to wash away whatever is offensive, and bestow upon it its peculiar brilliancy. The manner in which this is accomplished, is as follows. Situated in a slight depression, just within the upper and outer part of the orbit, is an oval body, about the size of a small almond, which being copiously supplied with blood, secretes therefrom the tears. From this *gland*, there pass off six or seven ducts or canals, so small as scarcely to admit the point of a fine bristle, which, running parallel with each other, pierce through the intervening substance and open at equal distances upon the inner side of the upper lid, just below where the lining membrane passes from it to the eye. Through these conduits the tears are poured, and mixing with the fluid secreted by the lining membrane, are spread by the act of winking over its whole surface, to effect the objects which I have before mentioned. Having performed this, it is necessary that some way should be provided for their escape; otherwise they would soon accumulate and overflow the lid, or dim the sight. To prevent this evil, there are two small orifices, which can readily be seen, situated near the inner angle of the eye, one in the upper, the other in the lower lid, looking towards the ball, which are respectively the commencement of two ducts or waste pipes laid immediately beneath the skin covering the cartilages, each of which are about half an inch in length. These pipes having got deep into the inner corner of the eye, there open into a little sac, from which this culvert is continued by a perforation made through one of the bones forming the upper part of the nose, within which it terminates. The same membrane which lines the lids is continued through the whole course of the pipe. After the tears have performed their office upon the eye, they naturally lay along the margin of the lower lid. The lids in closing meet first at the outer corner of the eye, and their junction proceeds along the line of their outer edges towards the inner corner, until the contact is complete. By this means the tears are carried onwards and accumulated at the point where the lachrymal ducts (as the waste pipes are called) have their openings. Into these they are drawn by the force of capillary attraction, and passing first into the little sac in the corner of the orbit, they descend from thence into the nose, there to be carried off by evaporation. During sleep, although the outer margins of the two lids are in close contact, the inner are slightly separated: a channel is thereby afforded for the flowing of the tears

towards the place of escape. This closes the slight sketch of the appendages of the eye, (the "*tutamina oculi*," as they are denominated.) To direct and perform their respective functions, the most exquisite sensibility is required; a sensibility entirely different from that of the optic nerve or retina, which receives no impression but that which is derived from light. Upon this part of the subject, I shall quote the observations of the celebrated Charles Bell. "A nerve possessed of a quality totally different from that of the optic nerve extends over all the exterior surfaces of the eye, and gives to those surfaces their exquisite sensibility. Now it sometimes happens that this nerve is injured and its functions lost, the consequences of which are very curious,—smoke, and offensive particles which are afloat in the air rest upon the eye: flies and dust lodge under the eyelids without producing sensation, or exciting either the hydraulic or mechanical apparatus to act for the purpose of expelling them. I have seen many instances of the eye being thus destroyed for want of sensibility to touch; and it has been curious to remark upon these occasions, that when the hand was waved, or a feather brought near the eye, the person winked, yet he did not shut the eye on rubbing the finger across the ball, or cutting it with a lancet. In those cases, when vision gave notice of danger to the organ, the patient winked to avoid it; but when the point touched the eye or its lids, the sense of touch gave no alarm, and was followed by no action for the protection of the organ."

In my next, if I have not already exhausted the patience of my readers, I will proceed with the physiology of vision.

(To be continued.)

From the St. Louis Commercial Bulletin.
Petrified Buffalo.

This extraordinary curiosity was discovered about two years since, by some trappers belonging to Captain Bent's company, lying on the side of one of the beaver dams of the Rio Grande of the North (a stream emptying itself into the Gulf of California,) whose waters, it is said, possess the petrifying qualities to an eminent degree, its shores abounding in specimens of various animal and vegetable productions in a petrified state. The petrified buffalo is described by those who have seen it, to be as perfect in its petrification, as when living, with the exception of a hole in one of the sides, about four inches in diameter, around which the hair has been worn off, probably by the friction of the water, in which it must have lain for ages past, to have produced such a phenomenon. The hair on the hump and shoulders, neck, forehead, and tail, though concreted into almost a smooth surface, may be easily discerned. The horns, eyes, nostrils, mouth, and legs, are as perfect in their stone, as in their pristine state.

The country in which this rare specimen was found, is inhabited by the Euteaux, a roving tribe of savages, who subsist, a great portion of their lives, on insects, snakes, toads, roots, &c. This tribe being particularly hostile to the whites, renders the acquisition of

this curiosity an undertaking not a little hazardous; notwithstanding this, and many other difficulties to be surmounted, such as distance, expense, &c., our enterprising citizen, Captain Charles Bent, contemplates procuring and bringing it to the United States with him, on his return from Santa Fe, during the ensuing autumn. We heartily wish him success in his praiseworthy undertaking.

Emancipation.—Thomas Higginbotham, of Amherst county, Virginia, who died in February last, left a will in which he directed that his slaves, about fifty in number, should all be free, provided they should be willing to leave the state; if not, that they should have the privilege of selecting owners, among his brothers and sisters. A correspondence concerning them, has taken place between T. Higginbotham's executor, and the officers of the Colonisation Society. A letter from the executor, dated on the 23d of April, states, that all the servants, except one man, two women, and two children, have elected to accept their freedom, on the terms prescribed by the will. A farther communication on the subject is expected by the society.

A gentleman in Buckingham county, Virginia, now deceased, left twenty-three slaves, with directions in his will, that they should be hired out, until his debts were paid, and then be free. His debts have been paid, and application has been made on behalf of his executor to the Colonisation Society, enquiring whether it will send them to Liberia, on certain terms which are stated.

A gentleman in the neighbourhood of Jonesborough, is willing to liberate four, perhaps five slaves, on condition of their going to Liberia; and the society has been applied to, on the subject.

A gentleman in Tennessee, not long since died, possessed of twenty slaves, whom he manumitted by his will. His heirs contested this clause of the will, and it has been judicially decided, that the slaves should be free, on condition of their going to Liberia.

African Repository for June.

Pride of a Cow.—A correspondent informs us that, while on a visit at the country-house of a lady, it one day happened that they were passing the cow-house, just at the time when the dairy-maid was driving home the cows to be milked. They all passed in quietly enough, with the exception of one, which stood lowing at the door, and resisted every effort of the dairy-maid to induce her to enter. When the maid was interrogated as to the cause of this obstinacy, she attributed it to pride; and, when surprise was expressed at this, she explained that, whenever any other of the cows happened to get in before her, this particular cow would seem quite affronted, and would not enter at all, unless the others were turned out again, and she had an opportunity of walking in before them. This statement having excited curiosity, and a wish to ascertain its accuracy, the maid was desired to redouble her exertions to induce the cow to enter; on which she chased the animal through every corner of the yard, but without success, until

she at last desisted from want of breath, declaring that there was no other remedy, than to turn out the other cows. She was then permitted to make the experiment; and no sooner were the others driven out, than in walked the gratified cow, with a steady air, her more humble-minded companions following mockingly in her train.

Connecticut School Fund.—The school fund of Connecticut amounts to \$2,019,920 09 chiefly invested in bonds and notes secured by mortgage. We are sorry to see that this state has imposed a new tax on those who are striving to advance in the higher branches of education, by requiring them to do military duty. What a school for a young student is the parade ground!—*Annals of Education.*

It strikes me that Collins's Ode to Evening, which is, in my opinion, a beautiful composition, might suit for the columns of "The Friend." C.

ODE TO EVENING.

If aught of athen steed, or pastoral song,
May hope, chaste Eve, to soothe thy modest ear,
Like thy own bawling springs,
Thy springs, and dying gales;
O nymph reserved, while now the bright-hair'd sun
Sits in yon western tent, whose cloudy skirts,
With brede ethereal wove,
Orphan his bush'd brow, when the weak-eyed bat
Now air is hush'd, save where the weak-eyed bat
With short shrill shriek flits by on leathern wing;
Or where the beetle winks
His small but swollen horn,
As oft he rises 'midst the twilight path,
Against the pilgrim borne in headless hum:
Now teach me, maid composed,
To breathe some softer d strain,
Whose numbers, stealing through thy darkening vale,
May not unweary with its stillness suit;
As, musing slow, I hail
Thy genial loved return!
For when thy folding-star arising shows
His paly cinct, at his warning lamp
The fragrant hours, and eives
Who slept in beds the day,
And many a nymph who wreathes her brows with
sedge,
And sheds the freshening dew, and lovelier still,
The pensive pleasures sweet,
Prepare thy shadowy car.
Then let me rove some wild and heathy scene;
Or find some ruin, 'midst its dreary delis,
Whose walls more awful nod
By thy religious gleams.
Or, if ethil blustering winds, or driving rain,
Prevent my willing feet, be mine the hut,
That from the mountain's side,
Views wilds, and swelling floods,
And hamlets brown, and dim-discover'd spires;
And hears their simple bell, and marks o'er all
The dewy fingers draw
The gradual dusky veil.
While Spring shall pour his showers, as oft he wont,
And bathe thy breathing bosom, meekest Eve!
While Summer loves to sport
Beneath thy lingering light;
While fallow Autumn fills thy lap with leaves;
Or Winter, yelling through the troublous air,
Affrights thy shrinking train,
And rudely rends thy robes;
So long, regardful of thy quiet rule,
Shall Fancy, Friendship, Science, smiling Peace,
Thy gentlest influence own,
And love thy favourite name!

For "The Friend."

SAMUEL BOWNAS.

Samuel Bownas was born in the year 1676. His father died when he was an infant, but he was favoured with the care and counsel of an excellent mother. Although many times tendered by her affectionate counsel, his time was mostly spent in a light and trifling manner, until about the twentieth year of his age. "But one first day," to use his own language, "being at meeting, a young woman, named Anne Wilson, was there and preached; she was very zealous, and fixing my eye upon her, she, with a great zeal, pointed her finger at me, uttering these words with much power, 'A traditional Quaker, thou comest to meeting as thou went from it, and goest from it as thou came to it, but art no better for thy coming, what wilt thou do in the end?' This was so pat to my then condition, that, like Saul, I was smitten to the ground, as it might be said, but turning my thoughts inward in secret, I cried, Lord what shall I do to help it? And a voice, as it were, spoke in my heart, saying, look unto me and I will help thee; and I found much comfort that made me shed abundance of tears. I went home with a heavy heart, and could neither eat nor sleep as I used to do, but my work never succeeded better in my hands, than it did at this time, nor my mind never less in it; but my conduct as well as countenance was much altered, so that several of the family were doubtful that I should fall into a kind of melancholy distraction; but I longed for the meeting day, and thought it a very long week. When the time of meeting came, my mind was soon fixed and stayed upon God, and I found an uncommon enjoyment, that gave me great satisfaction, my understanding being opened and all the faculties of my mind so quick, that I seemed another man; a divine and spiritual sweetness abiding with me, night and day, for some time, and I began to see and understand the Scriptures, and the nature of preaching the doctrine of the gospel in the power and spirit, plainly seeing a difference between a preacher of the letter and of the spirit, which till then, I was wholly ignorant of, and unacquainted with, not having before that the least degree, that I could perceive, of divine understanding; but then upon looking back, and considering what I had heard such and such Friends preach, which at the time I did not understand, but now I understood it clearly, which was a plain demonstration to me, that all divine knowledge is from divine light, which we cannot comprehend, until we are assisted to do so, by a visitation from heaven." Shortly after this, he was called to the work of the ministry, but seldom appeared for a year or two. In the year 1701, he made a religious visit to Scotland. Whilst at Jedburgh, a town not far distant from Edinburgh, the following occurrences took place, which are thus narrated by him. "When we came to the town, the landlord at the inn would not give us entertainment; but we went to another inn, and the landlord took us in. We called for some refreshment, but my mind

was under so much concern, I could neither eat nor drink; we called to pay for what we had, and gave the landlord charge of our horses and bags, whereby he suspected that we were going to preach; he took me by the hand, and begged that we would not go into the street, but preach in his house, and he would have his family together, and they would hear us. I looked steadily upon the poor man, who trembled very much, telling him, we thought it our place and duty to preach to the inhabitants of the town; and thinkest thou, (said I to him,) we shall be clear in the sight of God, whom we both fear and serve, by preaching to thee and thy family, what we are required to preach to the people in the town? The poor man I found, was smitten in himself, and his countenance altered greatly, but he made this reply: Is this the case, sir? I said it was. Then, said he, go, and God preserve and bless you; but I fear the mob will pull down my house, for letting you have entertainment, and kill you for your good will. I bid him not fear; for He whom we served, was above, the devil, and that not a hair of our heads should be hurt without his permission. He then seemed pacified to let us go, and followed at a distance to see our treatment. The chief street was very broad, with a considerable ascent, and near the head of the ascent, was a place made to cry things on, to which we then walked, where we paused a little; but I had nothing to do there at that time; returning back to the market cross, which was at the foot of the hill, for that had an ascent of three or four steps, and a place to sit on at the top, where we sat down; but we had not sat long, before a man came to us, with a bunch of large keys in his hand, and took me by the hand, and said, I must go into the tolbooth. I asked him, for what? he said, for preaching, I told him we had not preached. Ay! but, quoth he, the provost has ordered me to put you into the tolbooth. For what? I again replied. I tell you, for preaching. I told him, I did not know, whether we should preach, or not; but it was soon enough to make prisoners of us, when we did preach. Ay! says he, I ken very well that you'll preach, by your looks. Thus we argued the matter, he endeavouring to pull me up, and I to keep my place, and when he found I was not easily moved, he turned to my companion, who likewise was unwilling to be confined, and then he went to Samuel Robinson, our guide, who was easily prevailed on to go; and the easier, for that he had been there but the week before, with two Friends, John Thompson and Thomas Braithwaite, both of our county of Westmoreland. By this time, we had a large assembly, and Samuel Robinson supposing we should have a better conveniency to preach to them in the prison, as the Friends aforesaid had the week before, we were conducted there, just by the cross, where we held the parley, and put in at the door; but Samuel Robinson soon saw his mistake, for the week before, the windows of the prison were all open, nothing but the iron grates in the way, the windows being very large for the sake of the air, but now

all made dark, and were strongly fastened up with deals. We had been but a short time there, before a messenger came to offer us liberty, on condition we would depart the town without preaching; but we could make no such agreement with them, and so we told the messenger. A little after he was gone, I wrote the following lines to the provost. "It is in my mind to write these few lines to thee, the provost of this town of Jedburgh, to let thee understand, that our coming within thy liberties, is not to disturb the peace of your town, nor to preach false doctrine or heresy, (as is by your teachers maliciously suggested, whose interest it is, as they suppose, to make the people believe it,) but in obedience to our Lord Jesus Christ, whose servants we are, for he hath bought us with his most precious blood; and we are no more our own, but his that has bought us, whose power is an unlimited power, and all power is limited by him, so his power is not to be limited by any other power; therefore, we his servants dare not limit ourselves, or promise any man we will do this, or that, but commit our cause to him, as his (the Lord's) servants did of old, knowing that if we please him, he can deliver us, but if not, we can make no promise to any man on this account, because we ourselves know not what he has for us to do; and, therefore, we endeavour to stand clear from all engagements, ready to do what he requires at our hands. But, I must tell thee, that the manner of our imprisonment looks very rigid and uncommon in these times of liberty, so far below a Christian, that it is hardly humane, that we should be here detained as evil doers, before we are examined, or any breach of law appears against us. Doth your Scottish law judge a man before it hears him? if so, it is very unjust indeed, and looks very hard, that the king's subjects may not have the liberty to walk in your streets as elsewhere, which was all we did, besides sitting down on the market cross, in a thoughtful sense of our duty to God, not opening our mouths, but to him that violently forced us into confinement; nor do we know that we should have spoken to the people in the way of preaching at all: but that is the work of our master, and we must wait his will and time, to know both when and how to do it; therefore, if thou thinkest to keep us until we promise thee, or any of thy officers, not to preach in your streets, it will be long that we must abide here: therefore, I desire thee to take the matter into Christian consideration, to do as thou wouldst be done unto, and give thyself liberty to think for what end the magistrate's sword is put into thy hand, that thou mayest use it right, lest thou shouldst be found one of those that turn justice backwards, so that equity cannot enter. 'This is from one that wiseth thy welfare and salvation.

"SAMUEL BOWNAS."

"When I had writ this, it was very hard to persuade any one to carry it to the provost, for now they were so affrighted about having any thing to say or do with us, that they durst not appear to talk with us; and whether he had it or not, I cannot be certain. The next

day, there was a country gentleman came into the town, and sent his servant to invite us to his house, to which we replied, we know not yet, when we shall have our liberty; but desired our thanks might be returned to his master, for that kind invitation: he replied, we should soon be at liberty, for his master was gone to the provost; knowing they had no pretence to keep us there. Accordingly, in less than two hours after, we were set at liberty, and went to the inn, to refresh ourselves. The town was very full of country people, it being market day, and we went to the market cross, which was so much surrounded with people selling their ware, that there was no room for us, without great damage to them: we, therefore, after a short pause, walked up the street, to the place before named, and the streets and balconies being filled with people, with the sashes and casements open, and crowded with spectators, some computed the number to be above five thousand, but such guesses at numbers are uncertain; but there I stood up and opened my mouth, being full of the power and spirit of grace, saying, 'Fear the Lord, and keep his commandments, who by his servant said, I will put my laws in their minds, and write them in their hearts; and I will be to them a God, and they shall be to me a people. Now, if you be obedient to this law, you will do well, and thereby become the people of God; but if disobedient, you will lie under his wrath and judgments.' With more, distinguishing between the happiness of them that obeyed, and the unhappiness of the disobedient. Then I stepped down, in expectation that my companion might say somewhat, but he was willing to be gone; and I was concerned to step up again, and kneeling down, was fervently drawn forth in prayer; but after I had begun, two men came and took me by the arms, and led me down the street praying, and by the time we came to the foot of the ascent, I had done praying: after which, I took a view of the people, who showed great respect indeed; but I was conveyed to the prison door, where was a scrutiny of two soldiers, who stood by, and heard what I said to the officers that brought me there, which was to this effect: 'That the day before, I was forced in there against my will, and contrary to law, but that I would not now go there again, without first being examined by the provost, or by their priest and elders of their church, or other chief officers of the town, and if then any thing did appear, that I had broken any law, or done any thing worthy of imprisonment, having a mittimus setting forth my crime, I would willingly suffer, and not refuse going there; but without such an examination, I refused to go there again, unless forced to it by violence, and that I hoped they would not be guilty of.' At which one of the soldiers, taking his musket by the small end, advancing the butt, said, 'His countryman had spoken right, and what he said was according to law and justice, and ought to be observed as such; and, therefore, if you will take him before the provost for examination, you may, but if not, touch him

that dare.' At this bold attempt and speech, they both left me." No further disturbance took place, and they left the town the next morning.

(To be continued.)

To the accounts inserted in our last number of the remarkable and destructive tornado, which recently passed over a part of New Jersey, we add the following graphic, and somewhat more philosophical, description of it.

From the New York Evening Star.
Notes on the Tornado, which occurred in New Jersey, on the 19th of June, 1835.—While on board the steamboat Napoleon, at about half past five o'clock, P. M., being within six or seven miles of New Brunswick, my attention was called to a most singular appearance in a northwesterly direction. A very dense and low cloud was resting like a curtain, in the centre of which was a dark and well defined inverted cone, which seemed to unite with another cone on the surface of the earth, while at one of the extremities of this cloud, a smaller one having a flocculent appearance, approached near to the earth. The inverted cone had been apparently formed by currents of wind passing in opposite directions, from the north-west and south. Suddenly, the well defined character of these united cones was changed, and there arose a column, spreading at the top, in all directions, and principally to the east, which might be well compared to the eruption of a volcano. A vast body of smoke, as it seemed, rose up through the centre of the column, and again descended, forming, as it were, an upward and downward current. The opinion now became general, that it proceeded from the conflagration of some large building, caused by the lightning, or a vivid flash of two of which had preceded the formation of the cones. But in a few minutes, the dense column was dissipated, and we could distinctly observe a gyrotory movement of the wind, as was proved by the manner in which dust and fragments of timber were carried upward in its course. Onward swept with great velocity, until almost dark, and well defined cone was again formed, which for a short time remained stationary; and then gave place to the eruptive appearance and gyrotory movement previously described. These alterations continued, although still less distinctly characterised, and the whole vanished from our view.

On approaching New Brunswick, we every where witnessed the devastation which the tornado had produced; but it was in this city alone, that its mighty power was fully exhibited.

From the facts which I have collected, there can be no doubt that the cone above described, was formed about three miles west of New Brunswick, and remained stationary for some minutes; but when the second movement was produced, a dense cloud completely overshadowed the city. Darkness followed, and in a few minutes, a distinct explosion, as of the *lifting* of sails, was heard. The heat of the smoke was very oppressive, and here, as with us, these singular appearances were ascribed to a rapid and extensive conflagration. Under this impression, the alarm bells were rung, and the firemen repaired to their engines; but although all eyes were turned to ward the west, no one could fix on the spot to which effort was to be directed. All doubt, however, was soon dispelled by a tremendous rush of wind, which nothing could resist. Men were thrown down, buildings of wood and brick were unroofed and completely demolished, and large trees torn up by the roots.

The air was now filled with fragments of wood and brick, while clouds of dust enveloped the whole city. The movement of the wind rendered almost insupportable the crash of timbers, which must have been simultaneously produced. Many of the inhabitants, who had watched the appearance of the column, were apprised of the coming danger, and fled to the cellars of their dwellings for safety; and in several cases, where the doors of the building were firmly closed, they escaped with little or no injury, though in the midst of destruction. In a moment the storm had

passed the city, and crossing the river, swept along in a direction somewhat north of east, leaving waste the villages of Piscataway, about three miles distant, then inclining somewhat to the south, assumed an easterly course, passing over Perth Amboy, and thence to the ocean.

I will only add a few words concerning the cause of this remarkable phenomenon. The tornado, for so I think it must be denominated, seems to have taken its rise about three miles west of this city, where the inverted cone or funnel was formed by the meeting of opposing currents of air, as before mentioned.

That this funnel was some times formed, is evident, both from what we witnessed on board the Napoleon, and from the eminent testimony of hundreds of our citizens. From ten to fifteen minutes is the length of time which has been generally assigned to the interval which transpired between the first appearance of this singular cloud, and its passage through the city. If this inverted cone may be compared to that of the tube which forms the water spout,—and it certainly at first greatly resembled that phenomenon,—we may suppose that there was a rapid current established from the earth, to the cloud; whether caused by opposite electrical conditions, or by the formation of a vacuum, I shall not at present stop to enquire. This upward movement, indeed, is indicated by the occurrences which succeeded, and by many facts which have since been ascertained. Among these may be mentioned, the overturning of the houses to which the air found access through the doors and windows, and the lodgment of some of these roofs, nearly in front of the houses to which they belonged, and others in a straight direction, at some distance. A boy was taken up near the point where the tornado entered the city, and subsequently found near the river, having been carried through the air at least an eighth of a mile. And what seems almost incredible, he sustained scarcely any injury. This upward movement was distinctly observed at a distance, and it was this which gave rise to the second and third stages of the phenomenon, the appearance of a volcanic eruption. At the same time, also, there was, undoubtedly, a gyrotory motion which characterised the progress of the tornado, and to which the devastation is to be mainly ascribed. This motion was not only distinctly visible, but is rendered evident by the appearances in the city of New Brunswick, and its vicinity. According to my measurement, its track through the city, was about two hundred yards. Near the circumference of the supposed circles, was the line of the most destructive force of the wind. Several buildings remain quite uninjured in their centres. The situations of the prostrated trunks of trees on both sides of the Raritan, seem to confirm this opinion.

I have thus endeavoured to give a few facts, concerning this truly interesting, and, in our latitude, very rare phenomenon, and should you think them worthy of publication, they are entirely at your service.

Yours, &c.

LEWIS C. BECK, M. D.

New Brunswick, June 20, 1835.

TERRIFIC HAIL STORM.

The following account of a terrific hail storm on the Bosphorus, is from "*Letters on Constantinople*,"—attributed to Commodore Porter.

We had got perhaps a mile and a half on our way, when a cloud rising in the west, gave indication of approaching rain. In a few minutes we discovered something falling from the heavens with a heavy splash, and of a whitish appearance. I could not conceive what it was, but observing some gulls near, I supposed it to be them darting for fish; but soon after discovered that they were large balls of ice falling. Immediately we heard a sound like rumbling thunder, or ten thousand carriages rolling furiously over the pavement. The whole Bosphorus was in a foam, as though heaven's artillery had been discharged upon us

and our frail machine. Our fate seemed inevitable, our umbrellas were raised to protect us; the lumps of ice stripped them into ribbons. We fortunately had a bullock's hide in the boat, under which we crawled and saved ourselves from further injury.

It was the most awful and terrific scene that I ever witnessed. Balls of ice as large as my two fists, fell into the boat, and some of them came with such violence, as certainly to have broken an arm or leg, had they struck us in those parts. One of them struck the blade of an oar, and split it. The scene lasted, may be, five minutes; but it was five minutes of the most awful feeling that I ever experienced. When it passed over, we found the surrounding hills covered with masses of ice, I cannot call it hail; the trees stripped of their leaves and limbs, and every thing looked desolate. We proceeded on our course, however, and arrived at our destination, drenched and awe-struck. The rain had not extended so far as Candalaria, and it was difficult to make them comprehend the cause of the nervous and agitated condition in which we arrived; the Reis Effendi asked me, if I was ever so agitated when in action? I answered no, for then I had something to excite me, and human means only to oppose. He asked the master, if he ever was so affected in a gale of wind at sea? He answered no, for then he could exercise his skill to disarm and render harmless the elements. He asked him, why he should be so affected now? He replied, "from the awful idea of being crushed to death by the hand of God, with stones from heaven, when resistance would be vain, and where it would be impious to be brave." He clasped his hands, raised his eyes to heaven, and exclaimed, God is great!

Up to this hour, late in the afternoon, I have not recovered my composure: my nerves are so affected as scarcely to be able to hold my pen, or communicate my ideas. The scene was awful beyond all description. I have witnessed repeated earthquakes; the lightning has played, as it were, about my head; the wind roared, and the waves have at one moment, thrown me to the sky, and the next have sunk me into the deep abyss. I have been in action, and seen death and destruction around me in every shape of horror; but I never before had the feeling of awe, which seized upon me on this occasion, and still haunts, and I feel will ever haunt me.

Anti-Corset Societies.—Two societies of this kind have been formed, and are successfully going on, putting down the wicked slavery to fashion, which destroys so many females. One of these societies is in Peterborough, N. Y., and was formed a year ago. All the ladies in the village, but three, signed the pledge. The other is at Atkinson, Me., and consists chiefly of the pupils of a boarding school. There are many "family" associations of this sort in our country, and the number is rapidly increasing. What a great point will be gained in the improvement of social and domestic life, when reason, comfort, and health, are consulted in the fashions

of dress! The frequent changes of fashion also involve much useless expense of money and precious time. Till this passion for change is corrected, ladies can neither have means nor leisure for much improvement in their systems of education and household management. But we see this tight lacing has been, in some measure, corrected, by reasoning on the subject, and we do not despair. Allow ladies the privilege of reasoning, and they must become more reasonable.

Ladies' Magazine.

It is the nature of true faith to beget an holy fear of offending God, a deep reverence to his precepts, and a most tender regard to the inward testimony of his Spirit, as that, by which his children, in all ages, have been safely led to glory. For as they that truly believe, receive Christ in all his tenders to the soul, so, as true it is, that those who receive him thus, with him, receive power to become the sons of God; that is, an inward force and ability to do whatever he requires—strength to mortify their lusts, control their affections, resist evil motions, deny themselves, and overcome the world in its most enticing appearances. This is the life of the blessed cross of Christ, and what thou, O man, must take up, if thou intendest to be the disciples of Jesus. Nor canst thou be said to receive Christ, or believe in him, whilst thou rejectest his cross. For as receiving of Christ is the means appointed of God to salvation, so bearing thy daily cross after him, is the only true testimony of receiving him; and, therefore, it is enjoined by him, as the great token of discipleship. "Whoever will be my disciple, let him take up his daily cross, and follow me."—*Penn.*

THE FRIEND.

SEVENTH MONTH, 4, 1835.

We have just received several numbers of the *Liberian Herald*, up to the 31st of the first month last—a paper published at the town of Monrovia, West Africa. We perceive that its editorship has been transferred to Hilary Teage, in the place of John B. Russwurm, dismissed: for what cause does not appear. It is pleasing to observe that the subject of temperance, and the formation of temperance societies, occupy a prominent place in the columns of this journal. The following article, apparently editorial, will be interesting to many of our readers, as exhibiting the views entertained there in regard to the influence of colonization, on the slave trade, and the introduction of civilization and Christianity:—

Arrival of Emigrants.—Arrived in our harbour, on the 18th inst., the brig Bourne, of Baltimore, Md., Captain Gantiamo, having on board fifty-four emigrants, destined for Cape Palmas. We are, indeed, happy to see that the patrons and friends of that newly established settlement, are still prosecuting their object with vigour. We regard colonies along the coast, as the most important ve-

pons with which to combat the African slave trade,—the idea of putting an end to the slave trade, by stationing a few armed ships on the coast, we deem visionary—and serves, we think, only one good purpose; that is, it exposes the vanity of the attempt; it serves only to show in a degree, to what an enormous extent the traffic in human flesh is prosecuted on the coast. Slavers possessing the same cunning as men-of-war men, watch an armed vessel as closely as they can possibly watch him, and take advantage of every movement: no sooner is the armed vessel out of sight, than they cram their human cargo in the hold, and commit their safety to the agility of the vessel, which is almost always superior, and nine times out of ten, are not deceived, even though they should be pursued. Liberia is a standing evidence, that slavers cannot breathe in a moral atmosphere, their detestable traffic shuns the abodes of fair and legitimate trade, as the bear-eyed bat the blaze of noonday; hence we conclude that one colony, established on the principles of temperance and peace, sustaining in their purity, the moral and religious institutions of the mother country, is worth a dozen scores of men-of-war. Apart from this, there is another advantage of colonies, which has not as yet been mentioned. If ever Africa is to be civilized and Christianized, it is to be done by colonies. They are the points from which the rays of light are to diverge, to the benighted sons of Africa. A moral and industrious colony, prosecuting honourable and legitimate trade, appeals to the selfishness of the natives, and attacks them on the side of their avarice; and we, who have had much intercourse with them, know that avarice and imitative curiosity are predominant features in the African character. But in our rage for the plantation of colonies, prudence ought to guide our steps, and direct our movements. We should be cautious, that we do not turn our attention to the establishment of another, ere the former has taken sufficient root, to progress towards maturity, without the continual attention of the fostering hand that first planted it. The moment a colony begins to flag, or ceases to progress, that moment, the influence it exerts on the minds of the natives is unfavourable. How soon do we hear them say, (in reference to some trader, perhaps, with whom they were accustomed to deal) 'first he be my friend, he have money: (was rich.)' 'this time, he be poor fellow: I look 'tother friend.' They naturally think, that the stamina—the principle of that system cannot be good, which does not continue progressing."

Our readers, we think, will concur with us, in the expression of acknowledgments to the writer of the article on the phenomena of vision. The clear, familiar, and attractive manner in which the complex and wonderfully curious subject is treated, renders it easy of comprehension to almost every one, and the interest deepens as the article proceeds.

THE FRIEND.

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For "The Friend."

OBSERVATION OF NATURE.

We have derived instruction and entertainment from the perusal of a book entitled "A Popular Guide to the Observation of Nature" &c. by Robert Mudie, author of the British Naturalist; and which forms No. LVII. of Harper's Family Library. There is often a difficulty in detaching portions of a work from the context, as both the beauty and the force of a passage in a great measure are destroyed by being thus insulated; and especially so, in respect to a work like the present, which to be duly appreciated, should be read carefully and consecutively. The following extracts, however, may be given as specimens of the author's manner, and which we think will be admitted to be not only pleasing but eloquent.

The Love of Country is the Love of Nature—Instances of it in Mountaineers.—It is impossible to imagine a happier combination of qualities and circumstances than when that which is of the greatest use to us, at the same time affords us the greatest pleasure; and if so happen that that pleasure, instead of palling upon the appetite, becomes the more exquisite the more heartily and the longer it is enjoyed, then the happiness thence arising may be considered as the very best that human beings can enjoy. That is the case with the observation of nature: nothing can be more useful than that, for it is the source of all that we know; nothing can afford higher pleasure, for it is the source of all that we can enjoy;* and we can never tire of it—it never can pall on the appetite, because it is always healthful and invigorating in the pursuit, and new at every step we take, and at every moment we live. It brings us a two-fold pleasure: it saves us from misery, and it affords us direct happiness; and there is scarcely an ill in life for which there is not, if we could find it out and apply it, a balm in the creation around us. The Author of that has so tempered the productions of the earth and the waters, and the changes and the appearances of the atmosphere, to the wants of man in every zone, from the burning equa-

tor to the icy pole, that, amid all the varieties of season and climate, the man who knows and loves his country (and knowing it he cannot but love it), thinks his own country the very best; and would migrate in sorrow from the ice-clad rocks of Labrador to the perpetual spring and unchanging verdure of the Atlantic isles. The Bedouin, who careers over the sandy plain, fleet as the whirlwind, carrying his handful of dates for his day's repast, and marching twenty miles to the palm-encircled pool, at which he is to quench his thirst, would not give up the joy of the wilderness for the fattest plains and the most gorgeous cities. He has known nature, and seen the working of nature's God, in the desert, and beyond that, or higher than that, the very excess and perfection of man's working cannot give him pleasure.

And who are they, whose ancestry in their present localities stretches backward till its fading memorials out-measure not only all that has been written, but all that has been erected in brick or in marble, or in the aged granite itself—the primeval father of mountain and of rock? Are they the inhabitants of fertile plains, spreading wide their productive bosoms to the sun, rich in flocks and herds, thonged with villages, and joyous with cities and palaces? I trow not. They are the men of the mountains; and if there is love of country upon earth, you will find it where there is only a mountain pine, a mountain goat, and a mountaineer, as fast rooted and as firm footed on the rock as either. Ask of the mountains of your own country; and Snowdon shall answer to Ben-Nevis, and Wharfedale shall respond to Gray Cairngorm, "We have known our people for a thousand years, and each year of the thousand they have loved us the more. Our summits are bleak, but they point to heaven; they are hoary with eld, but the hope of immortality breathes around them." Glance your eye over Asia, and you shall find, that while conquest and change of race have swept the plains of Euphrates and Ganges like floods, and the level steppes of Siberia like the north wind, Caucasus and Himalaya have retained their people, and their tuneful cliffs echo the same language as they did in the days of the patriarchs. And who, too, had footing on the Alps before the Swiss, or on the Pyrenees before the Basques; and how long did the expiring sounds of the Celtic language wail among the Cornish rocks, after the lowlands of England had become Roman, Saxon, Dane, and Norman, by turns, and the mingling of a fivefold race had given to the country the most capable population under the sun? Turn whithersoever we will, on the surface of the globe, or in the years of its history, the discovery is ever the same. The Phen-

cians were once great in northern Africa, and the Egyptians mighty by Nilus' flood; but where now are the ships of Carthage, the palaces of Memphis, or the gates of Thebes; or where are the men by whom these were erected, or the conquerors by whom they were laid waste? The cormorant sits solitary on those heaps by the Euphrates, where the conqueror of Egypt erected his throne; the Goth and the Hun trod with mockery over the tombs of the Scipios; and the turbaned Arab has erected his tent over the fallen palaces of Numantia; but the cliffs of Atlas have retained their inhabitants, and the same race which dwelt there before Carthage or Rome, or Babylon or Memphis, had existence, dwell there still, and, shielded by the fastnesses of their mountains, the sword will not slay them, neither will the fire burn. Every where it is the same. If we turn our observation to the west:—the plains of Guiana, and Brazil, and Mexico, and Peru, and Chili, and Paraguay have been rendered up to the grasping hand of conquest; and, because of the gold and the silver they contain, the thickly serried Andes have been held by the skirts: but the red Indian is still in his mountain dwelling; and in spite of all that fanaticism, and avarice, yet more fell, have been able to accomplish, in the very passion and intoxication of their daring (and they have been dreadful in those sunny lands), Chimborazo looks down, from his lofty dwelling among the earthquakes, on the huts of his primeval inhabitants; and Orizaba yet mingles his smoke with that of fires kindled by the descendants of those whose ancestors tenanted his sides before Mexico was a city, or the Aztec race had journeyed into central America.

Now, whenever the globe speaks in union from every point of its surface, and history brings testimony from its every page, we may rest assured that there is more than common instruction in the tale; and, therefore, we should read and meditate upon it with more than ordinary attention. And why is it, that man not only clings with the greatest pertinacity to those places of the earth to which, as we would say, nature has been the least bountiful, but also loves them with the most heartfelt affection, and acquires an elevation of mind, a determinedness of purpose, and a joyance of spirit in them, more than in places which abound far more in the good things of this world? The facts are certain and absolute; for there is not one exception to them; and therefore the lesson that they teach us must be wisdom. It is wisdom, too, which bears directly upon our present object; and it is wisdom which is soon learned.

It is simply this: that in those wild and,

* These remarks of the author of course must be understood as distinct from Revelation and the consolations of religion.—Ed.

as we would call them, barren places, man's chief occupation and converse are with nature: whereas, in richer places, where there is more to tempt worldly ambition and worldly enterprise, art is his chief occupation, and becomes by habit his chief enjoyment. Now up to a certain point, and that as high as you please, so that it is not exclusive, the practice of art is highly commendable; and people can never make too many useful things, make them too well, or be too diligent, or take too much delight in the making of them. It is that attention to art which has made our country what it is,—given to the humblest of our cottagers comforts for which the chiefs and kings of some tribes would be delighted to change their kingdoms and thrones. Not only that, but which, in absolute comfort, and in that greatest of all comforts, the means of acquiring information, has placed the peasant of the present day in circumstances more favourable than those of the peer two centuries ago; which has now rooted itself firmly throughout the country, and is like a goodly tree, ever verdant and ever fruitful, rearing its top to the heavens, and spreading its boughs to the uttermost ends of the earth. Well should we love that, and dear to us all should be that country, those fathers, and those institutions which have brought it forward, and preserved it for our use.

The Charm of Nature.—If we examine the matter aright and carefully, we shall find that at all ages, and under every circumstance of life, it is really nature which sweetens our cup, and that, skilfully used, there is no gall in life so bitter as that nature cannot turn it into honey. Look at a little child on the meadow, no matter though it has been born in the very heart of a city, and seen nothing but brick walls, and crowds, and rolling carriages, and pavements, and dust; let it once get its feet upon the sward, and it will toss away the most costly playthings, and never gather enough of the buttercups, and daisies, and other wild flowers which prank the sod. And if it shall start a little bird, which bounces onward with easy wing, as if it were leaping from portion to portion of the sightless air, how it will stretch its little hands, and shout, and hurry on to catch the living treasure, which, in its young but perfectly natural estimation, is of more value than the wealth of the world. And if the bird perches on the hedge, or the tree, and sings its sweet song of security, "the little finger will at once be held up by the little ear," and the other hand will be extended, with the palm backwards, as if a sign were given by nature herself for the world to listen and admire. Infants, are, in truth, our schoolmasters in the study of nature; and though we might feel our experience compromised in learning wisdom of them, there is no reason why we should turn our wisdom into folly, by refusing to learn a little happiness. Grant that age and gravity are as wise as you will, the palm of happiness must be awarded to early youth, to those sportive days and nights of sound repose, before the business of the world has come upon us, and absorbed all our attention. Now, as the aim and object of all that we do is happiness why, should not we make the hap-

piness of our youth a store through life, and an increasing store, as well as our knowledge? Our bodily activity and pleasure have their periods: they wax and they wane, just as is the case with matter and all the qualities of matter; but happiness, like knowledge, is in the mind, and they should strike hands like twin-brothers at our birth, and never quit us, or gain upon each other, till they bring us to those regions in which both shall be in maturity, and our bliss perfect.

The Captives—Cheerfulness of blind people.—The value of things never strikes us so forcibly as when we are deprived of them; and if we were to think how sad an inroad would be made upon our happiness were we deprived of only a small portion of nature, or of one of those senses which were given to us for the purpose of knowing it, we would prize senses and their objects far more than we do. It is a dismal thing for an innocent man to be cooped up within the four walls of a dungeon for life, with only a little glimmer of reflected light coming through the grating, and never to behold the direct light of the sun. But even in that situation the man may study nature; there is that reflected glimmer fading off into the darker tints: there are the different spots and the colours they reflect! and the motes are dancing even in that dim light; and the spider is busy in the corner; and, it may be, that things which a man in the free air would call loathsome are crawling about the floor. But the solitary man can make all these lowly things his kingdom; can claim brotherhood with the spider, the snail, and the lizard; and, if his heart has been true to nature and to man, he will kneel down and thank Heaven as fervently for its bounty, when the morning gives him the first dawning of that streamy light, as if he beheld the sun rise on the sweetest valley in England, and could call all that valley his own: and, let but one drop of the bitter waters of remorse for wrong done, fall in the rich man's free and full cup, and he would give the solitary all his wealth for an exchange of feeling.

We would consider it a piece of the most wanton cruelty to build up the little grating—the dim light to the captive; but even that would not deprive him of the pleasure of nature: even then he might "touch the earth," and, by so touching, his mind would rise up and wrestle with the giant, and he could seize happiness in the dark. It is a common observation, that blind people are always cheerful; and the fact is nearly as general that they are all musical. Now, as these are general truths, like all general truths, there is instruction in them; and it is instruction that any one may obtain without the form or intricate preparation of any thing that can be called learning or science. It is delightful to look on the glowing heavens and the green earth; and as there are few things more calculated to afford us pleasure than our sight, so there are few things that we suffer more by neglecting or using improperly. But from the proverbial happiness of the blind, and their fondness for music, it is extremely probable that all nature becomes to them as if it were one vast musical instrument. Nor is there any doubt that sounds convey to

them the notions of form and distance, in a manner as intelligible to the mind as that which those who have the advantage of sight receive through that medium. Strange as it may seem, too, the touch of blind people may be so educated as not only to distinguish one colour from another, but to distinguish different depths of shade in the same colour. Human perception is a very curious matter; and the different senses so co-operate with each other, and they are all so linked with nature, that it is difficult to say within what limits we could confine that which any one of them might reveal to us, though we were deprived of all the others.

LADY HESTER STANHOPE.

We translate the following history of this mysterious woman, from the Notes of a Traveller, by Alphonso de Lamartine, member of the French academy, as published in the *Courier des Etats Unis*.

Lady Hester Stanhope, the niece of Mr. Pitt, after the death of her uncle, quitted England and traveled over Europe. Young, beautiful, and rich, she was every where received with the attentions and the interest which her rank, her fortune, her intelligence and her beauty might be expected to excite. She constantly refused to unite her fate with that of her worthiest admirers, and having passed several years in the principal cities of Europe, she embarked with a numerous suite for Constantinople. The motives for this expatriation have never been known. By some it has been attributed to the death of a young English general, who was killed in this period in Spain; and for whom Lady Hester is said to retain in her heart to the present day, the most tender regret. Others suppose it to be owing merely to the taste for adventure, which belonged to the enterprising and courageous character of this young person. Whatever it may be, she set out and passed several years in Constantinople, and finally embarked for Syria in an English vessel, taking with her the greater part of her property, and jewels of immense value, together with presents of all kinds.

The ship was overtaken by a tempest in the Gulf of Macri, on the coast of Carmania, opposite to the Isle of Rhodes, and struck on a rock some miles from the shore. The vessel went to pieces in a few moments, and Lady Stanhope's treasures were buried in the sea; she escaped barely with her life, and was carried on a piece of the ship to a little desert island, where she passed twenty-four hours, without food and without assistance. At last some fishermen of Marmorica, who were seeking for the spoils of the wreck, discovered her, and conducted her to Rhodes, where she made herself known to the English consul. This deplorable event did not cool her zeal: she went to Malta, and from there to England. She collected the wreck of her fortune, turned into money a part of her landed estates, loaded another ship with money and presents for the countries she intended to visit, and set sail. The voyage was prosperous, and she landed at Latskie, the ancient Laodicea, on the coast of Syria, between Tripoli and Alexandretta.

She established herself in that neighbourhood, studied Arabic, surrounded herself with people who could facilitate for her an intercourse with the different Arabian tribes, Druzes and Maronites, of the country, and prepared, (as I was then doing myself) to make journeys of discovery into the less accessible parts of Arabia, of Mesopotamia, and of the desert.

When she became familiar with the language, the costume, the manners, and the customs of the country, she organised a numerous caravan, loaded camels with rich presents for the Arabians, and traveled over every part of Syria. She stopped at Jerusalem, at Damascus, at Aleppo, at Balbec, and at Palmyra. It was at this last station that numerous tribes of wandering Arabs, who had assisted her in visiting these ruins united round her tent, to the number of forty or fifty thousand, and charmed with her beauty, her grace, and her magnificence, proclaimed her Queen of Palmyra, and delivered firmans to her, by means of which it was agreed, that any European, protected by her, might come in safety to visit the desert and the ruins of Balbec and Palmyra, provided he engaged to pay a tribute of a thousand piasters. This treaty still exists, and will be faithfully executed by the Arabs, if they receive positive proof of the protection of Lady Stanhope.

On her return from Palmyra, she escaped being carried away by a numerous band of Arabs of a different tribe, and enemies to those of Palmyra. She received timely notice from her own people, and owed her security and that of her caravan to a forced night march, and to the swiftness of her horses, who traveled over an incredible space of the desert in twenty-four hours. She returned to Damascus, where she resided some months, under the protection of the Turkish pacha, to whom she had been strongly recommended by the Porte.

After a wandering life in all the countries of the East, Lady Hester Stanhope finally fixed herself in an almost inaccessible solitude on one of the mountains of Lebanon, near to Saïde, the ancient Sidon. The Pacha of St. John d'Acree, Abdalapha, who had a great respect for her, and devotedness to her, granted to her the remains of a convent, and the village of Digioun, inhabited by the Druzes. She built there several houses, surrounded by a wall of enclosure, like our fortifications of the middle ages. She made artificially a charming garden, in the Turkish fashion, in which besides a fruit and flower garden and graperies, are kiosks enriched with sculpture and arabesque paintings, water running in marble fountains, jets in the middle of the pavements of her kiosks, together with orange, fig and citron trees in abundance. There Lady Stanhope lived for several years in a truly oriental style of luxury—surrounded by a great number of European or Arabian dromagans, a numerous train of women and black slaves, and in relations of friendship and even of political alliance with the Porte, with Abdalapha, with the Emir Boschir, sovereign of Lebanon, and especially with the Arabian sheikhs of the deserts of Syria and Bagdad.

Soon her fortune, which had been still considerable, diminished from the derangement of

her affairs caused by her absence from England, and she found herself reduced to thirty or forty thousand francs income, which is still sufficient in this country for the train which Lady Stanhope is obliged to keep up. Meantime those people who had accompanied her from Europe either died or left her; the friendship of the Arabs, which could only be maintained by presents, began to cool, her intercourse with them became less frequent, and Lady Hester fell into the complete solitude in which I found her. But she still exhibits the same heroism and the same energy, with all the constancy and resolution which have always marked her character. She never thinks for a moment of retracing her steps, she never gives a look to the world and to past times. She does not bend under neglect, or misfortune, or the prospect of old age and the forgetfulness of the living. She will remain alone where she now is, without books, without journals, without letters from Europe, without friends, without even servants who are personally attached to her. She is surrounded merely by some negresses and some black slave children, a few Arabian peasants to take care of her garden, her horses, and to attend to her personal safety. It is generally believed in the country where she resides, and my intercourse with her inclines me to the same opinion, that the supernatural strength of her mind and of her resolution is found not merely in her own character, but also in high raised religious ideas, in which the illumination of Europe is confounded with some of the oriental forms of faith, and added to this the wonders of astrology. Whatever it may be, Lady Stanhope is a great name in the East, and a great astonishment to Europe. Finding myself so near her, I felt a desire to see her, her ideas of solitude and meditation had so much apparent sympathy with my own thoughts, that I felt very glad to ascertain how near we have approached each other.

Lady Hester was apparently fifty years old. She has features which cannot be spoiled by age. Freshness, colour, grace, vanish with youth, but when beauty is on the form itself, in the purity of its lines, in dignity, majesty, in the thought of a man's or woman's face, beauty may change at the different epochs of life, but it does not pass away. Such is that of Lady Stanhope—she wore on her head a white turban, on the forehead a band of purple woollen cloth, which fell on each side from the head to the shoulders; a long yellow cashmere shawl and immense Turkish robe of white silk with floating sleeves, enveloped her whole person in its simple and majestic folds, and through only one opening on the bosom, which was left by the first tunic, was made visible, a second robe of embroidered Persian stuff, which reached the throat and was there fastened by a pearl ornament. Turkish boots of yellow morocco, embroidered with silk, completed this beautiful oriental costume, which she wore with the freedom and grace of a person who had never from her youth worn any other.

I was conducted through an arbour of jessamine and rose laurels to the gate of her gardens. A table was laid for M. Parseval and

myself; we dined very quickly, and she only waited until we had risen from the table, before she sent Leonard to tell me she was waiting for me: I hastened, and found her smoking a long oriental pipe—she ordered one to be brought to me. I was already accustomed to see the most beautiful and elegant women of the East smoke, and I therefore was not shocked at her gracious and careless attitude, nor at that odiferous smoke which escaped in light columns from the lips of a beautiful woman, and interrupted the conversation without chilling it. We conversed a long time in this manner, and always on the favourite subject, on the only and mysterious theme of this extraordinary woman, this modern magician, recalling exactly the famous magicians of antiquity—this Circe of the deserts.

It appeared to me that the religious doctrines of Lady Hester were a confused, though a skilful mixture of the different religions in the midst of which she has condemned herself to live. Mysterious as (the Druzes, of whom she sits alone, in the world, perhaps knows the mystical secret—resigned as a Mussulman, and fatalist as he is, with the Jew expecting a Messiah, and the Christian professing the adoration of Christ, and the practice of his charitable morality. Add to that the fantastic colours and the supernatural reveries of an imagination tintured by the East, and heated by solitude and meditation, some revelations perhaps of Arabian astrologers, and you may form some idea of this sublime and fanciful compound, which it is more easy to call madness, than to analyse and understand. No, this woman is not insane. Madness, which inscribes itself in but too evident a manner in the eyes, is not written in her beautiful and direct look. Madness which always betrays itself in conversation, which it is ever interrupting by sudden disorderly and eccentric starts, is not to be detected in Lady Hester's conversation, which while it is elevated, mystical and cloudy, is always sustained, connected and powerful.

If I were obliged to pronounce, I should say that it is a voluntary madness, which is studied, which knows itself, and which has its reasons for appearing mad. The powerful admiration which her genius has exercised and still continues to exercise over the Arab people, who surround the mountains, proves that this pretended madness is only an instrument. To the inhabitants of this country of prodigies, to these men of the rocks and deserts, whose imagination is more dark and coloured than the horizon of their own sands or seas—the world of Mahomet or Lady Stanhope is necessary. They want the communion with the stars, prophecies, miracles, the second sight of genius. Lady Stanhope understood this at first, by the high reach of her truly superior understanding; and then perhaps, like all beings endowed with powerful intellectual faculties, she has succeeded in seducing herself, and has made herself the first convert of the symbol she has created for others. This is the effect this woman produced on me. She cannot be judged or classed in a word; she is a statue of immense dimensions. I shall not be surprised if at

some not distant day she realises a part of the destiny which she promises herself—an empire in Arabia, a throne in Jerusalem. The least political commotion in the region which she inhabits might raise her even to that.

"I have," said I to her, on this subject, "but one reproach to make to you; it is that you have been too timid with events, and that you have not pushed your fortune where it might conduct you."

"You speak," said she to me, "like a man who still believes too much in human will, and not enough in the irresistible power of destiny—my own strength is in that; I await it—I do not invoke it, I am growing old, I have diminished considerably my fortune, and am now alone and abandoned on this rock of the desert, a prey to the first bold fellow who would wish to force my gates, surrounded by a band of faithless servants and ungrateful slaves, who rob me every day, and sometimes threaten my life. Lately I owed my salvation only to my dagger, of which I was forced to make use to defend my bosom against the dagger of a black slave whom I had brought up. Ah! well, in the midst of all these tribulations I am happy, I answer every one with the sacred word of the Mussulmen, Allah Kennim, the will of God, and I await with confidence the future, of which I have spoken to you, and of which I should wish to inspire you with the certainty you ought to have."

The name of Bonaparte was mentioned, as usual, in the conversation.

"I thought," said I to her, "that your fanaticism for this man would put a barrier between us."

"It is only his misfortunes and my pity for him which makes me an enthusiast in his cause," said she. "It is the same with me," I replied, "and so we understand each other."

I could not explain how a religious and moral man should adore strength alone without religion, without morality, and without liberty. Bonaparte was a great reformer, no doubt; he reformed the social world, but he did not consider sufficiently the elements of which he remodeled it. He moulded his statue with the clay, and with his personal interest, instead of cutting it out of divine and moral sentiments, out of virtue and liberty.

The night passed away in this manner, in conversing freely and without affectation, on the part of Lady Hester, on every subject which springs from a word, and leads by chance to a conversation. I felt that no cord was wanting to that elevated and firm understanding, and that every string in this instrument gave its proper sound, full and strong, with the exception perhaps of the metaphysical string, which too great tension and solitude had falsified or raised to a too high key for mortal understandings. We parted with a sincere regret on my part, and an obliging exhibition of regret on hers.

"No adieus," said she, "we shall often meet again in this journey, and oftener still in other journeys which you do not now project. Go to rest, and remember that you leave a friend in the solitudes of Lebanon."

She held out her hand, I laid mine on my

heart after the Arabian fashion, and we departed.

Curious Facts regarding Vegetable Reproduction.

It has long been known that crows, and other birds and animals, deposit seeds in the earth, from whence trees and plants are produced. Robinson, in his Natural History of Westmoreland and Cumberland, says, that "birds are natural planters of all sorts of trees, disseminating the kernels upon the earth, till they grow up to their natural strength and perfection." He tells us, "that early one morning he observed a great number of crows very busy at their work, upon a declining ground of a mossy surface, and that he went out of his way on purpose to view their labour. He then found that they were planting a grove of oaks. The manner of their planting was this: They first made little holes in the earth with their bills, going about and about till the hole was deep enough, and then they dropped in the acorn, and covered it with earth and moss. The young plantation," he adds, "is now growing up to a thick grove of oaks fit for use, and of height for the crows to build their nests in. On telling the circumstance to the owner of the ground, who observed the acorns to spring up, he took care to secure their growth and rising. The season was the latter end of autumn, when all seeds are fully ripe."

It is surprising how many different means nature adopts in perpetuating the duration of animal and vegetable life. Edwards justly remarks, that even the droughts of autumn continue to increase and propagate seeds and plants. These sudden and long-continued droughts occasion deep chinks and cracks in the earth, wherein are deposited the seeds of trees, and the larger plants that require depth for their growth, and are at the same time placed beyond the reach of animals which feed on them.

The seeds of the common broom grow in little pods, which, when fully ripe, and ready for diffusion, are scattered by a beautiful contrivance of the contraction of the edges of the pods, which suddenly bursts them open, and, forcing the internal surface outward, throws the seeds to a considerable distance from the parent plant. But for this wise provision, they would be choked under the old plant for want of air and light.

Mice also bury a great number of seeds for their winter store, many of which vegetate.

Some seeds, such as those of the thistle, are provided with a kind of down, by which, as with wings, they are carried, with the help of the wind, to great distances, and others fix themselves on the ground by means of glutinous substances attached to them.

The South Sea Islands, which have been raised to their present elevation above the ocean, are entirely the production of myriads of minute polypi or worms, which construct the different kinds of coral. These coral formations are first covered by sand, and then by marine substances; then with the excrements of birds, in which are undigested seeds, that

spring up and flourish in the deposits which have been formed on the reefs.

Some plants are migratory, while others are fixed to particular localities, from which they never wander. In Hampton Court Park, there is a small pink, which inhabits a particular mound of earth; and although it has long been known on that spot, yet it has never extended beyond it.

It is curious to observe the influence which particular soils have on different flowers. Whoever has attended to the cultivation of tulips, must have noticed, that, by planting them on too rich a soil, the colours will spread; and others which have steadily remained of one colour in some particular soil, will, on being removed to another, break into a variety of colours. If the common field primrose is taken up, and the root separated, and planted in another soil, the blossom loses its brilliant yellow hue, and becomes of a pale brown chocolate colour.

Perhaps one of the most extraordinary phenomena connected with vegetable life, is the tendency of plants to follow light, which seems so necessary to their health, and even their existence. This makes them display what Blumenbach calls real motion. In the Memoirs of the American Academy of Arts and Sciences at Boston, there is an excellent example of this tendency described.

In the spring, a potato was left in a cellar where some roots had been kept during the winter, and which had only a small aperture for the admission of light at the upper end of one of its sides. The potato, which lay in the opposite corner to the aperture, shot out a runner, which first ran twenty feet along the ground, then crept up along the wall, and so through the opening by which light was admitted.

Providence, ever mindful of the wants of the human race, has endowed those plants which are of the greatest importance to mankind either with the property of adapting themselves to a great variety of climates, or, when confined to any individual climate, of flourishing there in almost any kind of soil. This is the case with several species of grain, the potato, &c., and that valuable plant, the cocoa. Palm vegetates vigorously in sandy and stony, as well as in the richest earth.

Many plants, common duckweed for example, are not firmly attached to the ground by their roots, but can change their situations at certain seasons of the year, sinking at one time to the bottom, and at others coming to the surface of the water.—*Chambers' Ed. Jour.*

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SELECTIONS FROM LONDON EPISTLES.

No. V.

The holy scriptures are an invaluable treasure, and we ought to be deeply impressed with gratitude to the Author of all our blessings that his providence has preserved to us these precious records, which are able to make us wise unto salvation through faith, which is in Christ Jesus. The Society from an early period has been earnestly engaged to press upon its members their diligent and serious perusal, and to warn against the introduction into their families of publications which have a tendency to indispense the youthful mind for relishing the sacred truths of redemption.

Whilst too many continue to neglect these advices, to their great loss, who still need the warning voice, an opposite error is to be avoided. It is possible to study the scriptures, to speak well of them, and to store our memories with their contents, and yet not to be seeking for ourselves, with a solicitude proportioned to its infinite importance, that spiritual religion to which they bear witness.

"Search the scriptures," said our Saviour to some high professors in the day of his personal appearance, "for in them ye think ye have eternal life; and they are they which testify of me; and ye will not come to me that ye might have life." Some searchers of the scriptures in modern times may be in the same danger, mistaking the means for the end. The scriptures are a testimony to the truth as it is in Jesus, but if we would experience the benefit thereby designed for us, we must come to him, we must deny ourselves, take his yoke upon us, and meekly follow him in the regeneration.

May we then peruse the holy scriptures with minds reverently turned to Him "who at sundry times and in divers manners spake in time past unto the fathers by the prophets, and who hath in these last days spoken unto us by his Son," waiting for the illumination of the Holy Spirit, under whose influence they were at first given forth, that thus we may come to know the things that belong to our peace, and, by faithfulness to the unfoldings of heavenly light, be built upon that foundation which standeth sure.

1709.

We recommend it as an incumbent duty on Friends, to cause their children to be frequent in reading the holy scriptures, and in observing to them the examples of such children as in scripture are recorded to have early learned the fear of the Lord, and hearkened to his counsel; instructing them in the fear and dread of the Lord, planting impressions upon their spirits of reverence towards God, from whom they have their daily support; showing them they ought not to offend him, but love, serve, and honour him, in whose hands all blessings are. And as their hearts are seasoned with truth, and made good, good fruits, agreeable to truth, will appear, to the honour of God, and the comfort of their tender parents; who ought to watch over them, that they be not careless of going to meetings, where the Lord's power hath often broke in upon children, and given them early tokens of

his future favour. For hereby he hath brought many to know the God of their fathers; and the hearts of many have been inclined sincerely to desire that he might be their God also, and their guide all the days of their lives.

1723.

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 his saints; which by the mercy of God, is also bestowed upon us; do 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 the 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.

1728.

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 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. And that ministers, as well as elders and others, in all their preaching, 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 there written, and, in such pretended wisdom, go about to explain the things of God in the words which man's wisdom teaches; but, on the contrary, that you would at proper times and seasons, when you find your minds rightly disposed thereunto, give the youth to understand, that the same good experience of the work of sanctification, through the operations of the spirit of God, which the holy scriptures plentifully bear testimony to, is to be witnessed by believers in all generations, as well as by those in the first ages of Christianity; in which case, some account of your own experience will be helpful to them. And this we recommend as the most effectual means for forgetting and establishing in their minds a firm belief of the Christian doctrine in general, as well as the necessity of the aid and help of the operations of the holy spirit of God in the hearts of men in particular, contained in that most excellent book the bible; and for the preserving them from being defiled with the many pernicious notions and principles, contrary to such sound doctrine, which are at this time industriously dispersed in the nation, to the reproach of the Christian profession in general.

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 those 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.

1739.

There having been for many years past, a great circulation of vain, idle, and irreligious books and pamphlets, tending to lead the mind away from sober and serious duty, to infect the inexperienced and unwary, with notions which promote infidelity and corruption, and to alienate their attention from the spirit of God, under whose influence and holy keeping alone is safety; we earnestly request that parents and all others who have youth under their tuition, will keep a constant eye over them, and as much as possible guard them against, and prevent them from wasting their precious time upon such unprofitable and pernicious reading; that they inure them to the frequent and diligent reading of the sacred writings, which through divine goodness are afforded to us, for our "instruction in righteousness, and that we, through patience and comfort of the scriptures might have hope."

1807.

We believe there is an increased attention in Friends in various parts, not only to promote in their families the frequent reading of the holy scriptures, but to make it the employment of a portion of time daily. We commend this practice, and we believe that if the heads of families are careful in cultivating the seed of truth in themselves, there will be so little danger of the custom becoming formal, that it will not unfrequently be the means of quickening the minds of those concerned in it: more especially if a subsequent pause be allowed; in order that the sacred truths which have been read may have time to make their due impression on the mind; or that the mind may have time to rise in secret aspiration after a blessing.

I have observed a prevailing disposition in some of considerable eminence in the Society, and in a great many others, to cry up mightily for *peace and charity*, the maintenance of unity, and not to press any thing *very closely*, lest the peace of the Society

should thereby be endangered; although perhaps the things urged cannot well be objected to upon any other principle than groundless fears, and a faint-hearted mind not yet quite upright to God, nor wholly redeemed from the praise of men, as there is an unwillingness to displease them, though in maintaining the Lord's cause. "For if I yet pleased men," said Paul, "I should not be the servant of Christ." What makes me take notice of this, is, that I have seen a great snare in it, wrong things suffered to remain and prevail under it, and the fire of primitive zeal against undue liberty too much quenched. We have no such examples in the prophets, or in Christ and his apostles, of indulgence and winking at wrong things and false ease. They, in their concern to testify against such things, had no fear of breaking unity, nor disturbing the quiet and peace of any people, let their rank or station be what it may. Had this noble spirit of ancient zeal been more generally exercised in plain dealing, and speaking the truth one to another, the mournful declension, so justly complained of amongst us as a people, would not have so generally prevailed.—*John Griffith.*

Whitley was the next meeting I attended, being on first day, where I had very close, laborious work. A *earthly lofty spirit* had taken too much place in some of the professors, the tendency whereof is, by darkening the understanding and blinding the judgment, to account various weighty branches of our Christian testimony *small, trifling things*. Here the flesh that warreth against the spirit having the ascendancy, its language is quite opposite thereto. The *flesh* saith, there is *little in dress*; religion doth not consist in apparel; there is *little in language*; there is little in paying tithes, &c. to the priests; there is little in carrying guns in our ships to defend ourselves, in case we are attacked by an enemy. To which, I think, it may be safely added, there is little or nothing in people who plead as above hinted, pretending to be of our Society; for if they can easily let fall the before-mentioned branches of our Christian testimony, I am fully persuaded they will maintain the others no longer than they apprehend it will suit with their temporal interest. I have often wondered why such continue to profess with us at all. They are not really of us, who are not concerned to maintain those principles and testimonies the *Lord hath given us to bear*.—*John Griffith.*

From the Christian Advocate and Journal.

ON SKEPTICISM.

Few subjects, perhaps, stretch themselves over a wider range than skepticism. It is one of the most conspicuous features in the pursuit of moral and intellectual science. It is connected with the contemplations of the philosopher, with the plans of the moralist, and with all the efforts of human genius. Allow us to glance, for a moment, at the etymology and origin of the term; for with this its present acceptation is not in every point synonymous. In the ancient schools of learn-

ing it appears that there were various classes of philosophers, who studied physical, intellectual, and moral science. Some of these were dogmatists, peremptory and absolute in their mode of teaching, as their name implies—*“Δογματις, that which seems right, from Δοξαις, to think.* The opposite of these were the Pyrrhanists, or skeptics, from *σκηπτικος, to contemplate, examine, consider—“to look out, forward, around.”* They advanced their opinions subject to future examination, affirming nothing as certain, and professing to found their opinions on examination and experience, in opposition to the dogmatic sects. These sects existed previous to the establishment of the Christian dispensation, and the *cessus* was then confined to human theories. In the present day it is confined to a certain class who reject the Christian system as unauthentic and spurious. The modern skeptic exalts human reason as the sun of moral and intellectual excellence, pervading by its power the whole realm of science, and comprehending, by a sort of omniscience, the deep arcana of all existences. It is not, perhaps, easy to conceive the origin of skeptical principles in the human mind. In some cases skepticism is voluntary. The Christian revelation is placed as a sun in the moral hemisphere, and shines with brilliancy upon men of all characters and circumstances. The individuals upon whom its glorious light falls are possessed of all the usual inlets of knowledge and information. The demonstrations which Scripture brings with it of its divinity, its purity, and its beneficial tendency, are alike comprehensible to men of ordinary and gigantic intellect. If the light of heaven fall not upon any, it must be because they wilfully intervene some opaque object which intercepts its radiance, or because they willingly descend into some subterranean depth which their own infidelity and obduracy have created, or by some process of mind known only to themselves, while possessed of the senses of living men, they stand before the fair face of creation, and arrive to the insane conclusion, “There is no God.”

But this skepticism must also be regarded as judicial;—as the well-merited result of men being left to the darkness they prefer, to the moral adumbrations of intellect which they invoke. The doubters and rejectors of revelation have shown, in innumerable instances, the possession of vast powers of intellect; and on the other hand, to show that intellect presents no insuperable obstacle to the reception of divine and heavenly truth, men of the most gigantic intellect have been numbered among the humble followers of Jesus of Nazareth. The most lofty geniuses that ever this world knew have embraced the Christian revelation. They have humbly received it as Heaven's best gift to man—as demanding implicit confidence—as “worthy of all acceptance.” Its “only foundation” has been the ground of their hope; by its precepts they have been guided, by its promises supported, and by its divine power ultimately and finally saved. Acting upon the great truth, “*Quid est supra rationem, non est contra rationem,*” they have found no in-

tellectual difficulty in believing its most sublime and mysterious truths. The mighty intellects of Bacon, Boyle, Selden, Newton, Locke, Addison and Clarke, have humbly bowed before the bright and glorious luminary of Christian revelation. Again, there have been men possessed of mighty minds, which, well directed, like a moral Archimedes' lever, might have moved the world; who have professedly at least examined the sacred records, and pronounced them figments of enthusiasm and chimeras of fancy. Boling-broke, Shaftesbury, Voltaire, Volney, and Hume, were all men capable of minute investigation—their names form a constellation of genius—yet we see the miasma of skepticism stretching itself over and eclipsing their brightness; and, instead of the intelligence and splendour which should have defined their moral altitude, there is only the withering and chilling darkness of the “magnitude of minitude.” May we not read, in the history of such men, how God pours contempt upon the prostitution of human genius? and learn that the apostolic declaration is eternal truth, “Professing themselves to be wise they became fools.” But, after all, what has skepticism done? It has plunged its victims into misery and ruin. “It has taken away the Saviour, and we know not where it has laid him.” It has deprived thousands of a priceless pearl, and given them in its place a passport to the unalterable destiny of the lost. But it has not impaired the beauty and excellence of the Divine system. It has cast up a smouldering smoke which has hidden the sun from the eyes of its followers, while, tendered more glorious by contrast, that same sun has shone in tenfold glory to all besides. Christianity is not an orb which derives its force and splendour from the glimmering intellect of man; it is not an ephemeral production, destined to sparkle for a day, and then return to its own nonentity. The evidences of religion are more powerful, more convincing, than the most demonstrative mathematical truth. There is a God. Every leaf of the forest, every blade on earth's green carpet, every living and breathing thing, declares it in a language not to be mistaken. His truth shone upon the earth when inert matter heard and obeyed the voice of Jehovah, and arose in mighty majesty from chaotic confusion, when “the morning stars,” and “the sons of God,” joined in one sublime chorus of praise and adoration. The same truth still shines in innumerable rays on all beings; it lights up in beauty the material and intelligent creation, and it is to a wandering and erring race,

“A light to shine upon the road,
That leads us to the Lamb.”

Why then, O why should men be deceived or ruined? Light is come into the world, and light and immortality are brought to light by the gospel. If men would know the truth,—if they would find the way of peace,—if they would dauntlessly meet the last enemy with an assurance of victory, let them “look into the perfect law of liberty, continue therein, be not forgetful hearers but doers of the word, and they shall be blessed in their deed.”

For "The Friend."

SAMUEL BOWNAS.

(Continued from page 311.)

In the year 1702 he came to America, and shortly after his arrival met with George Keith who displayed much bitterness towards him. At an appointed meeting at Hempstead on Long Island, one Wm. Bradford at the instigation of Keith attended and took notes of Samuel's discourse: with a view of taking some advantage at his doctrine. From these notes they made out a deposition which was sworn to before two justices who caused him to be arrested and committed to prison, under the charge of speaking scandalous lies of, and reflections against the church of England as by law established, and other misdemeanours by him done and spoken at a public meeting at Hempstead. He remained in prison three months before a session of the court took place. The bill of indictment, of which he could never get a copy, being sent to the grand jury, they returned it next day endorsed ignoramus. The chief justice being very angry at this result, endeavoured by threats to intimidate the jury, but they remaining firm, he changed his manner and requested they would take back the bill and reconsider it, which after some time they consented to do.

The next day they returned the same verdict; on which the chief justice in great wrath charged them with obstructing the course of justice. The foreman replied—"Why? because we cannot be of the same mind the court is; we would have you to know that we desire no other but that justice may take place." The jury remaining firm and refusing to alter their verdict, it enraged the judge to that degree that he commanded the sheriff to keep Samuel more close than before. He was accordingly put in a small room made of logs which had been protested against as an unlawful prison two years before.

In reflection upon the expedient to which this devoted man had recourse in his imprisonment, to avoid becoming "chargeable," instruction may be derived. It is not difficult to perceive how such men could get along and even prosper in their temporal concerns, who could thus promptly avail themselves of opportunities for honest industry, in the midst of persecution, and the multiplied impediments and privations with which they had to contend.

To return to the Journal he says: "Finding myself more closely confined than before, and not knowing when or how it would end, I began to be very thoughtful what method to take, not to be chargeable to my friends; and as I was full of thought on my pillow about the matter, it came into my mind to try if I could learn to make shoes; and applying to a Scottish churchman in the neighbourhood, one Charles Williams, a good natured man, I made a proposal to buy a pair of shoes of him, cut out for me to make up, and to give him the same price as if made, without desiring him to let me have materials and tools to go on with the work, requesting that he would be so kind as to show me how to begin and proceed in it; I acquainted him with my reason for so doing. He replied, it is very honest and hon-

ourable in you; and admitted that if I could get my bread with my own hand, it was most agreeable to Paul's practice; accordingly next morning he brought me leather cut out, with materials and tools to work with, and with his direction I closed one of the upper leathers before he left me, and he put it on the last for me, and by night I finished that shoe; which when he came to see, he admired it was so well done, showing me how to mend the faults in the next, which I finished the next day; he then supposed I had done something at the trade before, but was mistaken; and when I would have paid him, he refused it, and told me he would not take any money of me; so I proposed, that if he would give the leather, I would give the work; and so by consent we gave the shoes to a poor honest man who did go on errands for us both. I then had more work of him, and he was so pleased with it, that he would allow me half-pay for making it up, and was so forward to advance my wages in a few weeks, that unless I would take full pay, he cheerfully told me, I must look out for another master. I as pleasantly replied, I did not desire to change. Well then, replied he, I sell the shoes you make for as much as any of the like sizes made in the shop. I made such improvement in the business that I could in a little time earn fifteen shillings a-week. This new trade was a great service to me, by both diverting body and mind; and finding I now could supply my own wants with my own hands, it gave me great ease indeed.

I had in this time of confinement sundry visits; one was by an Indian king, with three of his chief men with him. This Indian with his attendants came to visit me, and asked some time, enquiring the cause of my confinement: an account of which I gave them as intelligently as I could, finding that they understood English better than they could speak it. The conference was mostly between the king and me, the rest but seldom putting in a word. The king asked if I was a Christian? I told him I was. And are they, said he, Christians too, that keep you here? I said they professed themselves to be so. Then he and his company showed their admiration that one Christian could do thus to another. Then he enquired concerning the difference between me and them. I replied, it consisted of sundry particulars, among others, that they held it lawful to kill and destroy their enemies; but we cannot think that good and right in us; but rather endeavour to overcome our enemies with courteous and friendly offices, and kindness, and to assuage their wrath by mildness and persuasion; and bring them to consider the injury they are doing to such as cannot in conscience revenge themselves again. He assented that this was good. But who can do it? said he: when my enemies seek my life, how can I do other than use my endeavour to destroy them in my own defence? My answer was, that unless we were under the government of a better spirit than our enemies, we could not do it; but if we are under the government of the good spirit, which seeks not to destroy men's lives, but to save them, and teaches us to do good for evil, and to forgive injuries, then we can submit to Providence,

putting our trust in the great God to save us from the violence and wrath of our enemies. The king said, indeed this is very good; but do you thus when provoked by your enemies? I said sundry of our friends had done so, and been saved from the rage of their enemies, who have confessed our friends to be good men. Aye, said he, they are good indeed; for if all come into this way, there would then be no more need of war nor killing one another to enlarge their kingdoms, nor one nation want to overcome another. I then asked him, if this was not a right principle, and what would much add to the happiness of mankind? They all four said it was very good indeed; but feared few would embrace this doctrine. I said, all things have their beginnings, and 'tis now our duty to embrace this truth, hoping that others by this example may do the same. They lifted up their eyes in token of assent, showing by their words their desire that this good spirit might prevail in the world: Then, said they, things will go well."

After being confined nearly a year, Samuel was set at liberty by proclamation; the grand jury still refusing to bring in a bill against him, at which result both friends and others rejoiced exceedingly.

From the Maine Western Journal.

FRUITS OF THE TEMPERANCE REFORM.

L. M. Sergeant, of Boston, related the following interesting anecdotes at a meeting of the New England Conference Temperance Society, in Lynn, a week or two since:—

Being in a country village, a friend wished him to make a visit to one of his neighbours, and narrowly observe the appearance of things about the house, &c. They entered a very neat little cottage, with a small but well cultivated garden in front of it, and found the lady at her wash-tub. There were two children, clean and well dressed, playing around the room; every thing wore the air of peace and comfort. After a short visit, he started to return, and met the husband and father at the door; his wife and children received him with much affection; he had just come from the grocery and brought home some tea and molasses, and a couple of tracts for the children. Three years ago that man was a poor, miserable drunkard; his children were in rags, and his wife well nigh broken-hearted. One morning the cries of his wife, who had been cruelly beaten by him, aroused and brought in the neighbours, who were frequently obliged to interfere to arrest his savage treatment of her, when a lady present, provoked beyond endurance, said to the injured woman, "Why don't you fly away and leave the cruel wretch to himself?" "What," replied the poor woman, looking with tears upon her ragged children, "What would become of poor little Charles and Mary?" That night there was to be a temperance lecture in the neighbourhood, and this man was persuaded to attend. He went, and an arrow reached his heart. He had bought a jug of rum, but promised not to drink a drop of it till he had heard the lecture, when, instead of drinking it, while surrounded by a com-

panty of his drinking companions, he deliberately poured its contents upon the ground, and the next morning signed the pledge. That man and his wife are now both members of the church of Christ.

In a border town in Massachusetts, said Mr. S., resides a man who was an excellent mechanic and an estimable citizen; but he became intemperate, poor, and withal very abusive to his family; frequently beating and kicking his wife and children. His eldest son, becoming weary of his father's conduct, and disheartened at his prospects, resolved on being a sailor; from this son Mr. S. received the history of the family, and gave it in his own words. "Our house," said he, "had become a little hell; peace and quietness were banished. My father often abused mother and the children. I was discouraged, and determined to go to sea, and mentioned my resolution to my father to obtain his consent. He appeared very angry, and demanded my reason for wishing to go; I told him I could not bear to stay at home and see him use my mother so any longer. At this he was greatly enraged, and forbade my leaving home. I however left, and shipped as a green hand for a voyage to China. It was a three years' voyage, and but for a desire to see my mother and sisters, I wished it were thirty years instead of three; as it was, they were three long, tedious years. I returned, and soon started for my native village. I reached it in the evening, and the first light that met my eye was that of the store where my father used to buy his liquor. I went in and found its former occupant there, and immediately enquired after my father. Your father, said he, very coldly, has become a cold water man. On farther conversation, I learned that there had been a temperance movement in the village, and that the town had refused to grant licenses for the sale of ardent spirits. I soon left the store, and made my way to my father's house, reflecting upon the grocer's remark—*your father has become a cold water man*—but did not know how to understand it. I reached the house and heard a full, strong voice, which I immediately recognized as my father's. I heard my mother too, but it did not sound as it used to when father scolded at her. After waiting a few minutes I gently opened the outside door, and heard my father's voice distinctly; he was engaged in prayer. He prayed for the family, and for an absent son at sea. As soon as he concluded, I stepped in, and the next moment I was locked in the arms of my father, mother, and sisters. I looked around—how every thing had altered. I looked for the rum jug in its accustomed place on the table, but instead of it I saw the opened Bible. My father is a reformed man—a Christian.

DIED, at his residence in this city, on the 5th inst., Dr. THOMAS C. JAMES, late Professor in the Medical Department of the University of Pennsylvania, in the 70th year of his age.

—, on the 3d inst., at her residence, ELEANOR HOSKINS, of this city, relict of the late Raper Hoskins, in the 74th year of her age.

From "Poetical Aspirations, by William Anderson."

TO A WILD FLOWER.

In what delightful land,
Sweet scented flower, didst thou attain thy birth?
Thou art no offspring of the common earth,
By common breezes fann'd.

Full oft my gladden'd eye,
In pleasant glades and river's marge has traced,
(As if there planted by the hand of taste.)
Sweet flowers of every dye.

But never did I see,
In mead, or mountain, or domestic flower,
'Mong many a lovely and delicious flower,
One half so fair as thee!

Thy beauty makes me rejoice
My inmost heart. I know not how 'tis so—
Quick connect fancies that dost make me know,
For fragrance is thy voice.

And still it comes to me,
In quiet night and turmoil of the day,
Like memory of friends gone far away,
Or, happily, ceased to be.

Together we'll commune,
As lovers when, standing all apart,
No one o'erhears the whispers of their heart,
Save the all-silent moon.

Thy thoughts I can divine,
Although not uttered in versacular words;
Thou me remind'st of songs of forest birds;
Of venerable pine;

Of earth's fresh shrubs and roots;
Of summer days, when men their thirsting slake
In the cool fountain, or the cooler lake,
While eating wood-grown fruits.

Thy leaves my memory tell
Of sights, and scents, and sounds, that come again,
Like ocean's murmurs, when the balmy strain
Is echoed in its shell.

The meadows in their green
Smooth-running waters in the far off ways,
The deep-voiced forest, where the hermit prays,
In thy fair face are seen.

Thy home is in the wild,
'Mong syvan shades, near music-haunted springs,
Where peace dwells all apart from earthly things,
Like some secluded child.

The beauty of the sky,
The music of the woods, the love that stirs
Wherever Nature charms her worshippers,
Are all by thee brought nigh.

I shall not soon forget
What thou hast taught me in my solitude;
My feelings have acquired a taste of good,
Sweet flower! since first we met.

Thou bring'st unto the soul
A blessing and a peace, inspiring thought:
And dost the goodness and the power denote
Of Him who formed the whole.

THE FRIEND.

SEVENTH MONTH, 11, 1835.

The desire to furnish our readers with whatever is important for them to know in regard to the subject of negro slavery, is a sufficient apology for introducing the two following articles of intelligence. The first and fourth of the Kentucky resolutions comprise interesting admissions for a slave-holding community, even trammelled as they are with the absurd and contradictory character of the third.

From the Cincinnati Journal.

Gradual Emancipation in Kentucky.

Long since we expressed an opinion, that a large majority of the people of Kentucky are friendly to a system of gradual emancipa-

tion. This opinion was gained by personal acquaintance and correspondence, with many of the leading men of the state. The following, from the Lexington Observer and Reporter, develops a movement on this subject:

Convention.—At a large and respectable meeting of the citizens of Shelby county, held at the court-house in Shelbyville, Ky., on Saturday, the 23d of May, in conformity with notice previously given, to discuss the expediency of taking the sense of the voters of this commonwealth, as to the propriety of calling a convention to form a new constitution, Major Samuel White being called to the chair, the following resolutions were offered, and after considerable discussion, adopted without a dissenting voice:

Resolved, That the system of domestic slavery as it now exists in this commonwealth, is both a moral and a political evil, and a violation of the natural rights of man.

Resolved, As the opinion of this meeting, that the additional value which would be given to our property and its products by the introduction of free white labour, would in itself be sufficient, under a system of gradual emancipation, to transport the whole of our population.

Resolved, That no system of emancipation will meet with our approbation, unless colonization be inseparably connected with it, and that any scheme of emancipation which will leave the blacks within our borders, is more to be deprecated than slavery itself.

Resolved, That it is believed by the present meeting, that the time has arrived for the people of Kentucky to call a convention, with the view of providing for the prospective emancipation of slaves, and for other purposes.

NEGRO VOTERS.—It appears by the following letter published in the Fayetteville Observer, that free negroes possessing a certain amount of property are entitled to vote in North Carolina, but that the convention sitting at Raleigh are likely to alter the constitution so as to take away their right.

"Raleigh, June 14, 1835.

"The poor free negroes have gone by the board, and the next election will afford them the last opportunity which they will ever have of exercising the right of suffrage in North Carolina. Strenuous efforts were made to except from the sweeping disfranchisement those of them who might possess a freehold of \$250, clear of incumbrance; but in vain. The majority, though very small, was inexorable. If no other considerations had availed, it seems to me that Louis Sheridan, of Bladen, John C. Stanly, of Newbern, and William Smith, of Raleigh, should have plead trumpet-tongued in behalf of the more respectable portion of this degraded class.

"There is, so far as we can learn, a general feeling of regret in this community at the total disfranchisement of the free coloured people. There are a few, some eight or ten, of that class, in Fayetteville, who have every qualification of intelligence, respectability, usefulness, and property, to entitle them fairly to the exercise of this high privilege. We should have no objection to an increase of the property qualification to \$500, but we do think that those who possess such a freehold, which is seldom or never obtained except by the worthy, ought, for the sake of justice and good policy, to be distinguished from the others. It would hold out an inducement to many of the proscribed class to reform their lives, and might in time work a radical change in the character of this class of our population. We trust that when the convention comes to act finally on this question, the result will be different from that stated above."

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INSECTS.

For "The Friend."

NO. I.

The economy and natural history of insects, as developed by the indefatigable investigations of Reaumur, the Hubers, and other distinguished naturalists, constitute an interesting and delightful study: indeed, I know of no branch of natural history which is calculated to impress us with more ennobling and lively ideas of the great power, wisdom, and goodness of Him who has endowed the objects of it with such surprising and wonderful instincts. Although the exercise of them is often so detrimental to our interests, and annoying to our comforts, as is known by the destruction of our crops, and the injury we sustain in various ways by those which attack our persons and infest our houses; yet the benefits we derive from their labours far overbalance these; and notwithstanding the greater portion of the fruits of their industry may be viewed as luxuries, they are of immense importance, and in the present state of society, of indispensable utility.

Insects, properly so called, are certainly by far the most numerous portion of the animated creation; they may be said, without hyperbole, to be an eloquent writer, to have established a kind of universal empire over the earth and its inhabitants: this is principally conspicuous in the injuries which they occasion; for nothing in nature that possesses, or has possessed, vegetable life is safe from their inroads; neither the cunning of the fox, nor the swiftness of the horse, or the deer, nor the strength of the buffalo, nor the ferocity of the lion or tiger; neither the armour of the rhinoceros, nor the giant bulk or sagacity of the elephant, nor even the authority of imperial man, who boasts himself to be the lord of all, can secure them from becoming a prey to these despised beings. The air affords no protection to the birds, nor the water to the fish; insects pursue them all to their most secret conchaves and strongest citadels, and compel them to submit to their sway. Flora's empire is still more exposed to their cruel domination and ravages; and there is scarcely one of her innumerable subjects, from the oak, the glory of the forest, to the most mi-

nute lichen that grows upon its trunk, that is not destined to be the food of these next to nonentities, in our estimation. Notwithstanding their insignificant size, they appear (says the same author) to have been nature's favourite productions, in which, to manifest her power and skill, she has combined and concentrated almost all that is either beautiful and graceful, interesting and alluring, or curious and singular. Although this will be acknowledged by all who have observed them minutely, we are accustomed from our very childhood to regard them with disgust and abhorrence, and devote them by one universal ban to proscription and execration, as fit only to be trodden under our feet and crushed; so that before we can persuade ourselves to watch their movements and investigate their instincts, we have to remove from our minds prejudices deeply rooted, and of long continuance. Another reason for the total neglect which the great majority show to them, is, that being among the most minute of nature's productions they do not readily catch the eye, and when they do, mankind in general are so apt to estimate the worth and importance of things by their bulk, that because we usually measure them by the duodecimals of an inch instead of by the foot or yard, they are deemed too insignificant parts of the creation, and of too little consequence to its general welfare, to render them worthy of any serious attention or study. With a view of affording the readers of "The Friend" an opportunity of judging what small foundation there is for such prejudices and misconceptions, I propose abstracting a portion of the history of those which exhibit the most striking instincts, referring them for a more detailed description to the works of the authors already mentioned, and to a systematic dissertation upon them, entitled, "An Introduction to Entomology," by Kirby & Spence, which they will find full of interesting facts, and, perhaps, some may think, improbable stories described in a lively and fascinating style, such as is seldom met with in works of a like character.

ANTS.

Among these minute specimens of the animated creation, none seem to be endowed with more wonderful and extraordinary traits of character than the ants. They live in societies composed of myriads in the most harmonious manner, exhibiting traits of affection and feeling in their intercourse with each other which would do honour to our own species. These communities are composed of three classes—males, females, and neuters; the latter of whom, commonly called workers, have the charge and management of the whole

domestic operations, and appear to be actuated in the care and concern they evince towards those under their protection, by the most exquisite sentiments of maternity, unalloyed by passion—living, thinking, and acting, from their birth to their death, solely for the offspring of another, with a disinterested devotion truly astonishing.

In the warm days, which occur from the end of the seventh to the beginning of the ninth month, and sometimes later, the habitations of the various species of ants may be seen swarming with winged insects; these are the males and females, preparing to quit for ever the scene of their nativity and education. The prudent workers, or neuters, are taught by their instincts, that the existence of their community depends upon the presence of a sufficient number of females; and for this reason all of them are not permitted to abandon their old habitations, the wings of a selected number being clipped by their future servants, by whom they are carefully watched until they commence depositing eggs. When this period arrives, the female becomes the object of the tender care of the neuters, and as a mother she receives those attentions which she would in vain have solicited under other circumstances.

A court composed of from ten to fifteen individuals, says Huber, continually follow her; she is unceasingly the object of their care and caresses; they conduct her by the mandibles through the difficult and steep passages of the formicary, nay, they sometimes even carry her about their city—she is then suspended upon their jaws, the ends of which are crossed, and being rolled up like the tongue of a butterfly, she is packed so close as to incommode the carrier but little; and when they let her down others surround and caress her one after another, tapping her on the head with their antenna. In whatever apartment (says Gould) a queen condescends to be present, she commands obedience and respect—an universal gladness spreads itself through the whole cell, which is expressed by particular acts of joy and exultation. They have a particular way of skipping, leaping, and standing upon their hind legs, and prancing with the others. These frolics they make use of both to congratulate each other when they meet, and to show their regard for the queen. She is generally encircled with a cluster of attendants, who, if you separate them from her, soon collect themselves into a body and enclose her in the midst; nay, even if she dies, five or six labourers rest near her, and for some days lick and brush her constantly, either with a hope to revive that little particle of cherished dust, or as a

tribute of their instinctive love for the departed. The whole life of the ant exhibits so many traits of this affection, as to satisfy us that the imprisonment and mutilation which she undergoes at the hands of her faithful attendants, are dictated alone by that instinct which prompts them to continue their kind, and are such as to fully compensate her for the deprivation of her liberty.

HUBER.

The following pleasing and graphical account of an excursion to a region of country, singular for its geological arrangement and highly picturesque features, first appeared in the "Washington Republican and Farmer's Journal," a paper published at Jonesborough, Tennessee. We have reason to believe it was written by a member of an interesting family which some twelve or fifteen years ago emigrated to that state from the neighbourhood of this city, and as would appear from inspection of the copy from which we print, has been revised and corrected by the author for insertion in "The Friend."

TRIP TO THE ROAN MOUNTAIN.

That region of country in which the Kanawha, Watauga, Holston, and Nolachucky, have their sources, and find their way into the Ohio, on the northwest, and the Catawba and the Yadkin on the south and east, is one of peculiar interest.

The great length of the rivers which here have their rise, particularly those that run north and west, alike remarkable for their sinuous course and vast fall, prove conclusively that the general elevation of this country is superior to any within the limits of the United States. In addition to this general elevation, rise a succession of lofty mountains, forming one vast bed between the great valley of Tennessee, and the low country south of the Blue Ridge in North Carolina. Interspersed throughout these mountains are to be found a number of beautiful valleys, or basins of land, called coves; of one, I will give an outline description. The Unaka valley stretches along northeast, and southwest, having the Buffalo and other mountains for its boundary on the north, and the Unaka mountain range on the south, averaging about a mile in width, and fourteen in length. Nolachucky river, after making one of the roughest passages through the Unaka mountain that can well be conceived, breaks into the Cove, as it is generally called, in a transverse direction; and after a few gentle winds, as if wishing repose, dashes again, though with less violence, through the Buffalo range into the more level country below the mountains. Two bold and limpid creeks from each extreme of this valley and both of one name (Indian Creek), find their way into the river in its passage through it.

It was from near the eastern termination of this valley, that our party of five mounted our horses on the morning of the 17th of September, 1834, at day break, for the purpose of visiting the Roan mountain, twenty-five miles distant, in the state of North Caro-

lina. We had heard glowing descriptions of the Roan, and set forward in high spirits, and full of expectation. After a ride of five miles, we reached the limestone Cove; thence our way lay over the Iron Mountain, on the top of which runs the line between the state of North Carolina and Tennessee, and by two o'clock, after a hard ride and a laborious ascent of the Roan, we found ourselves entering the bald ground in ecstacy of delight, yet distant almost a mile from the top.

A magnificent and extensive prairie, over which were scattered groves of balsam trees, shrubbery, a confused medley of plants with beautiful flowers, and bushes loaded with choice whortleberries, was amongst the attractions which greeted us upon emerging from the dwarf forest, into this happy elysium. Skirting along the edge of the prairie, towards the summit, upon the southern slope by which it is ascended, we found a suitable place to encamp near a spring, and after unsaddling our horses and tuning them loose, we proceeded at once to gratify our sharpened appetites from the stores brought with us. We now gave ourselves up to enjoyment, and a stroll, and were all impatient to gain the top of those dark and stupendous cliffs that crown the summit of the mountain. But every thing here was new, and many appearances deceptive. We could not grade the mountain, or measure distance with the eye to any certainty, as we found it steeper, and the distance greater, than we anticipated; and, as we gave vent to our feelings in involuntary shouts on entering the prairie, here they were redoubled, though in this my little narrative can hope to give the reader but a faint outline of the scene that now burst upon us. Ascending on the southeastern slope, immediately before, and almost beneath us on the opposite side, an immense abyss, of almost perpendicular depth of more than a thousand feet, presented itself suddenly to our view; and it was with a strange mixture of feelings, that we contemplated this vast gulf, whose upper termination was barricaded by those precipitous granite cliffs, on which we stood. Raising our eyes at length from this fearful depth, our vision wandered in the distance over the great valley of Tennessee, uninterrupted by a single cloud. Over the tops of the Iron, the Unaka, the Stone, and the Buffalo mountains, the numerous farms of this romantic and undulating valley presented themselves with singular advantage, in giving a finish to the immense landscape before us. In this landscape, the insulated and well marked chimney-top, Bays, and Holston mountains, reared their heads as a sort of landmarks by which we could be guided, in pointing out the different settlements to each other. Along the whole front of the back ground range of mountains, lay the Clinch, with its general uniform light and singular protuberances of its summit. Moccousin Gap, which cuts that mountain to its base, was clearly distinguished. Beyond, Powell's mountain, of Indian memory, met our view; and finally, the Cumberland seemed to close with the sky, and gave bounds to this vast and interesting prospect, peculiarly interesting and delightful to one who has found

a home for years in this valley, whose rivers' creeks, cascades, mountains, cliffs, and caverns, are familiar to him, and in his rambles, has wandered more than once over the mountains now mentioned, and from the most distant, whilst gazing from some lofty point, could distinguish the very station we now occupy. The unwearied and delighted eye, so much gratified with this northern prospect, naturally turned to the south. Here, too, range after range presented themselves, as far as the eye could reach. The Blue Ridge lay immediately before us about twenty miles distant, and extending along on our right and left, until obscured by the horizon from view. A little on our right rose the Black mountain, a point of that ridge, in frowning grandeur, to a height perhaps not inferior to that of the Roan. On our left, many most picturesque points were exhibited, among which are the Hawkbill, the Table, and the Grandfather, the two former having their names from the singular rocks that crown their summits, and the latter justly celebrated for its height, as well as supplying from its bosom the sources of all those streams mentioned in the outset of this article. Still further on our left is the Whitetop; on which corners the states of Virginia, North Carolina, and Tennessee. Beyond the Blue Ridge, the Linville, South mountain, King's mountain, together with numerous others, filled the bounds of our vision. On account of the great depression of the country below the ridge we cannot catch a view of the beautiful valley of the Catawba, but Tow river like a silver thread can be described, winding its serpentine course among the numerous mountains and ridges which lay between the Iron mountain range, and the Blue Ridge, adding much to the beauty of this southern prospect.

We must now return from the wide excursions we have been taking over distant mountains, to the one that forms the more particular subject of our notice. Before doing so, however, I will mention a remarkable geological fact, in relation to this range of mountains. In the southwestern part of Virginia, the Alleghany and Blue ridge come together and cross each other: and from that point southwest, it divides on what is called the Blue ridge, but in truth, the Alleghany, unchanged in character, to divide the eastern and western waters.

From the great natural observatory on which we have our station, I will now endeavour to give a sketch of the top of the mountain. It is chiefly a prairie, which is estimated to be about seven miles in length, and averaging three quarters in width, extending along in a northeast and southwest direction. The northern slope is for the most part extremely precipitous; comprising the abyss above spoken of formed by a valley maintaining pretty much its level up to the mountain, from which, almost perpendicularly, rise vast piles of granite, to its summit. The southern slope has a gradual descent to the valley of Tow river, and from the edge of the prairie to the foot is a continuous forest. About half way up on our ascent, we noticed the timber began to get crooked and scrubby

which disposition continues to increase, until finally bordering the prairie near the top, it is not more than twelve feet in height, and is composed chiefly of beech, sweet birch and buckeye, bearing all the marks of extreme old age. It is almost as even on top as though it had been shorn, and edges the prairie, in straight lines and short angles, at some places advancing, and at others receding, with almost the regularity of cleared fields bordering a wood. In advance of this dwarf forest, in places, are groves of the balsam tree, as they are here called, from their yielding a balsam which is collected from blisters filled with it in the bark of the tree; it is an evergreen, and a most beautiful tree. There are two other varieties of pine that associate with the balsam tree, which almost rival it in beauty, neither of which I can name; for it is with shame I confess that our party possess but a small share of botanic knowledge. The bald ground, as the mountain people call the prairie, is in places covered with grass, and others with a confused mixture of herbs, plants, and shrubs, to the most of which we were entire strangers. We noticed, however, the strawberry vine in abundance, the first of which ripens in August. The common gooseberry of the gardens, and the whortleberry, flourish here in great perfection: we found the bushes of the latter loaded on the seventeenth and eighteenth of September, two months after the regular season in the valleys below. Before taking leave of this part of the mountain, I will mention a phenomenon that attends it. Owing to the form of the valleys and surrounding mountains, there is almost always a strong wind blowing up the abyss, and over the cliffs; and as we had been told that a hat could not be thrown over the precipice, one of our company tried the experiment, which resulted in (to him) an agreeable confirmation of the assertion. We now set out again on our ramble along the top of the mountain in quest of new matters of interest, sometimes clambering some lofty point, sometimes pausing to admire a balsam grove or some insulated tree, or perhaps to gather their balsam, or the more inviting whortleberry. We at length arrived at a depression in the mountain, where the northern slope is more gradual, and here but a short distance from the top broke out two bold springs whose waters found their way into rivers in opposite directions. Seeing these springs, as well as several others, are so near the summit, it is difficult to conceive, that they could be supported alone by the moisture retained in the earth above their level, from rains, or the mist and clouds by which the mountain is so frequently capped.

The simple elegance of the balsam tree, with its fanlike boughs, and rich green, stands unrivalled: and when combined in a grove, with a clean and splendid carpeting of light green moss contrasting finely with the dark green of the thick and interlocked boughs above, forms one of the most splendid sylvan scenes that can well be conceived.

Whilst my companions were engaged in gathering balsam on the environs of one of these groves, I for the first time penetrated

its interior; it happened to be a place where rock was piled on rock, and the whole covered with this singular, long, and soft moss; a description of this delightful shade were vain; so, reader, until you can enjoy a ramble in the Roan, I must leave it to your imagination to finish the picture, but recollect you may fancy boldly.

We now returned to our camp, and soon made considerable inroads on the venerable forest of beech and birch, to supply our fire for the night, and at once piled on a number of these trees, that were no doubt hundreds of years old. Night closed down upon us, but not in gloom. The full moon rose in all her grandeur, shedding her soft light around us, whilst our fire blazed high and cheerfully against the rock before which we were seated, partaking of our suppers, making observations on what we had seen, and planning for another day. After passing a comfortable night rolled in our great coats before the fire, though occasionally reminded by the rushing wind, and the howling of wolves around us, that we were not in the habitation of man, the morning found us out upon the prairie, lost in admiration, at a new and unexpected scene, that presented itself beneath us, in the valleys of Tow and Cain rivers. In the course of the night the mist had settled in these valleys, and gave the appearance of an extensive lake, studded throughout with islands formed by the crest of some insular mountain or lofty point of a ridge appearing above its surface. On the surface of this, to us beautiful lake, the silver beams of the full moon played with a rich and most happy effect; forming a striking contrast with the dark gloom of its surrounding mountains; from this splendid prospect, together with that of the glory of the rising sun, we turned to our camp, made an early breakfast, and started for the cliffs; where we were met by the wind with increased violence, and piercing cold. The scene was now considerably changed. Clouds lay around the horizon, and obscured the most distant mountains from view; whilst others in long straits, hung over the valley of Tennessee, apparently without motion. Around and beneath us, a stratum of clouds was moving with rapid motion from west to east. Surrounding objects no longer loomed as on the previous day, and we could now determine with some precision, the relative heights of the surrounding mountains. In this we were greatly aided by the lake of mist, which still slumbered without motion in the valleys; presenting a surface which to all appearance was exactly horizontal. In addition to this, the stratum of moving clouds passed in straight lines from one mountain to another, and those that before appeared higher than the Roan now showed themselves decidedly lower. We all now waited impatiently for the clouds to strike us, as we felt anxious to be placed in so novel a situation: nor were we long in suspense. They came up the abyss, and passed us literally on the wings of the wind; sometimes striking the point we occupied suddenly shut all objects from view; and as quickly passed away, leaving the eye at liberty to roam over valley and mountain, or fathom

the gulf at our feet; others passing on our right obscured the rays of the sun, but quickly vanished from our sight down the southern slope of the mountain, leaving above an unclouded sky. But by far the most interesting phenomenon, was produced by those that passed on our left. The lofty mass of rock upon which we were perched, together with its occupants, and even a gun held by one of the party, was most plainly delineated on every cloud that passed on that side; and exactly over the shadow with ourselves in the centre, appeared a beautiful arch with all the colours of the rainbow, though somewhat less brilliant, and often one of fainter hue encircled the other. The rainbow appeared to be about fifty feet in height, and described rather more than half a circle: as it was between seven and eight o'clock, this beautiful appearance to be on a line with the sun, and our station, was necessarily below us, over the abyss. We were suddenly roused from further observation of these beautiful phenomena, by the alarming fact that our horses were turning an angle of the dwarf forest, a short distance from the path by which we ascended. We now had a run of a mile; and caught them just as they were about to take the path to descend the mountain.

In pursuance of previous plans, we now saddled our horses for a ride to the north-eastern extreme of the mountain. Soon after setting out on this excursion, whilst each was leading his horse from patch to patch, and bush to bush, in quest of whortleberries, we unthoughtly separated, and wandered far from each other; at length four of us met at one of the springs before mentioned, where it was agreed, two should go in search of the lost one, and the others await their return. The atmosphere of this elevated region, is incapable of conveying sound any distance, and our perplexity was greatly increased by a dense cloud that now veiled the mountain. After a considerable ride in search of the wanderer, our halloons were at length answered, and by repeated shouts he was guided towards the place of rendezvous, when we presently saw him emerging from the clouds in his descent of the mountain, a giant in appearance riding his equally gigantic horse: and there wanted but little superstition or fancy, to have made him some spirit of the mountain, coming shrouded in mist to drive us from his domains. Objects are here magnified generally, but the effect is powerfully increased when seen through the mist; and in other instances than the one just mentioned afforded considerable interest and amusement. After the natural rejoicing over our lost friend, we continued our ride; and amongst the numerous objects that attracted our attention, the snowbird, though small, was not amongst the least interesting. In the lofty mountains of this region it has its summer home; and *this*, must be to them a paradise. They riot in these cool and delightful shades, flit out upon the prairie, where, in the seed of a profuse growth of grass and plants, they find an abundance of food, and (what I presume suits them well) are enveloped in clouds for weeks together. They make their nests

upon the ground, or some little projection of rock, raise their young, and on the approach of winter, in the flight of an hour, can gain some neighbouring vale, or in that of a few days, the barn yard of some Jersey or Pennsylvania farmer. Of the geology of the country we have had in view, I will here briefly remark, that a person with an eye to this subject, passing from north to south, on approaching the Cumberland mountain by the way of Big Sandy river, is struck with the abrupt rise of the mountains from the narrow valleys of this stream and its tributaries, and the depth to which these streams have cut: indeed, so trifling is the fall, that flats can be run up through these mountains, to the very foot of the Cumberland. The rock formation is principally a loose sandstone, together with slate, shale, and stone coal, and near the top of the Cumberland mountain extensive cliffs of limestone unexpectedly present themselves: on the southern side of this mountain the formation is pretty much the same to the valley of Clinch river, although the features of the country are widely different: the mountains rise more gradually, and have extensive tracts of table land upon their summits. The valley of Clinch abounds with limestone, containing an abundance of marine organic remains. In this valley nature has shown off her handy work in an eminent degree in her lofty and picturesque cliffs, numerous and extensive caverns, and the magnificent natural bridge of Scott county, Virginia: which is considered by many, not a less object of curiosity, than the far famed natural bridge of Rockbridge county in the same state. On approaching the southern side of the valley of Tennessee, no traces of organic remains are discovered; the formation is transition; and the rocks are principally compact limestone, sandstone, greywacke, and slate: together with extensive banks of brown iron ores. On reaching the mountains bordering upon North Carolina the primitive formation takes place; which continues at least one hundred and fifty miles southeast; including the gold region, and offering as splendid a field for the mineralogist, as could be desired. After taking a survey of the vallies of Watauga and Doe river from some points towards the eastern end of the mountain, we determined to return and descend: to this resolution we were rather hastened by fair prospects of being soaked with rain, which, by the time we reached the foot, began to come upon us. We determined, however, to break for home, and arrived in our quarters in the core, some time in the night, weary, wet, and hungry.

X. Y. Z.

From Chambers' Edinburgh Journal.

THE KENTUCKY CAVERN.

Abridged from a letter written by a correspondent of the New England Review.

In the month of December 1826, the writer, in company with another gentleman, being on his way from Louisville to Nashville, took occasion to visit this cave. Its entrance was in a deep declivity of a hill. The dimensions of the mouth are about forty feet in height by fifty in breadth, decreasing gradually from the

first half mile, till the cavern is no more than ten feet in height and as many in breadth: at which place a partition has been erected, with a door of convenient dimensions, for the purpose of protecting the lights of visitors. There is at this place a current of air passing inwardly for six months, and outwardly for the remainder of the year. Sufficiently strong is it, that, were it not for the door which has been made, it would be impossible to preserve an open light. It is called the mouth as far as this place, on account of its being the extent of the influence of daylight, which here appears like a small star. Formerly, when the cavern was first discovered, this part was nearly filled with earth, which has been recently manufactured into saltpetre.

Having prepared ourselves with a sufficient quantity of provision, oil, and candles, and taking two persons as guides, we took our last view of the daylight, and proceeded forward, closing the door behind us. Immediately we found ourselves in thick and almost palpable darkness; the whole of our four lights spread but a feeble radiance about us. Such is the height at this place, that we were hardly able to discover the top; and to see from one side to the other was utterly impossible. From this place extended several caverns, or, as travellers have named them, rooms, in different directions. This part of the cave is called the "first hopper." The soil at the bottom of the cave is very light, and strongly impregnated with salt. The sides and top are formed of rock. We proceeded forward, passing several rooms on our right, and one on our left, until we arrived at the second hopper, a distance of four miles from the mouth. About a mile in the rear of this, was pointed out to us by our guide, the place where the celebrated mummy was found, which is now exhibiting in the American Museum of New York. It was found in a sitting posture, by the side of the cavern, enveloped in a mat, and in a complete state of preservation.

We next entered the room denominated the "haunted chamber." It is nearly two miles in length, twenty feet in height, and ten in breadth, extending nearly the whole length in a right line. The top is formed of smooth white stone, soft, and much resembling the plastering of a room.

There is a small quantity of water constantly (though almost imperceptibly) falling from above, which, in the course of ages, has worn out from the stone at the top of some beautiful pillars, which extend to the bottom of the room. They have the appearance of being the work of art. In one of them, there is formed a complete chair, with arms, which has received the name of "arm-chair."

By this side is a clear pool of water, strongly impregnated with sulphur. The sides of the room are likewise elegantly adorned with a variety of figures, formed from the stone at the top, and coming down upon the sides of the cavern, like icicles in the winter, from the eaves of buildings, the reflections of our lights upon them forming a most brilliant appearance. At the end of this room we descended a kind of natural staircase, to the depth of near three hundred feet, in many

places affording room for only one person to proceed. Here we found a beautiful stream of pure water, winding its way along between the rocks. The situation of this part of the cavern is rendered really awful, from its being associated with a variety of names that travellers have given it. The portrait of his satanic majesty is painted here upon the rock, and a large flat stone, resting its corners upon four others, is called his dining-table. A short distance from this is a place said to be his forging shop. On the whole, they are admirably calculated to frighten the cowardly. We return to the main cavern, and resume our course, climbing over rocks that had evidently fallen from above, and passing a number of rooms on our right and left. With much exertion we reached the place denominated the "six corners," in consequence of six rooms or caverns here taking different directions. Not having time to examine these, we proceeded to the first waterfall, about two miles farther, over a level plain. The track of persons who might have preceded us for ages, was as plainly visible in the sand as when first made. There is no air stirring that would move the slightest feather, or prevent the impression of a footstep from remaining for centuries.

We now directed our course to the chief city, about one mile farther. A large hill, situated in the centre of the cave, would have exhibited a most commanding prospect, if the darkness had not obstructed our vision. One of us, however, standing upon the top, with a light stationed at different parts of its base, obtained a novel and interesting view of the cavern. There is an echo here that is very powerful, and we improved it with a song, much to our gratification. We started forward again, travelling over a plain of two miles extent, and about the same distance over the rocks and hills, when we arrived at the second waterfall. The water here dashed into a pit below of immense depth. A circumstance occurred here that had nearly proved fatal to one of us. The sides of the pit are formed of loose rocks, and we amused ourselves by rolling them down, in order to hear them strike the bottom. Such is the depth of it, that a minute elapsed before we could hear them strike, and the sound but very faint. One of our party venturing too near, for the purpose of rolling a stone, started the foundation on which he stood, and was precipitated down about twenty feet, with the tumbling stones; but fortunately a projecting rock saved him from destruction. This put an end to all our amusements; and being much fatigued with a travel of twenty-four hours on foot, and seeing no fairer prospect of finding the end than when we commenced, we concluded to return. We accordingly took up our line of march, returning the way we came. After being forty-two hours absent from the light of day, we again found ourselves at the mouth of the cavern, and gave ourselves up to a refreshing sleep.

There are a number of pits of great depth, in different parts of the cave, which make it necessary to be very careful in exploring it. There is danger also of taking some unex-

plored room, and becoming so lost as not to be able to find the way out. This is, however, obviated by the precaution that has been taken, as far as has been explored, to place the figure of an arrow at the entrance of every room, pointing to the mouth of the cave. Care should always be taken to preserve the lights, as it would be impossible for any one to find the way back in darkness, farther than the first hopper. We found the names of ladies inscribed at the farthest points we reached; and our guide remarked that they were the most courageous visitors he had. For three miles from the mouth, the sides and top of the cavern are covered with a remarkable quantity of bats, hanging down from the top in the form of bee-hives, from two to three feet thick. They are in a torpid state, and are seldom known to fly. There are about twenty different rooms that have been discovered, and but three of them that have been explored to the end. This vast cavern is apparently hollow beneath, from the sound that is made by walking through many of the rooms. It would probably take months to explore to the end of all the rooms that have been, and which remain to be discovered. The moving of some few obstructions, at a trifling expense, and lighting of the cavern, would enable a stage to go with safety to the second waterfall, a distance of fifteen miles.

For "The Friend."

PHENOMENA OF VISION.

(Continued from page 309.)

According to one of the fundamental laws of optics, rays of light, while transmitted through a medium of the same density, proceed in straight lines. If, therefore, a hole be bored in the window-shutter of a darkened room, through which alone light is allowed to enter, so as to fall upon a white sheet placed to receive it, it is evident that each ray sent off from the objects outside, which passes through the aperture, will illuminate a different part of the sheet, and consequently, the whole external scene will be faithfully represented upon it; each point of the images preserving among themselves the same relative situation which the different points of the objects do in nature. As, however, but few of the rays of light sent off by the objects outside, could pass through this small aperture, the images produced by them would necessarily be faint; and if, to remedy this, the aperture is enlarged, although the images would become brighter, yet the numerous rays of light crossing and intermingling with each other, will so spread them and mar their outlines, that the picture becomes confused. But if in the enlarged opening we place a double convex lens, (which, according to a law of optics before mentioned, bends the rays of light passing through it, so as to bring them to a focus,) then the luminous cones proceeding from the different objects outside the house, will converge within, so that a beautiful miniature but distinct image of each, will be formed. This constitutes the well known instrument called a *Camera Obscura*. The organ of sight is constructed upon the same principles, and the mode of operation is exactly similar, modified and adjusted, however, so as

to combine within itself a degree of perfection, as an optical instrument, which can never be reached by the utmost exertions of human art. Experience and observation demonstrate, that the formation of a perfect image upon the retina at the bottom of the eye, is necessary for distinct vision; and accordingly, the cornea, aqueous and vitreous humours, and crystalline lens, are, as I have already shown, a series of refractive bodies, so constituted and placed, as to concentrate the luminous rays, and form upon the retina a faithful delineation, in miniature, of the external scene. That this is actually the case, is easily demonstrated by direct experiment, although, when we consider the vast number of objects which may be contained in the field of vision, the smallness yet exactness of the picture which must be formed, seems almost incredible. If we take the eye of an ox, for instance, and carefully dissecting off the back part of the sclerotic coat, and scraping the choroid so as to expose the transparent retina, place it in an aperture in a window-shutter of a darkened room, the images of all those objects so situated as to send part of the rays of light reflected from them through the pupil of the eye, will be distinctly seen, traced with the most admirable delicacy and precision upon the retina.

In order to elucidate the manner in which the rays of light passing from any object to the eye, are so concentrated as to form its correct representation upon the expansion of the optic nerve, let us suppose the organ to be directed towards the figure of a man. As has been observed in a previous number, light is sent off in all directions, from every point in the surfaces of visible bodies, and moves in straight lines. It is obvious that those rays of light which proceed from the different points of the figure, and fall upon the transparent cornea, can alone be subservient to vision. Those which fall upon the white of the eye, are reflected, as are likewise a part of those which strike the cornea; these latter give rise to the image which we observe when we look directly into the organ; and also produce its brilliancy. Those rays which enter the cornea, passing from the air, a rarer into a denser medium, are refracted and made to converge towards a focus behind it. Thus a large number of rays emitted from the respective points, and which had diverged widely from each other, are, by passing through the cornea, and arriving in the anterior chamber of the eye, brought near together again. The direction of the light after passing the cornea, is towards the pupil, but a considerable portion is arrested in its course by the iris, and being reflected back, displays the colour of that body. The convergence of the rays, however, gives occasion to the entrance of a much greater number of them through the pupil, and necessarily increases the intensity of the light. In passing through the two chambers containing the aqueous humour, the light undergoes but little change; but when it arrives at the crystalline lens, it is subjected to the most important modification. This body, in consequence of its density, and the convexity of its anterior and posterior surfaces, possesses a much higher refractive power than the cornea and aque-

ous humour. Its effect, therefore, is to render the rays which come through the pupil still more convergent, thereby increasing the intensity of the light, and directing it towards the bottom of the eye. The rays of light passing off from the point observed, having undergone in their course, thus far, a series of changes, all calculated to bring a large number of them to a focus, and thereby render the point distinct, it now becomes necessary that they should be spread out upon the sentient extremity of the optic nerve, which alone is capable of receiving any impression from them. The vitreous humour is, as we have before seen, of sufficient consistence and bulk to support and give a large extent to the retina; but it possesses less refractive power than the crystalline lens, and consequently, the rays of light, upon passing into it, diverge again from each other; but the posterior surface of the lens so modifies this divergence, as to bring all the oblique rays to a focus, and consequently gives a representation of the point from which they proceed. What is here said of the rays coming from one radiant point, applies equally to all others, so that there must necessarily be formed upon the retina at the bottom of the eye, an exact image of the body before it. The choroid coat which lays behind the retina, and is covered with its black pigment, completely arrests and absorbs the rays of light which may strike against it. It is important to observe that, as the rays of light which proceed from the upper part of an object, unite, after their refraction by the humours of the eye, upon the lower part, and those from the lower upon the upper part of the retina, consequently, the picture or representation of the object is inverted.

Before leaving the subject of the refraction of light in the eye, I will just observe—experiment proves that the relative proportion and situation of the humours are precisely such as is necessary to bring the rays of light to the proper foci upon the retina; and that when, by accident or a surgical operation, the most minute portion of either the aqueous or vitreous escapes, or when any part of the cornea is removed or obscured, or the crystalline altered, the image no longer has its distinctness, but is badly defined and slightly illuminated. We may now see another of the many points in which the eye possesses a superiority over the camera obscura. The expansion of the optic nerve occupies at least two thirds of the circumference of the eye-ball, it being of obvious importance that it should have as much space as possible; and its spherical shape adapts the retina for receiving every portion of the images produced by refraction; whereas, had they been received upon a plane surface, as they usually are in the camera obscura, a considerable portion of the image would have been indistinct. I have in a former number observed, that a great difficulty which opticians have to contend with in the construction of their instruments is the "*aberration of sphericity*." Nature in forming the human eye has solved this difficulty by simple but effectual means. They have been already pointed out when describing the iris and crystalline lens. The "*aberration of refrangibility*" produced by lenses of the same

density dispersing the different coloured rays of a pencil of white light; and which consequently impairs the distinctness of the image, and paints it in various hues, even when the object is itself colourless; is perfectly remedied in the eye, by the nice adjustment of the densities, and consequent refractive powers of its different humours; they being so exactly proportioned, that the dispersion of one is counteracted by the convergence of another, and the ray of light is brought to the proper focus on the retina in its original integrity. According to the known laws regulating the transmission and refraction of light, the focus at which the rays are concentrated behind a lens is situated nearer or further from it, in proportion to the distance of the object from which they are sent off. Rays issuing from points placed at a small distance from the eye enter it widely spread or diverging from each other; while those from objects at a much greater distance, enter almost parallel with each other. Hence, if the refracting bodies retained their relative position, the rays differing so much upon entering, could not come to the same point behind them, and every object would have to be brought to the same distance from the eye before it could be distinguished by it. But the usefulness of the organ requires that it should recognize, with equal distinctness, objects which are within a few inches, and those removed at the distance of miles; it, therefore, has bestowed upon it the power of so altering its own internal arrangement, as to make the point of concurrence of the rays from bodies situated at different distances, always fall critically upon the retina. It is true, objects may be so closely approximated to the eye, as to become indistinct in consequence of the focus falling behind the retina; and there is a limit, beyond which they are no longer visible, because of the light from them being absorbed before reaching the retina, or so feeble as not to make the necessary impression; but in general, the organ accommodates itself so as to meet every exigency, and faithfully responds to the will, by portraying the scene towards which the attention may be turned. So minute is the alteration necessary to attain this end, that the means by which it is effected, for a long time eluded observation; and after being the subject of much controversy, the mode of its accomplishment is not yet determinately settled by physiologists. It, however, is pretty generally conceded, that the necessary change consists in the approach and recession of the cornea and lens to and from the retina, precisely as we lengthen or shorten the distance between the glasses of a telescope, and in the contraction and dilatation of the pupil. It may be recollected, that the muscles which move the eye-ball, are so inserted around it, that if they all contract together, the ball will be compressed so as to change its globular shape. Now, when we are looking at an object near the eye, we are conscious of an effort, which is the result of the contraction of these muscles; the eye-ball is (if I may use the expression) squeezed by them, whereby the cornea is rendered more round and prominent, the crystalline lens underneath is pushed forward, and the axis of vision (as the depth of the eye is called) is

elongated. At the same time, the minute muscles of the iris are thrown into action, and the pupil so contracted as to exclude the most divergent rays of light, which, if admitted, might mar the distinctness of the image.

The object, then, of the whole complicated apparatus which I have endeavoured to describe, is, to form the images of external objects upon the retina, which we have seen is the expansion of the optic nerve. As before observed, these images are inverted, and the question has been repeatedly asked, how is it that we see the object in its proper position? Philosophers have vainly puzzled themselves in endeavouring to explain a difficulty, which does not exist except in their own imaginations. While some have taught that we do originally see every thing upside down, and that touch corrects the error so effectually, and at so early a period, that we soon become unconscious of the delusion; others have supposed that we rectified the inverted impression by reference to the position of our own bodies, and thereby place them in the same relation to ourselves as if they were erect. But the grand error in all these speculations arises from supposing, that the mind, which alone takes cognizance of the impression, looks, as we do, upon the scene depicted on the retina; forgetting that it requires no interior eye to regard the image, but refers the impression immediately to the part of the object producing it, so that if the lower part of the retina is impressed by a ray from the upper part of a body, or vice versa, the mind recognizes it as the nerve receives it, and no error can exist. How extremely sensible to the irritation of light, must the retina of the human eye be, when we consider with what subtlety of touch, and accuracy of delineation, every part of an extensive landscape is depicted upon its minute surface, not only in their proper situation, but with all their varied tints. "Few spectacles" (to use the words of a recent author), "are more calculated to raise our admiration than this delicate picture, which nature has, with exquisite art, and with the finest touches of her pencil, spread over the smooth canvass of this subtle nerve; a picture which, though scarcely occupying a space of half an inch in diameter, contains the delineation of a boundless scene of earth and sky; full of all kinds of objects, some at rest, and others in motion; yet all accurately represented as to their forms, colours, and positions, and followed in all their changes, without the least interference, irregularity, or confusion. Every one of those countless and stupendous orbs of fire, whose light, after travelling immeasurable regions of space, at length reaches our eye, is collected on its narrow curtain into a luminous focus of inconceivable minuteness; and yet this almost infinitesimal point shall be sufficient to convey to the mind, through the medium of the optic nerve and brain, a knowledge of the existence and position of the far distant luminary from which that light emanated. How infinitely surpassing all the limits of our conception, must be the intelligence and power of that Being, who planned and executed an instrument, comprising within such limited dimensions, such vast powers as the eye, which takes cognizance at once, of

the nearest and most distant objects, the most minute portion of matter, and bodies of the largest magnitude."

(To be continued)

For "The Friend."

Amidst the declension from primitive purity and zeal, which is too manifest in religious society, it affords an agreeable relief to recur to the lives and sentiments of those who have preceded us but a few years, and who gave evidence that the head of the church kindled in their hearts an ardent love for his cause. In every generation characters of this description will be found. The more fervent their devotion to his service, and the greater the contrast between the purity and self-denial of their lives, and the degenerated religion of many of their contemporaries, the more difficult will have been their path. But according to the day so has their strength been. A few of this description are often made a great blessing in the church, both by maintaining its principles and discipline, and stirring up the same zeal in others. At a period of very general laxity, John Churchman, John Griffith, Joseph White, and several others, animated with a lively exercise of spirit for the honour of truth, and the welfare of the Society, made extensive visits to the declining churches, and through the power and wisdom furnished by the Great Head, became instrumental in restoring order and proper engagement in many meetings for the support of our Christian testimonies, and a course of conduct consistent therewith. Their faithfulness quickened others, and the fruits of it drew forth acknowledgments to the mercy and kindness of the Shepherd of Israel, not only for putting them forth, but in going before and blessing the work in their hands. Can we not believe that were the members of Society who take the principal management of its affairs sufficiently loosened from the world, and devoted to the service of Christ, he would raise the same godly care to investigate the condition of meetings, and stir up a righteous concern to support our testimonies and discipline, and to visit Friends in their families, in order to restore and preserve the self-denial and simplicity which become the followers of Christ? Are we not too generally slumbering at our posts, or suffering ourselves to be diverted from the one thing needful, by matters of an outward, or speculative nature? Certain it is that an exercise of soul for their own salvation, and the evidence in their countenances that they have been with Jesus in this all important work, is discoverable in too few. The engagements of time and sense, and a profession of religion which imposes the least bar to such gratifications, seems to suit the popular appetite of the present day. But religion, like its great Author, is the same yesterday, to-day, and for ever. We can neither alter its nature nor weaken its obligations. It is no time-serving thing. The conditions of eternal life will not be changed to suit the ever varying taste of unregenerate man. "Strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it." "If any man will come after me let him deny himself, take up his cross

daily and follow me." Christ made himself of no reputation amongst men, and so must his followers be willing to sacrifice theirs, whenever it comes in competition with their allegiance to him.

Respecting the concern for the restoration of order, and the administration of the discipline under the influence of divine wisdom, John Griffiths remarks:—

"Great and marvellous hath been the Lord's condescension and goodness, manifested for our help and preservation many ways; one whereof I cannot well omit a short remark upon, viz. the reviving of ancient zeal for the promotion of discipline and good order, which I find is almost general throughout the society, that spirit of sound judgment, and the burning of that holy fire, which the Lord doth kindle in the hearts of the faithful, has never been wholly extinguished, since we have been a people; though in some places, through the neglect of many, it hath burned rather faint and languid. This has of late been much augmented, and the number of those who will not take bribes (that is, through favour and affection pervert judgment) increased. I pray God, for his great name's sake, and his people's preservation, this good work may prosper! Public ministry, though a great blessing, help, and comfort to God's people, may be shunned, evaded, and turned off by individuals; but the church cannot easily lose ground, under a godly, impartial administration of sound judgment, and dealing in the way of good order and discipline, as this brings judgment home. Thou art the man. Here individuals must condemn the evil, or be disentitled from the body, that it may not be infected or endangered by their defection."

It is a striking fact, that the sound substantial members of our Society have ever maintained the same sentiments respecting the character of its founders, and the degeneracy from the testimonies which they bore, in every period of its existence. There have been always those raised up, who were made quick of discernment in the light of the Lord, and emboldened to expose defection in principle and practice whenever it has occurred. The subjoined account, and the interesting remarks connected with it, given by John Griffith, confirm this opinion.

"I went from Kendal to Lancaster. The quarterly select meeting for ministers and elders was first held; wherein our ancient friend James Wilson bore a noble, evangelical testimony, to the instruction, edification, and great comfort of friends. Next day was held their quarterly meeting for discipline, in which, through the efficacy of divine power, I had some open weighty service. I cannot well forbear remarking the great satisfaction and pleasure I had at this meeting, in beholding, and having the acceptable company of three honourable, worthy, ancient friends, viz. James Wilson, Lydia Lancaster, and Grace Chambers; who, I think, all bore living and powerful testimonies therein, in a very affecting manner, to the holy efficacy of that everlasting truth which had been with them all their life long. Oh! it was a time of much humbling encouragement, to see their greenness and

fruitfulness of old age. I looked upon them as patterns of primitive times and friends. There is something wonderfully great and excellent, seen only by those eyes which the Lord hath opened, in the native simplicity of the truth, and that estate into which it gradually brings a man, who, in a total denial of self, hath fully given up to be formed by it. 'Tis I take to have been very much the case with Friends in the beginning, which rendered them so very obnoxious to the spirit of the world; so that which, there is nothing more opposite to a redeemed state: so that the more any are drawn out of the corrupt ways and spirit of the world, the more they are hated by it. This is obvious, when we consider the treatment which Christ our Lord, in whom the Godhead dwelt bodily, met with. If many in profession with us are nearer in unity and peace with the world now, than our friends were formerly, let it not be understood as a token of their advancement in the nature and spirit of true religion; but the contrary, viz. that they are fallen nearer thereto, and become more like it in spirit, though somewhat different as to the exterior part of religion, which the world cares not much for, when it finds that in the main we are making advances towards them. Our friends formerly delivered themselves in ministry and writing, in a plain, simple style and language, becoming the cause they were sincerely engaged to promote; chiefly aiming to speak and write, so as to convey the power and efficacy of the pure truth, to that of God in the consciences of men. It is no small glory to the righteous cause we are engaged to promote, that it has made such a mighty progress in the world, upon a better foundation than that of human helps and learned accomplishments. The very first and most eminent instruments raised, to propagate the same, were illiterate men. 1 Cor. ap. i. ver. 26, 27, 28, and 29. May these things be weightily considered by all those who seem to aim at seeking credit to the Society, by means of those outward embellishments, from which our worthy ancients were wholly turned, to seek and wait for that living power and holy authority, which alone is able to carry on the work of man's redemption to the end of time: the departure from which opened the door effectually for the apostasy to overspread; then human wisdom and learning became, in the estimation of degenerate Christians, essentially necessary to make ministers of the gospel. But the early ministers and writers in the Christian church became very eminent another way, as we have great reason to believe most of them were illiterate men; and such of them who had attained human learning, when the power of the gospel was inwardly revealed, laid all such accomplishments down at the feet of that power, to whom every knee must bow, and every tongue must confess: so that we find them counting all that as dross and dung, to which men, in their corrupt wills and wisdom, give the highest place for usefulness, as above hinted. And I think, some amongst us fall very little short of the same disposition of mind, though they do not care to own it in words; for I have divers times observed, some have but little

relish or taste for the substantial truths of the gospel, in a plain simple dress; nor to read books, holding forth the same, unless they find some delicacy in the style and composition. An honest substantial minister may wade into the several states of people, in order to bring forth suitably thereto, in the native simplicity of the truth, and his labour herein be seen, gladly owned and received, by the circumcised in heart and ears, where his lot is cast; yet the sort of people amongst us above mentioned, of which I fear there are many, do not know, nor much regard him, scarcely thinking it worth their while to attend the meetings such a one is engaged to visit. But if they hear of one coming who is noted for learning and eloquence, though perhaps far short of the other in depth of experience, what following after him from meeting to meeting! Enough, if the instrument is not pretty well grounded, to puff it up with a vain conceit of itself, and to exalt it above measure. Some have with sorrow observed, much hurt has been done amongst us, by such great imprudence. I have often seen reason to conclude popularity and common applause is no safe rule to judge of the real worth of a minister. Therefore, when I have heard much crying-up of any instrument, I have been apt to doubt its safe standing, and holding out to the end; which it cannot possibly do, if the same desire prevails to speak, as there is in such people to hear. I am persuaded, if such keep upon a right bottom, they will at times find it their duty to starve and disappoint such cravings after words."

Although the practice of holding meetings for discipline on first day, or in the afternoon of other days of the week, may not now obtain, yet some useful hints against the haste which may be sometimes felt to go through with the concerns of a meeting, in as little time as possible, may be derived from the following, taken from the same journal.

"From thence I went to Coothill, and the 20th was at their first-day meeting, wherein I was largely concerned in a close rousing testimony. I was very sharp against the inordinate love of the world, which, and other undue liberty, seemed to me to have almost laid that meeting waste. Their monthly meeting of business was held that day, which to me was another token of their little regard to the great cause of religion and virtue, that they could not find it in their hearts to bestow another day for transacting the weighty affairs of the church, which I have always observed to be the case, where Friends are really alive in religion, and not narrowed up by the love of the world. It hath often appeared wonderful to me, how the professors of truth dare offer such an indignity to the infinite being, and his awful work, as to put it off until it suits them best, and when they are likely to suffer the least disadvantage in that respect to their outward affairs. What is pointed out by the offerings under the law, being of the first year and without blemish? And what is meant by offering the first-fruits to the Lord? Oh, how ungratefully do some act, as if any thing, or any time, was good enough to offer him! I have observed in some places, though I can

with comfort say, it was but in very few, that they held their monthly and quarterly meetings in the afternoon, and having thus limited themselves for time, they seem as if they could spare but little of it in silent waiting, to seek the Lord's blessed assistance, and in faith to look for the pouring forth of the holy spirit promised in this gospel day. But I have observed them to enter on the business as they have come out of the world; moving in these weighty affairs in man's natural abilities, whereby darkness reigns, and the glorious light and life of truth is obscured, and they come to be so benighted, as to see no necessity to wait for it. Thus all living zeal, and every qualification for carrying on the Lord's work is lost, and vain man thinks he can do without it. I am well assured, by living experience, as well as the practice truly hath led Friends into in all places (a few excepted) that it is the indispensable duty of our Society, every where, to dedicate a week-day, viz. a day when they are not debarred by the laws of the land to follow their outward business, for transacting the weighty affairs of discipline and good order; and to meet in the fore-part thereof, men and women together, then and there to wait upon the Lord, for the virtue of his holy spirit; and when they have thus waited a proper time, then the men and women in their separate apartments, with awful fear, and a weighty care upon all their minds as in the presence of the Lord, to proceed in their respective parts of this great work; which is the Lord's, and cannot possibly be profitably done but by his immediate assistance. This I leave upon record, as my well-grounded testimony for God and his church."

For "The Friend."

ON THE DEATH OF FELICIA HEMANS,
WHO EXPIRED A FEW WEEKS SINCE AT DUBLIN.

"Oh for thy wings—thou Dove!
Now sailing by with sunshine on thy breast,
That borne like thee above,
I too might flit away and be at rest!"—F. H.
And thou didst wish for the dove's azure wings,
And longed to reach those peaceful courts above,
To rest thee by the "streams that do make glad,"
The fair and glorious city of our God!

Thy spirit has gone forth;
The dim and shadowy portals are pass'd;
And thou hast trodden the dark vale of death.
But didst thou, in that dread, tremendous hour,
Lean on the staff of the True Comforter?
Was thy dying breath received in Jesus' bosom,
And thy stay on the alone Mighty Helper?
Did the hoarse dash of Jordan's waters
Bring to thee no fear? We hear not of thy hopes—
We know not of thy views beyond the grave.

"Tidings came that sufferings had oppress'd thee,
Pain and long-sickness wore thy body down,
And Fancy, from her airy realm, returned
To make researches there—no more forever!—
Her flowers were withered, and her pinions droop'd,
She came to leave her mistress never more.
She had oft roamed 'mid Nature's loveliness,
And by the sunny streams, and woodland glens:
And 'mong old England's copses and her fowers,
Her ivied roulers, and her moss-grown walls,
Her roiling abbey, and her ancient halls,
She gather'd up her stores.
She had not seen our mighty rivers,
Our roasting extracts, and far stretching woods,
Our mountains, and our evergreen hills,
Our lovely valleys, and our forest acres,
But wander'd o'er Britain's classic ground,
And bore to thee her treasures."
Thou didst arrange with all maternal care

The flowers of Poesy thy child had found,
And she would gather thee new stores again;—
And o'er Greece and fair Italian seas;
Thy wayward minion sped her useless way.
And as I said—with lowly drooping wings,
And gems bedim'd and clouded, she came back,
Her rainbow plumage soiled in the dust.
But did she 'mong her treasures ever bring
Aught that could glad thee in thy dying hour?
Was the great pearl of richest price unfoimd—
And quite neglected for her glittering gems?
Thy spirit has gone forth!
Thou didst lie down in the bright hours of spring;
The fair anemones, and violets,
And all the sisterhood of gentle flowers
That do make up "the jewelry of Nature,"
Were sweetly blooming in their lovely haunts.
Earth with her blushing honours took about her
Look'd as a bride in splendid robes attired;
The wild-birds in the woods were caroling,
The little waterfalls and pebbly brooks
Did foam and murmur in the breezy shade;
And in her heavy covert the lorn dove,
Did mourn for the return of her dead love,
And through the air there were sweet melodies
My pen cannot describe.—
Oh!—Earth is very fair—and yet her charms
Are very fragile: the worm doth linger
Very near the root of her enjoyments;
And when they seem about to bloom,
And when they look "too glorious for decay,"
Just in that hour the canker-worm destroys,
And, gifted HEMANS!—thou didst love to dwell
In the wide halls of imagery; and 'mong
Her many fragrant bowers, and crystal grots
To have thy pleasant dreamings;—but thy dreams,
Thy dreams of chivalry, and young romance,
Thy gems of Fancy, and thy flowers of thought,
Oh! what are they to thee?—or what to us?
Our airy castles must descend to dust,
The loftiest and most gilded minds bow down,
And all our brightest fabrics come to nought;
"They build too low who build beneath the skies!"
F. A.

Philadelphia, 6th month, 1835.

THE FRIEND.

SEVENTH MONTH, 18, 1835.

In the death of one so pre-eminently conspicuous throughout the nation for his virtues and his talents, his high judicial attainments, and his inflexible adherence to the soundest principles of justice and of law, as was the late John Marshall, Chief Justice of the United States, we are unwilling to remain silent amid the almost universal expression of regret, re-echoed from every quarter, near and remote, of this widely extended country. He came to this city in declining health, for the purpose of medical advice and assistance, which, however, proved unavailing, and he closed his valuable and illustrious life at his lodgings in Walnut street, on the evening of the 6th instant. His remains were conveyed to Richmond, Va. for interment, and we may not perhaps better close this brief notice, than by copying the preamble to the resolutions unanimously adopted at a general meeting of his fellow citizens at that place on the 10th instant:—

"The people of the city of Richmond, feeling in common, as they well believe, with their fellow citizens throughout the nation, the profoundest veneration for the memory of the late John Marshall, Chief Justice of the United States,—having united during his life in the universal sentiment of admiration of his great abilities, respect for his exalted public virtues, confidence in his wisdom, and gratitude for his services in so many honourable and important sta-

tions throughout his long and useful life, and especially in the high judicial office which he filled for more than thirty-four years—and knowing from their closer intercourse with him, better than any other community can know, the virtues that adorned his private character; the amiable simplicity of his manners; his unaffected modesty; his cheerful and happy temper; his habits of self-denial; his warm benevolence towards all men; his active beneficence and unbounded charity, not only prompt when sought, but ever seeking objects of kindness—feeling, therefore, that though this whole nation may join with them in equal veneration of the wise statesman, the just judge, and the blameless patriot, none can have felt such love for the man as they have felt, or can mourn his loss as they mourn it."

The timidity of F. A. may take courage from the promptitude with which we have entertained her offering. Should more such "occasionally walk forth from their retirement," we shall be glad to afford them an asylum.

Huber may be informed that we are pleased with the manner in which he has treated his subject thus far, and hope he will not hesitate to complete the series to the extent of his plan.

FRIENDS' BOOKS.

There has long been a scarcity of the writings of the early members of our Society, and considerable attention has lately awakened to the subject, and an increasing desire manifested to procure and read them. It seems that a similar interest has been excited among our brethren in England, and our valued friend William Allen, of London, has published a number of volumes in a very neat and convenient form and good clear type, under the title of Friends' Library. Nine vols. octodecimo are published, but the second, (containing Thos. Chalkley's Journal,) is sold out. A few copies of each of the other numbers have been received in this country, and for sale at Nathan Kite's book store, No. 50, North Fourth street, at very moderate prices. They are well worthy of the attention of Friends. Volume first is Jno. Woolman's Journal—volume third, contains the Journals of Jno. Richardson and James Gough. Volume fourth is the Journal of William Edmundson. Volumes fifth, sixth, seventh, and eighth, comprise Sewell's History of Friends, and volume ninth includes the lives of Gilbert Lacey, Christopher Story, and John Banks. The whole eight volumes may be purchased for three dollars and eighty two cents,—or the volumes may be bought singly.

Agent Appointed.—Micajah Bailey, Wilmington, Clinton county, Ohio.

MARRIED at Friends' meeting house, Upper Springfield, Columbiana County, Ohio, on fifth day the 2d instant, SEPTIMIUS C. SHARPLESS of Salem, son of Benjamin and Amy Sharpless, of Fulling Spring, Pa. to SARAH daughter of John and Miriam Negus of the former place.

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THE FRIEND.

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VOL. VIII.

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NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

INSECTS.

NO. II.

The Language of Ants.

Previous to proceeding further in our account of the interesting and wonderful traits of the ant, it will be proper to remark, in order that the facts related illustrative of their instincts may not be discredited, that they have been derived from actual examination by H. P. Huber, and others; the former, from whose account they have been principally taken, invented a kind of ant hive so constructed as to enable him to observe their proceedings without molesting them; and his observations have been confirmed by other naturalists entitled to the fullest confidence. The fact of animals of any kind living in communities, would seem to imply the necessity of their having some means of communicating their wants and fears and other feelings necessary for their protection from danger and starvation. That ants, in common with other insects who live in societies, have the means of communicating information of various occurrences, and use a species of knowledge which is mutually understood, will appear evident from the following facts. If those at the surface of a nest are alarmed, it is wonderful in how short a time the alarm spreads through the whole nest. It runs from quarter to quarter, the greatest inquietude seems to possess the community, and they carry with all possible despatch their treasures, the larva and pupae, down to the lowest apartments. The legs of one of M. Huber's artificial fornicaries were plunged into pans of water, to prevent the escape of the ants: this proved a source of great enjoyment to these little beings, for they are a very thirsty race, and lap water like dogs. One day when he observed many of them tipping very merrily he was so cruel as to disturb them, which sent most of them in a fright to the nest; but some more thirsty than the rest continued their potations. Upon this, one of them that had retreated returns to inform his thoughtless companions of their danger; one he pushes with his jaws, another he strikes, first upon the belly, and then upon the breast, and so

obliges three of them to leave off their carousing and march homewards, but the fourth more resolute to drink it out, is not to be discomfited, and pays not the least regard to the kind blows with which his cooperator, solicitous for his safety, repeatedly belabours him; at length, determined to have his way, he seizes him by one of his hind legs, and gives him a violent pull; upon this, leaving his liquor, the loiterer turns around, and opening his threatening jaws with every appearance of anger, goes very coolly to drinking again; but his monitor, without further ceremony, rushing before him, seizes him by the jaws, and at last drags him off in triumph to the fornicary.

The language of ants is not confined merely to giving intelligence of the approach or presence of danger, it is well known that they give each other information when they have discovered any store of provision. Bradley relates a striking instance of this. A nest of ants in a nobleman's garden discovered a conest, many yards within the house, in which preserves were kept, which they constantly attended till the nest was destroyed. Some in their rambles must have first discovered this depot of sweets, and informed the rest of it. It is remarkable that they always went to it by the same track, scarcely varying an inch from it, though they had to pass through two apartments, nor could the sweeping and cleaning the rooms discomfit them, or cause them to pursue a different route. Ligon's account of the ants in Barbadoes affords another convincing proof of it. "We sometimes kill a cockroach and throw him on the ground and mark what they will do with him; his body is bigger than a hundred of them, and yet they will find the means to take hold of him and lift him up, and having him above ground away they carry him, and some go by as ready assistants, if any be weary; and some are the officers that lead and show the way to the hole into which he must pass; and if the van couiers perceive that the body of the cockroach lies across and will not pass through the hole or arch through which they mean to carry him, order is given and the body turned endwise, and this is done a foot before they come to the hole, and that without any stop or stay; and this is observable, that they never pull contrary ways." These, and other facts which might be adduced, render it certain that ants have a language of dumb signs, the organs of which are the antennae, supplying the place of voice and words. When the military ants, which will be noticed in a future number, go upon their expeditions and are out of the fornicary, previously to setting off, they touch each other on the trunk with their antennae and forehead—this is the signal for marching;

for as soon as any one has received it he is immediately in motion. When they have any discovery to communicate, they strike with them those that they meet in a particularly impressive manner. If a hungry ant wants to be fed, it touches with its two antennae, moving them very rapidly, those of the individual from whom it expects its meal; and not only ants understand this language, but even aphides and cocci, insects which will be shown hereafter to be of great importance to our pigmy race, as they stand in the same relation to them as our milk cows do to us, yield their saccharine fluid at the touch of these imperative organs. The helpless larva also are informed by the same means when they may open their mouths to receive their food. Next to their language, and scarcely different from it, are the notes by which they express their affections and aversions. Whether ants, with man and some larger animals, experience any thing like attachment to individuals, is not easily ascertained, but that they are sensible of the full force of the sentiment of protection or the love of the community to which they belong is evident from the whole series of their proceedings, which all tend to promote the general good. If any of their fraternity falls into distress or difficulty, they are sure of the sympathy of their companions. M. Latreille once cut off the antennae of an ant; one of its companions, evidently pitying its sufferings, and the loss of a member as dear to the owner as the pupil of our eye to us, was seen to approach it, and after caressing the sufferer pour into the wound a drop of a liquid from its own mouth.

The satisfaction they express at meeting after absence, is said to be very striking, and gives some degree of individuality to their attachment. M. Huber, having taken an ant hill from the woods, placed it in his glass hive: finding that he had a superabundance of ants, he allowed some of them to escape, and these formed a nest in his garden. Those which were in the hive he carried into his study and observed their habits for four months, after which period he placed the hive in the garden, within fifteen paces of the natural nest. Though the time they had been separated was equal to one fourth of their existence as perfect insects, during which they had had no communication with each other, they immediately recognised their former companions, they caressed them with their antennae, and taking them up in their mandibles, led them to their own nest. Presently others arrived in crowds and carried off the fugitives in a similar manner: and venturing into the artificial ant hill, in a few days caused such a desertion that it was wholly depopulated.

They appear to be intent upon the promotion of each other's welfare, and are ready at all times to share with their absent brethren any good thing they may chance to discover, and those that go abroad feed those which remain at home. M. Huber, for a particular reason, having produced heat by means of a flambeau in a certain part of an artificial fornicary, the ants that happened to be in that quarter, after enjoying it for a time, hastened to convey the welcome intelligence to their companions, whom they even carried suspended upon their jaws to the spot, till hundreds might be seen thus laden with their friends.

HUBER.

From Chambers's Edinburgh Journal.

THE POLISH JEW BOY.

Poland is the chief modern seat of the scattered Jewish race; for while those interesting people were persecuted throughout every part of Europe, the noble sympathising Pole gave them refuge, and treated them as men and brethren. Under this kind protection, the Jews in time multiplied, and their hamlets soon rose to the condition of populous villages and towns, presenting to the modern world the spectacle of a second Judea. These Polish Jews were permitted to govern themselves by their own laws, which they did in its fullest extent, adopting all the Mosaic and Rabbinical ceremonies, and even dispensing with surnames, according to ancient usage. They also adhered to their own peculiar costume, and continue to do so. Their bodies are covered with a tightly fitted black silk robe, fastened with a band and tassel round the waist; on their head they wear a skull-cap, both in and out of the house, a rigid Jew never having his head uncovered, as, like other eastern people, he requires to say prayers and graces on many occasions, and is obliged, when addressing the Almighty, to wear his hat upon his head; a long flowing beard, and a staff, complete the outline of their appearance. Napoleon made many innovations on the Jewish customs, though with little advantage to himself. He enrolled the young men into cavalry and infantry troops, making them take surnames, and insisting that they should never wear the costume of their race. This mixing with the natives of other territories contributed to enlighten the Jews, but war gave them an insight into the riches of the neighbouring countries, and made them anxious to participate in that wealth, which they endeavoured to do by the only means left within their power. Being prevented by the illiberal and odiously selfish laws of most Christian powers from devoting their attention to ordinary professional pursuits, or trying to gain distinction and opulence by any of the common modes in practice, they have in this, as in every other instance, devoted their abilities to various mercantile avocations, generally dealing in articles of great value. The way in which the industrious young Jews set out upon their wanderings is in no small degree affecting. After procuring the blessing of

their parents, which, in general, is all that they have to bestow, they leave their native homes at the tender age of thirteen, and in Scripture phrase, girding up their loins, they address themselves to their travels into far countries, in search of what fortune may be pleased to reward them with. A certain portion of mankind are still disposed to hoot and persecute the Jews, and to allow them no good property whatever; but we defy any civilised nation to produce such striking instances of intrepidity, honest industry, and humility, as are here exemplified. The circumstance of boys of thirteen years of age voluntarily abandoning the houses of their parents, to depend for their support on their own unassisted, unadvised efforts, among total strangers, is quite unparalleled in the history of the most chivalric people which the earth ever produced. We, no doubt, find Italian and Swiss boys wandering over most parts of Europe, but it will be remarked, it is chiefly in the character of mendicants, or something nearly allied to it; while the Jew boy sets forth with the determination to pursue some branch of lucrative industry, requiring no small degree of ingenuity and wisdom. It may be mentioned, that the Jews become of age on the Sabbath after they attain the age of thirteen. On this solemn occasion, they read a portion of the Scriptures aloud in the synagogue, and dedicate themselves to their Maker, by swearing to keep the commandments. After the ceremony, the morning is celebrated with a breakfast party. At thirteen, the young Jews are required to wear phylacteries every morning while at their devotions. These consist of two long stripes of leather, one being made to fit the head, the other for the left arm, with large knots, emblematic of Almighty God. Inclosed in this knot are the ten commandments, and the prayer, "Hear, O Israel; the Lord our God is one God," &c.

These observations on the conditions and manners of the Polish Jews, are preliminary to the following account of the history of one of them, named Joshua Mendelsohn, who emigrated in the manner we have mentioned, and speedily raised himself from indigence to affluence, simply by perseverance and successful speculations in valuable articles of commerce. We give the account nearly in his own words, as he related it to a friend.

"Well, den, when I did come first to be a man at thirteen years of age, den I did have all de grand desire to go away to seek my fortune; so I did go to my fader and moder for der blessings, and they did give me dem, and I did ask my fader for his assistance, and he did say unto me, Mine dear son, all dat I can give you is a clean shirt, and may the God of Israel bless you; den I did leave mine own country without one farding, and my goods did consist of mine clothes on my back, and my prayer-book, and my phylacteries. I did not know were I should go; but my feet did take me to Frankfort; and behold der was de grand fair, and I did look me about, and I was astonished to see such quantities of fine merchandise; so I did stand for a long while admiring de goods. Now, when I did stand

looking, a shentleman did ask me if I was a Jew. I say, yes. He den ask me if I be honest, and I say, yes, also. He den took me for to assist him in selling his merchandise, and was much satisfied, and he did give me about two pounds in dis country money. Oh, dis was a grand beginning of my fortune. So I did consider me what to buy, and, as luck would have it, I did buy all cornelian stones, but could not sell dem again; so I did take me to Italia; den I did show dem to an honest catholic jeweller, and he did give me twenty pounds. I was den very glad of dis great sum of monies, and did lay out the whole on cameos. I next went again to Frankfort, and was so fortunate as to sell dem for one hundred pounds. I now did buy all mine monies in stones, and took them again to Italia; but dis time I had a large box, which cause der custom-house officers to stop me, and take away all mine riches, and put me to jail. When I was brought to der judge, they did search me, and found only my phylacteries; and de judge ask me what I do wid dese things, and I told him they were for me to use when I pray to mine God. And he, being a good catholic, say to me, you be a good Jew man; and he did give me all pack my goods, which I sold for dis time two hundred pounds. After dis I went to Turkey, and dat was very good luck; for a Turk did show me a bag full of green and pink stones, and he ask me to pay dem. I did not know the value of dem; but for a grand speculation, I did say, if I make my fortune, I do; if I lose, I no worse den when I set out. So I did make a prayer, and he did sell me dem for mine own price, two hundred pounds. He ask me three hundred; but I say, I have no more riches. So the Turk gave me the whole for my price. I now took my bag of green and pink stones to a person dat was a judge, and he say, they be all emeralds and rubies, and worth a great sum. So I did sort dem, and went to Genoa, where I did never go before, and showed dem to a Jew broker, and he ask me mine price. I say, he must show dem to the diamond-merchants, and they must put der highest price, for I did not let him know dat I did not know the value of dem. The Jew broker came next day, and tell me he can get £2000 for one parcel, and, if sent to-morrow, he will pay dem. As soon as I left de Jew broker, I jump for joy at mine good luck, and did tank mine God for his goodness to de poor Jew boy. When next day did come, I did take all the monies, £2000, for a part of mine precious stones; and out of gratitude I did take for mine wife the broker's pretty daughter Rachel. So dis all over, I pay me a visit to all der grand cities, and did sell more and more of mine emeralds and rubies for very much monies."

To bring this autobiographical sketch to a conclusion, it has to be added, that after these various speculations, Joshua ventured on dealing in diamonds, in which he was still more successful. He has thus pursued a lucrative traffic in precious stones for many years, and is now one of the richest men in Europe. His home is at Genoa, where his wife and family live in the first style, with carriages and

other luxuries of the most expensive description. Yet he still pursues his unvarying avocations, almost in his original humble condition. He travels through every continental country, and visits all the principal cities in his professional capacity. He also, in general, carries about his person property to the amount of £100,000 and upwards, in precious stones, all of which are stowed in about fifty different pockets in various parts of his dress.

From the *Lindfield Reporter*.

MAURITIUS.

EDUCATION OF THE LIBERATED SLAVES.

In the newspaper called *Le Cernéen*, on *Petite Revue Africaine*, under date Port Louis, August 19, 1834, there is an article on the education of the liberated slaves; or rather upon the religious instruction that ought to be imparted to them.

The writer thinks that as the great mass of the proprietors are Roman catholics, the dogmas of that church ought to be taught; that inconvenience would arise from two religions being inculcated; that there is an objection to the protestant religion, on account of the number of sects into which its professors are divided, while the catholic is recommended by its unity, and the pomp and imposing ceremonies with which it is attended, calculated as he thinks to make a striking and beneficial impression upon these ignorant people. The idea it seems has been entertained of importing a number of ecclesiastics, under the name of *Frères de la Doctrine Chrétienne*, to whom it is proposed to confide the moral and elementary education of the apprentices; these it seems are proposed to be sent for from France, through the assistance of the English ambassador there. The writer says, "They would be content with the most moderate salaries; they speak the French language; and are besides subjected to the discipline of a hierarchy by the assistance of which it would be easy to set bounds to any exuberance of zeal: a precious advantage, which the protestant missionaries do not possess, who have no other rule, than their own judgments and will."

Whilst we are advocates for the most perfect religious liberty, we should be grieved to see an importation of priests into the Mauritius for the purpose of perpetuating *spiritual slavery*, after bodily slavery had been abolished; the fact is, that in this and all that were formerly slave colonies, the system of instruction of the British and Foreign School Society as taught at their central establishment in the Borough Road, London, is superlatively applicable: for while it does not interfere with the religious doctrines of any denomination of Christians; and at the same time that it teaches in the most economical and effectual manner the elements of useful knowledge, it trains up children in the habits of order, subordination, morality, and virtue—it makes them acquainted with their duties to God and man, and instructs them in those fundamental principles of revealed religion, in which all

real Christians, whatsoever may be their denomination, agree. Hence schools upon this system are *open to all*, with this great advantage, that they tend to prevent that sectarian animosity so prevalent, where children whose parents are of different religions have not had the opportunity of mixing together;* we all know that the friendships contracted between boys at school, have sometimes had a beneficial influence upon them in after life. The means for training teachers at the Borough Road establishment have been recently so much increased, that persons destined for schools in any part of the world, may be taught the system, free of expense, if properly recommended to the committee, and deemed suitable, they being supported by their friends during the period necessary for their instruction, which is generally three or four months.

JAMAICA.

The British and Foreign School Society have given £50 towards the erection of school rooms at Spanish Town, which now include accommodation for an infant school, and trustees are appointed in England and Jamaica.

It is with great pleasure that we inform our readers, that the Mico fund of £117,000, is vested in trustees, with power to apply it in promoting education in all our West Indian islands, upon a liberal and comprehensive plan.

From the same.

RESEARCHES INTO CENTRAL AFRICA, FROM THE CAPE OF GOOD HOPE.

Sydney Herald, June 25d, 1834.

We stated some time ago, that a society at Cape Town had been instituted with a view to promote researches, and an expedition of discovery into central Africa from that colony. Some apprehensions were entertained that funds would be wanting to carry this desirable object into execution. It now appears that the colonial and home governments have lent their aid in a most liberal manner for the purpose, and there is every reason to expect that the interior of that immense continent will be explored, not from the Mediterranean or the Cape Coast, but by penetration from the colony of the Cape of Good Hope. We present to our readers the following very interesting extract from the *South American Advertiser*, from which a correct idea may be formed of the present state of proceedings. The expedition will be conducted on a scale of unusual magnificence, and the objects of scientific research are not forgotten:

* Below we give a report of the proceedings of the Association for exploring Central Africa, at their meeting held on Saturday last.

* The committee of management in their report stated, for the information of the Association, that the subscriptions and shares now amount to the sum of

* We accept this remark as applicable to the great mass of children, and not as interfering with the views and internal regulations of any particular religious denomination.—Ed.

£750, of which £450 have been paid into the hands of their treasurer. It appears, however, that to equip the expedition in a proper manner, an additional sum of £450 is absolutely necessary; and we are happy to state that, before the meeting separated, the sum of £114 was subscribed, and no doubt is entertained of their success in raising £336, before the departure of the expedition.—Thus, on the important head of Funds, the committee may be considered as perfectly successful.

"The committee also express their obligations to Sir John Herschel, who, in compliance with a request transmitted to him, selected and purchased in London, for the use of the expedition, the following instruments, namely—six fine sextants, three horizontal self-registering thermometers, two common thermometers, two Daniell's hygrometers, one spherometer, two pocket compasses, two prismatic azimuth compasses, and two telescopes with leather cases and slings, which are hourly expected to arrive; and a mountain barometer fitted up with silver heads, which Sir John Herschel brought with him for greater security, having procured a careful comparison of its zero point with the standard at Somerset House.

"The Board of Admiralty have also forwarded for the same object two chronometers, and have given directions to the Astronomer Royal at the Cape, to place at the disposal of the committee, a sextant, a reflecting circle with mercurial horizon, and a magnetic intensity instrument.

"From their own funds, the committee have purchased five wagons, and have ordered eight spans of trained oxen of twelve each, to be procured and held in readiness on the frontier. They have also ordered six double-barrelled fowling pieces from London.

"They have also accepted the gratuitous services of a gentleman as a surveyor, who is qualified to aid the expedition in that capacity; and of another who undertakes to act as superintendent of the trading department.

"They think it probable that, before the departure of the expedition, a draftsman will arrive from England; but should they be disappointed in this, they have the satisfaction of knowing that an individual of the party is capable of discharging this important duty if required.

"Although this expedition has been undertaken by private individuals, the countenance and support given to it by three successive governors of this colony, and the assistance afforded to it by the Board of Admiralty, cannot fail to satisfy the world at large, that the ends in view are of a public nature, and of a character just and honourable.

"The African continent is in truth a term for a thing unknown. We have approached its shores; we have seen a little, and a very little of its extremities; but its central regions, occupying a space larger than the area of Europe, are still to us involved in total darkness. Within that space, too, we recognise the sphere of nature's greatest activity. On the north, and on the south, we have a large share of both temperate zones in their most happy latitudes; and between them an immense extent, from east to west, of that vast division of the globe's surface, where the grand agents of organized production, heat and moisture, perform their most splendid miracles.

"Into this field the expedition referred to is about to penetrate,—with the good wishes of all classes of men for its success."

From the same.

WAR.

Amid the various objects of deep solicitude, which must frequently occupy the thought, and excite the benevolent effort of the philanthropist, none appears more worthy of his interest, than the extension of those benign principles of the gospel, which, were they generally admitted by Christian nations, would exempt them from that immense amount of crime and suffering, in which they have been from age to age involved by war.

The Society of Friends has uniformly evidenced its full persuasion, that wherever the genuine spirit of Christianity prevailed, it would infallibly produce "peace on earth, and good will towards men." For more than a century the sentiments and example of this Society appeared to be alike unheeded, and the false splendour which arrayed the conquests of heroes, and the short-sighted policy which directed the councils of empires, veiled the brightness of that celestial light, which had dawned on Christendom. The clouds that enveloped it, are now, however, gradually dispersing, and many thousands of our fellow-Christians of various denominations, are prepared to unite in diffusing the principles of peace. Would it not be well for those who have long faithfully upheld them, to consider whether something more than a mere refusal to assist in propelling this mighty engine of destruction and misery; even something more than a patient endurance of such legal penalties as may be consequent on this refusal, be not now called for; whether they have not a very important part to take in active co-operation with the Christian efforts of those who publicly maintain that all war, offensive or defensive, is utterly repugnant to the precepts of Christ and his apostles? Of the labours and success of the peace societies, we have recently received the most satisfactory reports. In our own beloved country, where this important work commenced in 1826, there exist about twenty-seven peace societies, and thirty corresponding stations. In the United States, where during the same year, public attention was first turned to this subject, there are about 100 societies, comprising many of the most influential and distinguished individuals of that vast country. The Count de Sella, well known throughout Europe, has lately established a similar society at Geneva. The funds of these various associations are gradually augmenting, and the proceeds are expended in the printing and circulating of tracts, &c. Our American brethren are engaged with an energy proportioned to the importance of the object, in obtaining signatures to petition civilised governments, to organize a system of universal arbitration, or a council of nations, to which all contending monarchs might refer their causes of dispute, instead of subjecting them to the iniquitous decision of the sword.

From an interesting report of the Hibernian Peace Society, which held its annual meeting during the 12th month last, we find that in Ireland the same righteous principle finds its advocates. A false estimate of national honour, and the selfish policy of interested men, will doubtless oppose a powerful barrier to the adoption of measures, by which nations may secure their rights without an appeal to arms: but let us not be dismayed at the magnitude of the difficulties to be overcome; the mightiest revolutions in the moral world have been effected by slow degrees; and every effort derives the most substantial encouragement from the immutable declaration of the volume of truth, that the day shall arrive when "nation shall not lift up sword against nation, neither shall they learn war any more."

THE FRIEND.

SEVENTH MONTH, 25, 1835.

By the kindness of a much respected friend, we have been put in possession of the first four numbers of a monthly publication of sixteen octavo pages each, bearing the title of "The Lindfield Reporter, or Philanthropic Magazine; being a Repository for hints and suggestions calculated to promote the comfort and happiness of man." It is intended as a substitute for a little work entitled the Philanthropic Magazine, which has been for some time suspended, and, as we understand, is to be edited by the same person, William Allen, of Plough court, Lombard street, London; a Friend whose character is known and appreciated by many in this country. It is printed at the School of Industry at Lindfield, a benevolent institution, combining labour with literary instruction, in which the editor has a principal concern. As some of our readers, possibly, may be induced to subscribe for the work, we subjoin an extract from the notice prefixed to No. 1, issued in the first month last:—

"In order to be secured against loss, the editor wishes to obtain 80 subscribers, at 10s. each, per annum; every subscriber will be entitled to five copies of every number; (it is possible that occasionally it may be found necessary to publish an additional sheet, which will be charged separately.) The object of this work will be, to give brief notices of philanthropic and benevolent exertions in all parts of the world; with extracts from letters of foreign correspondents—accounts from the West-Indies of the working of the apprenticeship scheme—efforts for the education of the people of colour—progress of the measures now taking to promote the abolition of negro slavery in France, North America, and other countries—state of slavery in the colonies of Spain—abolition of the punishment of death—the amelioration of the criminal code—notice of the spread of vital Christianity, as the foundation of all human happiness and prosperity, in every part of the world—progress of attempts to put down and discourage every thing tending to demoralization—importance of allotments of land to the poor in the country—success of measures to afford employments to able bodied poor men, at fair wages, so as to render them independent of parish assistance—occasional notices of the temperance and peace societies, &c. &c. &c."

The matter contained in the numbers received, is of a character truly interesting and in accordance with the plan as above developed. Several of the articles we have inserted in our present number, and others are held in reserve for future occasion. The following from the number for second month, is calculated to awaken attention and sympathy:

"A very affecting circumstance has recently occurred at Nismes, in the south of France, which has plunged the little company there, professing with the Society of Friends, into great distress.

"Julius Benezet, a young man of amiable and excellent character, and generally beloved, was assassinated in the eleventh month last, between Nismes and Calvinion, robbed, and his body thrown into a ditch of water. He was a commissaire, and was frequently engaged in passing between Nismes and Congenies. The dreadful act is supposed to have been perpetrated between 7 and 8 o'clock in the evening. The poor young man has left

a widow and two children, with the prospect of a third. They were entirely dependent upon his exertions for support, and her case has excited so much commiseration in the town, that the managers of the theatre proposed acting a piece for her benefit: on accepting their intention, however, she declined accepting their kindness, from conscientious motives, choosing rather to put her trust in Him, who has commanded us to seek first his kingdom, than avail herself of bounty arising from a source her conscience disapproved. Through the kindness of a friend in this country, some pecuniary relief was promptly sent to her and gratefully received—indeed the touching circumstances of this bereaved mourner, left at the age of 26 in such an affecting situation, call for the sympathy and kind offices of those who have the privilege of being able to mitigate distress. It is proposed to appropriate a portion of the money sent, to the purchase of a glove-loom, by means of which she hopes in future to do much towards the support of herself and her orphan children. She is the sister of Justine Benezet, the young person who has the charge of the Orphan Asylum at Nismes, which she has conducted in a very satisfactory manner, both as it regards the welfare of the institution, and her own conduct as a consistent Friend.

A most valuable invention has lately been made by James Hamilton, of New York, which will be the means of saving an immensity of labour in this country. It is a machine for *filling trees*. The New York American gives from the New York Mechanics' Magazine a description of it, accompanied by a drawing. This machine requires very little more space for use than is required for the swing of an axe, and may be used in almost any situation in which a man can use an axe. It may be moved from tree to tree by one man, who can with it cut through a stem of two feet diameter in five minutes; two men will, however, work it to more advantage. It is so constructed as to admit of saws of different lengths according to the size of the tree. A committee of the American Institute at New York, commend it in strong terms. It cuts the stumps uniformly of an equal height, and at least a foot nearer the ground than is usual, whereby the most valuable part of the timber is saved, besides all the after labour of squaring the end. The cost of the machine is about fifty dollars, and it is believed that with it two men can fell as much timber in a given time as twenty can with the axe.

Cold Water.—It is stated in the scientific tracts, that those persons who exclusively confine themselves to brushing their teeth daily with *pure cold water*, without any regard to the thousands of articles ostensibly prepared with cost, to arrest the progress of caries in teeth, with very few exceptions, preserve them in the highest state of organic perfection.

A stated meeting of the Female Branch of the Auxiliary Bible Society Association of Friends in Philadelphia Quarterly meeting will be held on the 30th inst. at the Depository, No. 50, North Fourth Street, at four o'clock p. m.

H. PAUL, Secretary.

WANTED—Two apprentices to the Drug and Apothecary business. Apply to the agent of this paper.

DIED on the morning of the 12th inst. at her residence in Springfield, N. J. in the 25th year of her age, most lamented by her family and friends, SOBON H. NEWBOLD, wife of Clayton Newbold, Jr. and daughter of Joseph Trotter, of this city.

For "The Friend."

SELECTIONS FROM LONDON EPISTLES.

No. VI.

The beneficence of our heavenly Father is apparent in all his commands. Those which seem most directly to concern his own glory, are, nevertheless, intimately connected with the good of his creature man. Worship is due to him as the author of our being, and he requires it of every conscious intelligence. The command is of universal obligation, "Thou shalt worship the Lord thy God, and him only shalt thou serve." Great is the benefit resulting to us from obedience to this injunction. Awakened by the Holy Spirit to a sense of guilt and danger, brought to feel the need of a Redeemer, and that there is no access for sinful man to his Creator, but through the Mediator, who ever liveth to make intercession for us, we account it our highest privilege to bow in prostration of soul; being made sensible of his divine call, we are enabled to respond to it: "When thou saist, seek ye my face, my heart said unto thee, thy face, Lord, will I seek." Those who thus seek, will, in his own time, find him to their unspeakable consolation, and experiencing their spiritual strength renewed in waiting on the Lord, they will be prepared for the due discharge of every relative and social obligation, as well as strengthened to endure those trials which are inseparable from a probationary state.

The Society has always been concerned to encourage its members in the performance of this incumbent duty, and to declare its undoubted persuasion, that those who are prepared rightly to fulfil it, will also be found in the practice of secret retirement, waiting for their Lord to manifest his heavenly presence, and replenish their souls with nourishment and strength. May we be thus fervent in spirit, serving the Lord, not forsaking the assembling of ourselves together, as the manner of some is, and if at times in our religious gatherings we should be left to feel our own weakness, and be reduced to a state of great poverty and desertion, let us not be too much cast down; these dispensations are permitted to seal upon our minds the important truth, that of ourselves, without Christ Jesus our Lord, we can do nothing. Let those then who are frequently thus tried, and are sometimes almost ready to give out, remember that help is laid upon one that is mighty, and in his fear keep to inward exercise, and they will experience him in his own time to appear "as the light of the morning when the sun riseth, even a morning without clouds."

T.

1723.

Are there not fervent desires in your souls, that those whom the Lord hath given to be yours, may also be the Lord's, and with you enjoy of his abundant blessings? Then be concerned to keep them to a constant, seasonable, and orderly frequenting as well of week-day as of first day meetings; instructing them to have their minds staid in the divine gift; to wait upon the Lord therein, to

receive a portion with you of his spiritual favours; that they, from the tendering virtue of the Holy Spirit, may be engaged in heart and mind to walk worthy of so great grace; and, in a holy zeal, to honour God, submit to bear the cross, endure the shame, and become public witnesses for him amongst the sons of men.

1740.

And, dear Friends, we tenderly advise and exhort you, that, in all your assemblies for the worship of Almighty God, you wait to feel your hearts influenced by his power, and in patience and humility possess your souls; depending on Christ alone for instruction; who, whether immediately by his spirit, or instrumentally by his servants, is the teacher of his people himself; on whose spirit only ought our whole trust, expectation, and dependence to be. And as you are found humbly waiting for his teaching, without expectation from man, he will administer comfort to your souls, either immediately or instrumentally, as it shall seem good to him; who never faileth those who put their trust in him. And all such, from the experience of the blessings and comforts they receive, will have a due esteem and regard for those through whom they find them conveyed; ascribing nevertheless the praise and glory of all to him alone, whose instruments they are; and who, by his own power and spirit, worketh either with them, or without them, according to his good pleasure, in the various manifestations of his infinite wisdom and goodness towards the children of men.

Beware, therefore, that you assemble not in a mere formal and customary manner; but let both preacher and hearer labour to gather their minds inward to the Lord, that every one may witness him who is the master of our assemblies to go before them, and put them forth in their respective services. The immediate teaching of the Holy Spirit is the foundation of all gospel worship and ministry; and those who depend entirely thereon, shall not be disappointed, through the failure or absence of instrumental means. Wherefore, we beseech you, wait in silence, with reverence and singleness of heart, in all your meetings, that you may witness the incomes and refreshing influences of the Holy Spirit, by which you will be "strengthened in the inward man," and be made to grow and flourish; as "trees planted by the rivers of water," which bring forth their fruit in due season.

1744.

In all your religious meetings for the worship of Almighty God, let your minds be seasoned with an awful sense of real and true devotion, and be ye exemplary to the flock of Christ. Let the solemn gravity of your deportment be such, as may demonstrate to others that you are in earnest in the great duty of waiting upon and worshipping God in spirit; that serious and tender hearted enquirers may be encouraged to come and partake in your assemblies of that inward and spiritual consolation and refreshment, which the Lord is graciously pleased to impart unto the souls of such as are humbled in his sight,

and approach his holy presence with reverence and fear.

1765.

It is not enough for us to meet in order for public worship, when we find little or nothing else to do. The Lord Almighty requires the first fruits, the prime of our service, and will not accept the refuse, either of our time or talents. If we prefer worldly pursuits, or idle amusements, at such times when we ought to be solemnly engaged in this great duty, may it not be justly said, that "we follow after lying vanities, and forsake our own mercies?" "Where two or three," saith our Lord, "are gathered together in my name, there am I in the midst of them." In these words he, by implication, invites us, not only to meet one with another, but in so doing, with himself also. Shall the King of kings and Lord of lords, condescend to offer his divine presence for our good, and shall we, his dependent creatures, set so light by his inestimable kindness, as, either wilfully or negligently, to let slip those precious seasons wherein we might receive his blessed assistance, so necessary to our help and salvation?

Shall the poor perishing gratifications of sense and self-love, or any inconveniences of a trivial nature, be suffered to prevent our dutiful attendance upon him, in whom alone stands our everlasting interest? Shall a cloudy sky, a little wet, a little cold, a little ease to the flesh, a view to a little earthly gain, or any common incident, furnish an excuse for declining this duty, and thereby depriving ourselves of the blessed advantage, often withheld to the faithful, of enjoying heavenly communion together in spirit, with the Lord of life and glory?

1770.

The "manifestation of the spirit is given to every man to profit withal." The way to profit by it, is often diligently to retire unto it. As it appears inwardly, it calls for an inward retirement, and an abstraction from earthly objects, imaginations, and attachments. For in the silence of all that is of the flesh, the still small voice of the truth, the divine word nigh in the heart, is heard; and by hearing, with due observance, true faith is produced. "For faith comes by hearing, and hearing by Christ, the word of God." He is the author, as well as the finisher of the true Christian's faith; the faith of the operation of God, which works by love, to the purifying of the heart, and overcoming of the world. This engages to frequent waiting in stillness upon the Lord, for the renewal of strength. This keeps the mind at home, in its own proper place and duty, and out of all unprofitable association and converse, whether amongst those of our own, or other professions. Much hurt may accrue to the religious mind by long and frequent conversation upon temporal matters, and especially by interesting ourselves too much in them; for there is a heaven therein, which being suffered to prevail, indisposes and benumbs the soul, and prevents its frequent ascending in living aspiration towards the fountain of eternal life.

1800.

They who are obedient to this universal

injunction of our Saviour, "Watch," are prepared for the due fulfilling of every duty; and eminently so, for that most essential one of worship. How many feel themselves languid when assembled for this solemn purpose, for want of a previous preparation of heart! The mind crowded with thoughts on outward things, in approaching the place for public worship, and resuming them with avidity on its return, is not likely to fill up the interval to profit; and to such, their meeting together may prove a form as empty, as any of those out of which, we believe, truth called our forefathers, and still calls us. If we truly succeed them, as witnesses for the truth, we must look beyond forms to that which is the life of all true religious performances: so we may become fitted in our several stations, for the Lord's service, the promotion of the cause of righteousness on earth.

1803.

That the assembling of ourselves for the purpose of expressing our sense of dependence on our great Creator is a duty, most if not all of us acknowledge, by stated or occasional attendance at some of the times appointed for worship. But too many content themselves with an attendance once in the week, on the day when business is suspended; and even of that day, the greater part is devoted to what is called relaxation. Thus little as it is which is meant for sacrifice, that little has cost them nothing. And how many—how many even of those who arc far removed above indigence—seldom, if ever, leave their outward pursuits, to join with their brethren, on other days of the week! The want of a due and diligent attendance at the usual times, is productive of many evils. It often deprives the mind of opportunities of instruction and consolation; and thus leaves it more liable to be drawn aside from the right way, by the spirit of the world; it leads naturally to the neglect of other religious duties; and it tends to occasion indifference in those to whom the influence reaches, by its baneful example. But the habitual neglect of religious meetings, in any of our members, as it is thus the cause of many evils, hath also itself a cause. This, dear Friends, we should search out, if we wish to have the remedy applied. And to what cause can we ascribe it, but to a want of hunger and thirst for that spiritual refreshment, which is yet, blessed be the Lord, to be known in the meetings of his humble and dependent servants? Now if we feel not this hunger and thirst, is there not reason for us to be alarmed: and may we not justly fear, that we are spiritually sick? And truly, notwithstanding the excuses of such as yet acknowledge public worship to be essential, and the specious semblances of reasoning of such as attempt to set aside a constant obligation to it, experience has taught us, that a neglect of meetings both indicates and produces indisposition of mind; and tends to lay waste religious society. Therefore, we once more beseech the remiss of the present day, to lay these things to heart, and strive for amendment; and we again press it upon such as are themselves diligent, that they do not neglect any gentle intimation of

duty, to admonish a brother or a sister for whose remissness they may feel concern.

The following epistle has been handed for insertion in "The Friend," in the persuasion that the salutary advice which it contains may be of service on this side of the Atlantic. John Pease, we understand, is a minister well esteemed in England.

TO FRIENDS IN IRELAND.

Dear Friends.—Having been permitted in company with my dear wife, and in the love of the gospel, very generally to visit you, not only in your meetings for worship and discipline, but also in many of your dwellings, the prospect of separation is sensibly felt. It may not be much that remains with me to impart, but I am encouraged thus to unfold it, and to bid you unitedly farewell in the Lord.

Reviewing the situation of Friends in this land, those feelings of deep interest which from place to place attended me, have been renewed:—In the larger meetings exposed to those temptations with which cities abound, in the country often few and far from one another—each situation has its attendant difficulties; yet, at all times comparatively few in number, how wonderfully have Friends been preserved amidst many changes and dangers, so that they are a distinct and united people to this day. Under the belief that the Most High has had gracious designs in this display of His goodness, may all be steadily engaged in attending to the great work of the soul's salvation, seeking for ability, through best help, to assist in the maintenance of those views of the simplicity, purity, and unchanging nature of Christianity, which were so dear to those who first bore our name. Founded, as I believe our Christian testimonies to be, in the wisdom of the great Head of the church, and conformable with the divine will, as developed in the Scriptures of Truth, with what earnestness do I desire that they may all be maintained in this land, and every where, in living faith, with that humility which becomes our frailty, and that magnanimity graciously afforded to the true believer. A quiet abiding in them has ever been the consolation of the upright hearted amongst us; it has, under the divine blessing, sweetened the social circle, and, in humility may we add, rendered us a blessing to others. Then hold fast, dear Friends, the profession of your faith without wavering; commit to your beloved offspring those views of the truth as it is in Jesus, which are assuredly accepted amongst us; and may they be faithfully and honestly displayed, until the universal church shall not only confess in part, or to some of our principles, but, if it be the divine will, assent to all their leading features. I remark the exercise of your yearly meeting of last year, as evinced by the minutes which it issued; the subjects to which they allude are worthy of your continued and close attention; they have been read from house to house, and in other ways you have been visited. May you remember that the

more abundant the labour, the louder the call for fruit; and may those especially, who have been recently made sensible of the renewed visitation of heavenly love, freely yield themselves to the search after true wisdom.

Time is a gift, for the right occupation of which we must all render an account: examine, dear friends, into your every duty methods of using it. There are certain duties which devolve upon all, whilst clothed with mortality; diligence in the pursuits of business is the right allotment of many; but are your outward occupations so arranged in time, manner, and extent, that they leave room and inclination for engagements of infinitely higher importance? How lamentable to consider the hours daily frittered away by many! consumed upon things which yield no useful result! whilst a small portion of them would in some instances supply the time which is not now found for religious duties. Often look into your association and converse among men: is it that which becomes the followers of Him who was "undefiled and separate from sinners?" Such is our natural weakness, that example often affects us when we suppose it impossible; the quickness of our religious and moral perceptions is decreased before we can believe it so; and whilst thus affected by our intercourse with those who are not living in the fear of the Lord, their writings have often an equally certain, though more insidious operation. Are there not individuals among you now mourning over the time spent in the perusal of the lighter publications with which this age abounds; conscious, when too late, that a sort of morbid sensibility, and a mind enfeebled for the inevitable duties of increasing years, is the just reward of slighted counsel? Let the hours which some have been devoting to such reading, be henceforth dedicated to the perusal of the Holy Scriptures, and the writings of our early Friends—not that I would exclude publications, which have a directly useful tendency, such as those which elucidate the works of creation, the discoveries of science, or the page of history—and a firmer tone of mind, and that increase of suitable subjects for conversation, which many so much desire will soon be the result. Whilst adverted to some of the preceding topics, I am reminded of the continual proneness of our nature to unite with the world, its customs, and practices. Charity for all is the pretext for doctrinal assimilation, whilst the assumed unimportance of little things is made the passport into external deviation. It were better, dear friends, ever to remember, that the standard of Christian doctrine cannot be lowered, and that the most trivial disobedience to the manifested will of God is weakening to the follower of Jesus. Would it not be safer ever to eye our holy pattern, and his precepts? assured that the nearer we approach Him, the nearer we must approach all his true followers; and that it is in his spirit we are united in the bond of peace.

Let us endeavour to live every day of our lives in the fear of the Most High, seeking to maintain a solemn sense of his presence, through the Holy Spirit: but upon the first

day of the week, oh! that this feeling may be very diligently sought.* Surrounded by many who are well nigh strangers to their incumbent duty in this respect, may Friends every where guard against the least contamination, seeking to be good examples to those whose advantages have been so incomparably fewer. The attendance of our meetings in a quiet and pious frame of mind, greatly aids in the due performance of united public worship; it tends to render permanent those impressions, which are yet, at seasons, graciously permitted upon those occasions, inducing a steady desire so to occupy the remainder of the day, that all the benefits attendant upon its institution may be fully realized. And may all our dear Friends remember, that from being pre-eminently dedicated to the service of the Lord, all secular, social, and family arrangements should, as much as possible, be made subservient to this great object.

I have been comforted in observing the care of your different quarterly meetings over their monthly meetings, and its results. I desire the encouragement of faithful Friends every where, who may be employed in such service. Surrender your time and talents freely to this labour of love: remember that the cause and the strength are His, to whom all power belongs: He will not forsake you: the reward of his devoted servants is sure: to Him be all the praise. I rejoice over the recent dedication of some of our younger brethren and sisters: May the eyes of the fathers and the mothers be upon them individually for good; tenderly alive to their exercises and discouragements; and, made sensible of this, may they be additionally stimulated freely to share, according to their ability, in the cares and burdens of the day. And, dear young Friends, whilst favoured with right zeal, may humility and patience ever be your garments, when brought to act with those who, from many years of experience, and a life of dedication, have proved themselves worthy of honour for the work's sake. In childlike simplicity attend to the pointings of your divine Master: If the work be his, it will, in due time, prevail, and his sincere-hearted servants will own you in it. Shun that spirit which is more quick to see where others miss their way, than tremblingly alive to its own errors. And beware of resting in the enquiry—"And what shall this man do?" Are any of the living members of the church, who have not some sphere of usefulness—who may not in one way or other, be employed in her service? Seek to stir up one another to love and to good works, ever bearing in mind that the beautiful symmetry of the building can only be promoted, in proportion as each stone is hewn, squared, and polished by the Great Master Builder.

How precious are the faith and the hope of the gospel! How lively, yet how lowly, is that mind in which Christ reigns! How close the daily attention to the sanctifying opera-

tions of the Spirit of Truth! And how steady the endeavour to follow, under its influence, "peace with all men, and holiness, without which no man shall see the Lord." To seek for ability to contemplate in reverence and fear, that great sacrifice which was offered for the sins of all men without the gates of Jerusalem; to labour after a true and living faith in which to apply this all-important truth; to desire and rejoice in the spread of the kingdom of the Prince of Peace; to be alive to every thing which tends to the present or eternal well-being of our fellow men—highly become the Christian. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." But these, dear friends, are among the mysteries hid from the wise and prudent, and revealed unto babes: as babes may you seek to know them—ever remembering, that the sacrifices of God are a broken and a contrite heart: And may "the very God of peace sanctify you wholly," through Jesus Christ our Lord.

I remain, dear friends, under renewed feelings of that love which, I believe, induced me and my beloved partner to visit you,

Your affectionate friend,

JOHN PEASE.

Dublin, 3d of fifth month, 1834.

For "The Friend."

REBECCA SCUDAMORE.

Having recently met with a short biographical notice of Rebecca Scudamore, mentioned in the journal of Mary Dudley as her "beloved and most intimate friend," some passages are so descriptive of the work of divine grace, that I have selected them for the Friend. Under whatever name it may be professed, true religion has its origin, and constantly draws its support from the Holy Spirit in the heart. Doubtless our responsibility increases with the advantages, whether outward or inward, which we possess; but the saving influence of those external means which are divinely ordained, depends upon their application by that spirit, in its regenerating process upon the soul. What renders the present account peculiarly interesting, is the confirmation it affords of the inward silent progress of the power of Truth upon the mind, as so much testified of by our primitive friends, and many faithful practical believers, both in our own and other Christian societies, since that day. Notwithstanding she was connected with those who regarded some outward ceremonies as binding on them, her reliance was wholly placed on the Lord Jesus, as her teacher, king, and high priest, in whom we have redemption and sanctification through his blood, and by the washings of regeneration and the renewings of the Holy Spirit, which he hath shed on us abundantly for that great purpose. When our early friends first preached the everlasting gospel of life and salvation, as declared in the Holy Scriptures, and powerfully manifested in their souls, they were led to direct the people to their Lord and Saviour, as he was revealing himself by his light and

grace within them; and they also enforced the necessity of waiting for the renewed motions of his spirit to qualify for every good word and work. That they had become experimentally acquainted with its teaching, they often gave evidence, both by the clearness and precision with which they depicted the condition of their hearers, by which they were pricked to the heart; and many of them powerfully convicted and effectually converted, and also by the remarkable predictions delivered by some of them. Nothing inferior to the immediate revelations of this divine spirit could have so certainly guided them, and clothed them with such divine authority,

S.

Rebecca Thornhill, afterwards Scudamore, was born the 20th of January, 1729, in Bristol, where her father was a surgeon of considerable eminence. Her mother was endowed with an extraordinary good understanding, improved by more than usual literary education, though unhappily imbued principles of scepticism and infidelity, which learning and good abilities too frequently furnish weapons for defending. But it pleased God to discover, and she became fully convinced, that reason unrenewed, is really a slave to the human will, that therefore her book-learning must yield to a higher instructor, and that it was mere foolishness when compared to that wisdom which is to be derived from above, the source of all true wisdom and knowledge. That her immortal part, the soul, ought to have her chief concern, and to provide for its eternal safety, ought to be her principal business in this world; and finally, she became a sincere and real convert, embracing the truth as it is in Jesus. Riding one day with a particular friend, whilst they were conversing on the subject of religion, one of them asked Rebecca, who was then little over five years old, what she thought of it. She answered that she was like Mary Magdalen, she loved much for she had much forgiven. Such an answer from a child surprised them, and they enquired what she had to be forgiven. She replied, her sins had been great, that she had prayed and had found peace. On this declaration, her mother was quite in a rapture, and taking Rebecca in her arms, caressed her with great delight. R. S. relating this circumstance a short time before her death, said, that such was the peace she enjoyed, she remembered its sweetness to that very day. Early in her twenty-fourth year she married, and entered into a full participation of the enjoyments of the fashionable world.

"Our intimacy," says her biographer, "commenced in 1757, about four years after her marriage, and I had the favour of being much in her company, which was the most agreeable and pleasant I had ever met with. Her mien and manner were very engaging, naturally of a sprightly and cheerful disposition, always preserving an equanimity of temper, even on very trying occasions, though no one possessed quicker or more exquisite sensibility. Her amiable qualities, good sense, and engaging demeanour, endeared her to all her very extensive and polite acquaintance, with whom

* Not on the ground of one day being more holy than another, but, as we understand the writer's meaning to be, as a day especially set apart for religious purposes and exemption from worldly engagements.—Ed.

we often met at assemblies, and other places of public amusement, conforming to the customs and fashions of the times; which rendered our company acceptable, and indeed afforded some pleasure, though no real satisfaction. For amidst all our gaiety, each of us felt at intervals, though too, too much unheeded and neglected, a monitor within, a desire after God, an attraction, that I believe every man and woman living is forced to feel, whether he will or no. For it is a truth, God hath a certain power within the human heart, which is watching every opportunity of saying something, either of the vanity of the world, or the guilt or consequences of sin, that without arguments rises up in the soul, and would be doing some good to it, if not quenched and resisted by the noise and hurry either of pleasures or business. This divine monitor was felt at intervals, amidst all our gaiety, unavoidably creating some uneasiness, and forcing many a sigh. Nevertheless neither of us pretended to any other than a little head knowledge, merely the external, or shell of religion; and pharisee-like, a decent outside appearance was strictly observed. My friend was as partial to the presbyterian, with which she then was connected, as I was to the established form of worship, in which I was educated; and our differences in opinion would now and then occasion little disputes, at which my zeal, so foolish was I and void of understanding, would sometimes be rather overheated, but she was moderate; so that our controversy always ended in good humour, without the least breach between us.

About seven years after marriage, she experienced a fit of illness, which was much apprehended tended to a decline. This and previous convictions brought on serious reflections, and a recollection of the promise she had made of giving herself up to God, which attended her both by day and by night. This happened in 1759, in which year I accompanied my friend and her husband to Weymouth, in hope of benefiting her health; he left us in a few days, but we continued there six weeks. Her mind was now brought under very deep convictions, and religious awakenings, though not from any thing she heard from without, but wholly and solely from an invisible divine power secretly operating within; and her attention was so entirely fixed on what she felt, that all inclination for consorting with the company was taken away. We kept only to ourselves, frequently spending many hours together on the sands near the sea-shore. She kept a small bible in her pocket, on purpose for frequent perusal; being fully satisfied that the Lord was carrying on a great work in her soul, she yielded to it, patiently submitting to the scourges of conscience, though it often threw her into the greatest agonies; and when at our lodgings, would fall prostrate on her knees, and, amazing now to recollect, she was at this early period, so evidently led in the inward path, that she would at seasons frequently continue on her knees from one to two hours at a time, in silent prayer, when I waited by her side; and though it was irksome to my nature, and painful to my body, yet I felt the happy effects

of it in my spirit, such as is never to be forgotten. And as she had never been taught by any human means, to seek and wait for divine help in silent prayer, it may with much truth be affirmed, and cannot be too much admired, that the Lord alone was herein her shepherd, and the inspiration of the Almighty her leader and her guide. It is likewise wonderful to reflect, that the Holy Spirit began now to operate so powerfully, by teaching and illuminating her mind, and opening to her the Scriptures, inasmuch that many passages she would at this time, to my great astonishment, often explain to me in a most beautiful and edifying manner.

The day was now fixed for our leaving Weymouth. We set off early in the morning, and the following day reached Pensford about 12 o'clock at noon, where we continued until the cool of the evening, the weather being very hot. After refreshing ourselves, we retired to a room above stairs, intending to rest on a bed, but at that instant a variety of conflicting passions so deeply and violently agitated my poor friend, that she could take no rest, but threw herself on the bed, continuing in an agony of prayer for the space of five hours, during which she said she had now a clear view of the sufferings that awaited her, and which she was then going to encounter; adding, that should she prove unfaithful to the discoveries, which in mercy had been made to her mind, dreadful would be the consequence. I can never forget what I myself then felt. She had by this time entirely won me over to the side of religion; though as yet I knew very little of the evil which lay undisclosed in my own heart. I had even enjoyed at seasons, a view of the felicities of an eternal world, which she had been enabled to set forth in such a manner, that I mistakenly conceived nothing could ever have effaced its memory. But how discouraging to so young a beginner was the distress of my dear friend, now before my eyes. In this situation we arrived the same evening at Bristol. Her husband soon perceived an alteration in us both; instead of our former gaiety, lightness and trifling, an unaccustomed seriousness and solemnity; and, as he naturally might, he enquired the occasion, and remonstrated. But my dear friend, with no less than the courage of a soul divinely animated, boldly declared the alarming views she then had of an eternal world, and of the indispensable necessity of becoming a new creature, in order to attain true peace here, and everlasting happiness hereafter; that she could no longer think of living to please herself, but to please Christ, who had died for her, and taking her husband by the hand, entreated him, in the most endearing and tender manner, to unite with her in this one thing needful. He really was affected and wept, but the impression soon wore off. From this time I have abundant cause to believe she never deviated from following her Redeemer, in humility, patience, resignation, and self-denial, she having previously sat down and counted the cost; and like unto his dear disciples in all ages, hath at length, through much tribulation, entered his kingdom.

At this period, R. S. made a considerable

alteration in her dress, leaving off what was merely ornamental and superfluous; but she did not consider this as a matter essential; yet from the knowledge she had of the human heart, in its unregenerate state, she considered it safer, as a woman professing godliness, to adorn herself in modest apparel, it being well known that finery in dress is too apt to subject the wearer to self-esteem; self-denial and bearing the cross being what she was called to, and in which she resolutely persisted, notwithstanding the many arguments that were used for dissuading her from it. This was not from humour, but a noble magnanimity of soul, being assured by Christ himself, that if she confessed him before men, he would confess her before his heavenly Father. Her husband finding her thus resolute, became very uneasy, called in her friends, some of whom she highly esteemed and loved, to try whether arguments would prevail; and in this instance she acted a severe self-denying part, in opposing those who were labouring, as they thought, for her good. But she defended herself and the cause of religion, against all their rhetoric, in such weighty terms, composure of mind, and dignity of expression, that her very opposers, who charged her with errors and delusion, were either silenced, or acknowledged the truth of what she advanced. No exerting on her part at the advantage gained over her opponents; a modest reservedness was natural; but the apostle's exultation may truly be applied to her: "In all these things we are more than conquerors through him that loved us." In short, she boldly assured her friends, that by divine assistance, she was fixedly determined to make no alteration, or to know any thing, according to Scripture language, but Jesus Christ and him crucified, and that it would be her endeavour to follow him in the regeneration. Her husband readily acknowledged, that his wife conducted herself as to the concerns of this world, with the disposition of a lamb, but in the concerns of religion she acted with the boldness of a lion.

Departed this life on the 14th of 4mo. 1835, LEWIS EVANS, in the 32d year of his age, a member of Sadsburg monthly meeting. He was an example of plainness, sobriety, and filial affection, and though endowed with qualifications above the common grade, yet he was modest and unassuming, choosing rather to retire from the world than to be seen or applauded by it. The disease which terminated his earthly career was of a lingering nature; throughout the course of which he at seasons manifested deep concern for the welfare of his immortal soul; desiring that if it should please him, who doeth all things right to cut short the thread of his existence, he might be prepared to enter one of the mansions prepared for the righteous.

Although it was evident he underwent deep conflict of mind, yet on being asked a short time before his close if he felt prepared for the change, he answered "That he had been disobedient, but through the mercies of his Saviour, he hoped to be at rest." After which he said little, but passed away quietly, furnishing his deeply tried friends with the consoling hope, that this great loss was his eternal gain.

DIED, on the 18th ult. JOHN H. WILLIAMS, of Catts-wiss, Pa., aged 57 years, an exemplary member of the Society of Friends.

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For "The Friend."

INSECTS.

NO. III.

Wars of Ants.

So far as the history of the ants has proceeded they have appeared to be amiable and affectionate little beings, congregating together for the most laudable purposes, and apparently actuated, in their intercourse with each other, by those feelings which, in human society, are regarded as the highest virtues, and which entitle the possessor to the esteem and admiration of the community. We are now, however, obliged to exhibit them in a less amiable light, and behold these pigmy creatures susceptible of the highest emotions of anger, and evincing the most unconquerable courage—under the influence of which, it makes no difference to them whether they attack a mite or an elephant; and man himself instils no terror into their warlike breasts.

Causes of dissension arise between nests situated not far distant from each other, which light the flame of war, and which, no doubt, are as important to them as those which urge human armies to slaughter, and military heroes to struggle for victory. To them a few square feet of dust is a territory worth contending for, and the acquisition of which is of equal magnitude and importance as a river or a mountain to an emperor. Their droves of aphides are as valuable to them as the flocks and herds which cover our fields; and the body of a fly, or a beetle, a single grain of wheat, or a few straws, are objects sufficient to cause myriads to contend in deadly strife, and leave the surrounding earth thickly strewn with their lilliputian carcases.

"If we wish to behold (says P. Huber) regular armies wage war in all its forms, we must visit the forests in which the fallow ants establish their dominion over every insect within their territory: we shall there see populous and rival cities, and regular roads diverging from the ant hills like so many radii from a centre, and frequented by an immense number of combatants of the same species, for they are naturally enemies, and jealous of

any encroachment upon the territory which surrounds their capital. It is in these forests I have witnessed the inhabitants of two large ant hills engaged in a spirited combat! two capires could not have brought into the field a more numerous or more determined body of combatants. The rival cities were situated about a hundred paces from each other, and alike in extent of population; what occasioned their discord I cannot pretend to say. Both armies met half way from their respective habitations, and the battle commenced; thousands of ants took their stations upon the highest ground and fought in pairs, keeping firm hold of their antagonists by their mandibles; while a considerable number were engaged in the attack, others were leading away prisoners; the latter made several ineffectual endeavours to escape, as if aware that upon reaching the camp a cruel death awaited them. The field of battle occupied a space about three feet square; a penetrating odour exhaled on all sides; and numbers of dead ants were seen covered with venom. The ants, composing groups and chains, laid hold of each others legs and pincers, and dragged their antagonists on the ground; these groups formed successively. The fight usually commenced between two ants, who seizing each other by the mandibles, raised themselves upon their hind legs, to allow of their bringing their abdomen forward and spurring their venom upon their adversary; they were frequently so wedged together, that they fell on their sides, and fought a long time in that situation in the dust; shortly afterwards they raised themselves, when each began dragging its adversary; but when their force happened to be equal the wrestlers remained immovable, and fixed each other to the ground, until a third came to decide the contest. It more commonly happened that both ants received assistance at the same time, when the whole four, keeping firm hold of a foot or antenna made ineffectual attempts to win the battle. In this way they sometimes formed groups of six, eight, or ten, firmly locked together; the group was only broken when several warriors from the same republic advanced at the same time, and compelled the enchained insects to let go their hold, and then the single combats were renewed: so on the approach of night each party retired gradually to their own city. On the following day, before dawn, the ants returned to the field of battle—the groups again formed, the carnage recommenced with greater fury than on the preceding evening; and the scene of combat occupied a space of six feet by two; the event remained for a long time doubtful; about mid-day the contending armies had re-

moved to the distance of a dozen feet from one of their cities, whence I conclude, that some ground had been gained; the ants fought so desperately that they did not even perceive my presence; for though I remained close to them, not a single combatant attempted to climb my legs, seeming to be wholly absorbed in finding an enemy to wrestle with. During this furious warfare, the ordinary operations of the two colonies were not suspended, and in the immediate vicinity of the ant hill the usual order and tranquility prevailed. On that side alone on which the battle raged, were seen crowds of the colonists running to and fro, some to join the army, and some to escort prisoners. This war terminated without any disastrous results to the two republics. In fact, it appeared that its duration was shortened by long continued rains, which compelled each of the belligerents to keep within their walls, and the warriors ceased to frequent the road which led to the camp of the enemy."

The most wonderful part of this singular detail is, the faculty which enables each to know his own party, more particularly when the combatants on both sides are, to our senses, alike in form, size, and colour, yet it rarely happens that two of the same side attack each other, and when this occurs, says Huber, "those which are the objects of this temporary error cross their companions with their antennae and readily appease their anger."

There can be no doubt of the existence of a principle in animals which at all times causes them to build their habitations after a distinct fashion, and impels all of the same species to the performance of certain acts in a similar manner, but in the management of these battles there seems called into exercise a faculty so analogous to reason, that it would be difficult to draw the line of distinction—they march and counter-march, retreat, distinguish between friend and foe, take prisoners, in short, do almost all that man would do under similar circumstances. These wars may have been accidental, perhaps were not of frequent occurrence, and might not have occurred to one community out of ten. They are not conducted alike in all cases, but are obviously modified according to the character of their enemy, and the ever varying circumstances of time and place. This is very remarkable in the very species whose wars we have been describing, for when they attack the sanguine ant, their tactics are very different. Instead of the open, fair, field contest, they adopt a system of ambuscade and stratagem, awaiting their enemy a short distance from their nests, and advancing upon them in a body, without separation. Their enemies,

the sanguine ants, also vary their manœuvring according to the circumstances under which they are placed; for when they find they are likely to be overpowered by numbers, they despatch a messenger to their nest to inform their brethren of the need in which they stand for assistance, when a number sufficient for the emergency are immediately despatched from the sanguine city, who advance in a body and surround the enemy. Huber states that he has witnessed instances of this kind every day for several weeks—the ant hills being in the same hedge, but at some distance from each other, and the combats were renewed every day.

It will be recollected that it is only the workers, or neuters, who compose their armies or govern their colonies, and it does not appear, from any account I have consulted, that any one of these has more influence or authority than another; they appear to be associated together on principles of the most perfect equality, and their discipline is such that an order from a chief or commander is entirely unnecessary to acquaint them with their duty, or to require them to do it. Considering this fact, it is certainly very remarkable that they should be able to perform all their duties, either social or national, with such admirable uniformity. It would perhaps be too much to say that in time of peace they are regularly drilled and exercised, better to prepare them for defending their habitations, or retaliating the aggressions of their enemies; yet it would seem, from the following account, that the games of mimic war which they are occasionally known to play, might serve for that purpose. "I visited," says Huber, "one of the fallow ant hills, exposed to the sun and sheltered from the north: the ants were heaped on one another, enjoying the temperature of the surface of the nest; none of them were at work. This immense multitude of insects presented the appearance of a liquid in a state of ebullition, upon which the eye had some difficulty in resting; but when I examined the conduct of each ant, I saw them approach each other, moving their antennæ with astonishing rapidity: with slight movements of their fore feet they patted the lateral parts of the head of the other ants. After these gestures, resembling caresses, they were observed to raise themselves on their hind legs by pairs, struggle together, seize each other by a mandible, foot or antennæ, and then immediately relax their hold to recommence the attack. They fastened on the thorax or abdomen, embraced and overthrew each other, then raised themselves by turns, taking their revenge without producing any mischief. They did not spurt their venom as in their hostile combats, nor retain their adversary with the obstinacy which they manifest in their serious quarrels. I frequently visited this ant hill, which almost always presented the same spectacle, but I never saw any quitting it wounded or maimed; thus there is reason to believe that, industrious as they are, the ant has its hours of repose, and its seasons for enjoyment; its serious duties, and its pleasurable gambols."

HUBER.

INDIAN SPORTS.

Formerly, almost all the European residents of India were mighty hunters; but, in the present day, though there are quite enough to keep up their ancient reputation, the slaughter of wild animals is not so general or so absorbing a passion as it used to be, when the company's territories were surrounded by the courts of native princes, who were accustomed to take the field against the furred and feathered rangers of the forest, with all the pomp and circumstance of war. Parties of gentlemen from Calcutta are in the habit of spending a part of the cold season amid the wildest jungles of Bengal; but their *cortège*, though exceedingly numerous, and the havoc they make, though sufficiently great to satisfy any reasonable person, are nothing compared to the displays of former times. The amusements of Cossim Ally Khan, the nawab of Bengal, in 1761, afford a strong contrast to the habits and pursuits of his degenerate representative. The fame of his exploits still survives in the memory of the people, and their scenes are pointed out with no small degree of exultation.

In one of his grand hunting-parties, his retinue, including a body guard of cavalry, consisted of not fewer than twenty thousand persons. The officers of his army and household, and his European guests, were conveyed to the theatre of action on elephants, camels, and horses, or in palanquins. The hunters were armed with spears, bows, arrows, and matchlocks, and they were accompanied by greyhounds, hawks, and cheetahs. The scene of the chase was one of the most beautiful which the splendid landscapes of Bengal can present. Between the Ganges and one of the ranges of hills, which spread themselves along the frontiers of the provinces, there is a wide tract of country, diversified with rocks, woods, lakes, heaths, and rivulets, and abounding with every sort of game; hither the nawab and his party repaired, and, forming an extensive line, roused up the denizens of the field as they advanced, and letting the hawks fly as the wild-fowl sprang up, and loosening the greyhounds and cheetahs upon the deer, the spear and matchlock-men attacked the wild hogs, while others, mounted upon elephants, marked out the still more ferocious animals, and brought them down with a two-ounce ball. The nawab was one of the most active of the party; sometimes he rode in an open palanquin, carried on the shoulders of eight bearers, with his shield, sword, gun, bow, and quiver, lying beside him; sometimes he mounted on horseback, and at others, where the grass and bushes were high, he got upon an elephant. After the diversion had been carried on for three or four hours, and to the distance of twelve miles, the nawab and his guests repaired to their encampment, where a sumptuous repast was served up for their entertainment.

Hunting-parties, upon so grand a scale, are now rare in India, even amongst native princes, and though the imagination can scarcely fail to be dazzled by an assemblage of twenty thousand men, with their picturesque accompaniments of stud and equipage, scouring through the woods, and across the plains, in

search of the noblest species of game, such scenes of barbaric splendour would soon become exceeding tiresome. The truest enjoyment of field-sports is offered to small parties of Europeans, who blend intellectual tastes with the love of the chase; who, while sojourning in the forest, delight to make themselves acquainted with the manners and habits of its wild tribes, and who, not entirely bent upon butchery, vary their occupations by devoting themselves to botanical or geological pursuits.

The period usually chosen for these excursions is from the beginning of November until the end of February, a season in which the climate of Hindostan is delightfully temperate, the air perfectly serene, and the sky often without a cloud. Some verdant spot, shaded by adjacent groves, and watered by a small lake or rivulet, is selected for the encampment. An Indian jungle offers so great a variety of beauties, that there is no difficulty in the selection of an appropriate scene. A natural lawn, sloping down to a broad expanse of water, shaded by palm-trees, whose graceful, tufted foliage forms so striking a feature in Oriental scenery, or beneath the canopy of the cathedral-like banian, stretching its long aisles in verdant pomp along the plain, or in the neighbourhood of a mosque, pagoda, or stately tomb, whose numerous recesses and apartments offer excellent accommodation for such followers of the party as are not provided with other shelter. There is no danger of being in want of any of the comforts and conveniences of life, during a sojourn in wildernesses, perchance as yet untrampled by the foot of man, or so long deserted as to leave no traces of human occupation. Wherever a party of this kind establishes itself, it will be followed by native shop-keepers, who make themselves very comfortable in a bivouac beneath the trees, and supply the encampment with every necessary which the servants and cattle may require. European stores are, of course, laid in by the *khansamahs* of the different gentlemen, and unless the sportsmen and their fair companions—for ladies delight in such expeditions—determine upon living entirely upon game, sheep and poultry are brought to stock a farm-yard, rendered impervious to the attacks of savage beasts. Every part of the surrounding country swarms with animal life; in the upper provinces, insects are not very troublesome during the cold weather, nor are reptiles so much upon the alert; in Bengal, however, the cold is never sufficiently severe to paralyse the mosquitoes, which are said then to sting more sharply, and to cherish a more insatiate appetite, than during the sultry part of the year. The inconveniences arising from too intimate a connection with lizards, spiders, and even less welcome guests, are more than counterbalanced by the gratification which inquisitive minds derive from the various novelties which present themselves upon every side. The majestic appearance of the trees, many of them covered with large lustrous flowers, or garlanded with creepers, which attain to an enormous size, must delight all who possess a taste for sylvan scenery. In some of the jungles of India, the giant parasites of the soil appear, as they stretch themselves from tree to tree, like immense boa-constrictors, and the

blossoms they put forth, at intervals, are so large, and cluster so thickly together, as to suggest the idea of baskets of flowers hanging from a festoon: the underwood is frequently formed of richly-flowering plants; the *corinda*, which is fragrant even to satiety, and scarcely bearable in any confined place, loading the air with perfume, while the *dhag*, with its fine, wide, dark green leaves, and splendid crimson vase-like flowers, contrasts beautifully with other forest-trees, bearing white blossoms, smaller but resembling those of the camellia japonica.

So magnificent a solitude would in itself afford a very great degree of pleasure and interest to contemplative minds; but both are heightened by the living objects which give animation to the scene. Though wild hogs are most abundant in plantations of sugarcane, which is their favourite food, and which imparts to their flesh the delicious flavour so highly esteemed by epicures, they are also to be found in the wildest and most uncultivated tracts. The roebuck, musk, and hog-deer, conceal themselves amidst the thickest heath and herbage, and the antelopes and large deer rove over the plains. All these animals, however, seek the thickets occasionally, and they are fond of resorting to the tall coarse grass, which attains to the rankest luxuriance in the levels of the jungle, and is the favourite lair of the tiger and the hyena. Panthers, leopards, bears, and the beautiful tiger-cat, are likewise inhabitants of these hiding places; and in the neighbourhood of Rajmahal, the Deyra Dhoon, the Terrae, &c., rhinoceroses and wild buffaloes are added to the list. Amid the smaller and more harmless creatures which haunt the jungle, one of the prettiest and most interesting is the fox; its size scarcely exceeds that of an English hare; the limbs are slender, and it is delicately furred with soft hair, generally of a bluish gray. It has not the offensive smell of the Reynard of Europe, its food being principally grain, vegetables, and fruit. The passion of the fox for grapes was by no means a flight of fancy on the part of our old friend Æsop, who showed himself well acquainted with the habits of the Asiatic species. They burrow in holes, and prefer the side of a hill, where the grass is short and smooth, to the wood, and there they may be seen, in the morning and after sunset, frisking about and playing with their young. They afford excellent sport, when hunted; for, though not strong or persevering, they are fleet and flexible, and make many efforts (by winding in successive evolutions) to escape their pursuers. Jackals are almost as common as crows, in every part of India; but notwithstanding their numbers, and the great desire which they evince to make themselves heard, there is some difficulty in getting a sight of them, except when the moon is up, and then they seek concealment in the shadows, gliding along under covert, with a stealthy movement, like some dark phantom, or when the prospect of a banquet upon some newly slain victim lures them from their retreat in open day.

However bare and solitary the place may be, the instant any animal falls to the ground, exhausted by wounds or disease, it is imme-

diately surrounded by troops of two-legged and four-footed cormorants, who do not await its last gasp to commence their attack: four or five hundred vultures will be assembled, in an incredibly short period of time, in places where they are not usually to be found, whenever a bullock or a deer has fallen a sacrifice to a tiger. Upon these occasions, if the rightful master of the feast should be in the neighbourhood, and choosing, as often is the case, to delay his meal until sunset, the jackals and the vultures, converging close to the spot, await with great patience the moment in which they may commence their operations, without giving offence, taking care to remove to a respectful distance, when the tiger, who is said to approach the dead carcass in the same cautious and crouching manner as when endeavouring to steal upon living prey, makes his appearance upon the scene.

It is affirmed that whenever tigers roam or couch, multitudes of birds collect and hover about them, screaming and crying, as if to create an alarm, and it is also said that peacocks are particularly allured by the tawny monarch of the wood, and that when he is perceived by a flock, they will advance towards him immediately, and begin, with their usual ostentatious poomp, to strut around him, their wings fluttering, their feathers quivering, and their tails bristly and expanded. Native sportsmen, who always prefer stratagem to open war, take advantage of this predilection, and painting a brown cloth screen, about six feet square, with black spots or streaks, advance under its cover, which is placed fronting the sun. The pea-fowl either approaches the lure, or suffers the fowlers, who are concealed behind it, to draw near enough to their mark to be quite certain of not missing it. A hole in the canvass enables them to take an accurate aim, and the *ruse* is always successful.

Strange instances of the fascination of animals are recorded, by which it would appear, that, under its influence, the most active and timid rush into the danger, which we should suppose they would be most anxious to avoid. The power which serpents possess over birds, squirrels, &c., is well known, and those who have visited unfrequented places, have had opportunities of witnessing the effect of novel sights upon the shyest denizens of the waste. When the line of march of large bodies of troops has led across sequestered plains, they have attracted the attention of herds of deer grazing in the neighbourhood. When started by the humming murmuring noise made by the soldiers in passing, they have stood for some time staring, and apparently aghast with astonishment, with their eyes fixed upon the progressive files, whose glaring red uniforms and glittering muskets might well inspire them with fear. At length, in his bewilderment, the leading stag, striking the ground, tossing his antlers, and snorting loudly, has rushed forward across the ranks, followed by the whole herd, to the utter dismay and confusion of the soldiers, the frightened deer bounding over the heads of those files who were taken too much by surprise to halt, and make way for them. Incidents of a similar nature have occurred more than once, and they serve to give inter-

est and variety to a march across some of those apparently boundless plains, which stretch to the horizon on every side, and are not of uninfrequent occurrence, in the thinly-peopled districts of Hindostan.

The birds, in many places, are to be seen literally in myriads; water-fowl especially congregate in the greatest abundance and variety, their numbers almost covering the lakes and jheels, when resting upon the water; and forming thick clouds, when, upon any alarm, they rise simultaneously upon the wing. The margin of the stream is surrounded by storks and cranes. The species of both are numerous, and the gracefulness of the shape of many can only be exceeded by the beauty of their plumage. The crested heron, whose snow-white tuft is an emblem of sovereignty in India, and the only feather which the religious prejudices of the Rajpoot princes permit them to wear, is one of the loveliest creatures imaginable; its eyes are of bright scarlet, and, amid many competitors in beauty, it shines conspicuous. There are no pheasants in the woods of Bengal or Behar; but they are found upon the confines of Assam, Chittagong, and the ranges of the Himalaya. In Nepal, and particularly about the Morung, they are large and beautiful, more especially the golden, the burnished, the spotted, and the azure, together with the brown argus-eyed pheasant. There are several varieties of pea-fowls, black, white, and gray, in addition to the common sort; and though there are some districts in India, styled for distinction, *Mure-banjie*, "the place of peacocks," they are so common all over the country, that it would be almost difficult to find a woodland haunt where they do not abound. They are certainly not prized in India according to their merits, either as an ornamental appendage, or as an addition to the board. Some Europeans have only been reconciled to their admission at table, by an account which has reached them of their appearance at the lord mayor's state-dinners in London: Anglo-Indians, generally speaking, being exceedingly unwilling to judge for themselves where their gastronomic taste can be called in question. Nevertheless those who, where native productions are worthy of praise, entertain no absurd prejudices in favour of exotics, are glad to have an opportunity of repeating the justly-merited claims to distinction of the pea-chick, as an article of provender.

High as are the merits of this fowl, however, in its happy combination of the game-flavour of the pheasant with the juiciness of the turkey, it must hide its diminished head before the glories of the florin; the flanderkin of feudal banquets, and the peacock's early rival at the baronial feasts of the Montacutes and the Courtenays. The florin is nearly, if not quite, as large as a turkey, and the plumage on the back is not unlike that which distinguishes the monarch of our poultry-yard; but the cock is furnished with a much more splendid crest. A tuft of fine black velvet feathers, which usually lies smooth upon the back of the head, can be erected at pleasure, and, when spread out, adds greatly to the noble appearance of the bird. Its favourite harbour is in the natural pastures which edge the

extremities of swamps, and the borders of lakes, always in the neighbourhood of marshy ground, but not far distant from the uplands. In consequence of this choice of situation, and the variety of food which it presents, its flesh acquires a peculiarity unknown to other birds; the legs, which are white, resemble in flavour those of a pheasant, while the breast and the wings bear a similarity to the wild-duck: epicures pronounce the whole to be delicate, savoury, and juicy beyond all comparison. This fine bird is not sufficiently common in India to pall upon the appetite; it is found in Bengal, and in the neighbourhood of the hill-districts; but, in many parts of the upper provinces, it will be searched for in vain.

(To be continued.)

From the *London Field Reporter*.

PUERTO RICO.

An Account of the Present State of Puerto Rico, comprising numerous original Facts and Documents, illustrative of the state of Commerce and Agriculture, and of the condition, moral and physical, of the various classes of the Population in that island, as compared with the colonies of other European powers demonstrating the superiority of the Spanish Slave Code, and the great advantages of Free over Slave labour, &c. By Colonel FLINTER, of the general Staff of the army of her Most Catholic Majesty, and Knight Commander of the royal order of Isabel the Catholic.

This would be deemed a most valuable book at any time; abounding as it does, in accurate statistical accounts, and most important facts: but at the present crisis of our West India Islands it is invaluable, as it affords undeniable proof of the truth of the assertion of the friends of humanity, that slave labour is more expensive to the planter than free labour would be, and that on the average of estates cultivated by slaves, the capital does not obtain more than three per cent interest in favourable circumstances, and in others not one shilling.

We are informed that Col. Flinter is by birth an Irishman, that he has been in the service of Spain between twenty and thirty years, and that at different times he has visited most if not all the West India islands, and passed many years of his life in the island of Puerto Rico, where he was high in office. The limits of our work will permit us to do little more than to recommend this volume strongly to all those who have estates in our West India islands, and to all the advocates of the rights of the poor Africans. Our remarks and quotations must be confined to the ninth chapter, which we consider the most important one of the whole work, as it goes to show the superiority in point of profit, as well as on higher considerations, of free, over slave labour.

It has long been known that slaves under the Spanish Code, were incomparably better treated than those in the English, French, Dutch, and Danish West India islands; and that facilities were granted to them for purchasing their freedom. The gratifying results of this humane policy of the Spaniards is strikingly displayed in the work before us—the effects produced by allotments of crown lands, by the government, to free labourers, are thus described.

“It has been observed generally, that the

free blacks in the West Indies are naturally indolent, and reckless about the morrow; but this indolence arises from their position in society—from the want of stimulus to exertion. The motives and the means of industry must be supplied, before we can expect the blacks to be industrious. Previously to the distribution of the crown lands, Puerto Rico was miserably poor, and the free blacks were indolent and vicious; since that wise measure was adopted in 1815, and since the captain general ordered churches to be built in every village throughout the island, these people have become more orderly and industrious. When the poor whites and free blacks lived in isolated huts, associating only with their own families, and with neighbours as wretched as themselves, they resembled the naked savages on the banks of the river Oronoco. They are now enrolled in the militia, and are obliged to appear in the villages on Sundays; and as by continual exhortations, the curates have induced their families to attend divine worship, they all go more decently clad than heretofore, each person being anxious to appear to the best advantage. Hence, new wants have sprung up, and they have been obliged to become more industrious than formerly, consequently more land is cultivated by individual labour than at a period when there was no stimulus to industry.”

“Free labourers, both white and coloured, form a considerable and most useful portion of the agricultural population of the island of Puerto Rico; of this class, formerly a great number had no lands of their own to cultivate, until the Spanish government, with a wise provision, issued an order for the distribution of the crown lands, to be made without any tax, or retribution among those who should apply for them, with no other proviso or injunction than that the lands so given should be cultivated: for otherwise the owner could not alienate them either by sale or donation, and that on a complaint being preferred of their not being put into a state of cultivation, they would revert to the crown. Formerly this portion of the population, who are mostly whites, lived like a wandering horde of Arabs, strolling from place to place, without any fixed abode, or regular employment; and were a nuisance to the community: they now apply themselves to the cultivation of the soil; they bring up their children in comparative affluence, they are comfortably lodged in thatched cabins, impervious to the heavy rains of the Tropics; their dwellings are surrounded by patches of land, well fenced in, where they cultivate abundance of ground provisions, plantains, fruit and coffee trees, besides they rear pigs and poultry, and all of them with few exceptions, possess one or two cows, which furnish milk to their families; and in general they have one or two horses, to carry the surplus of their provisions to market. This salutary change in the habits of these people, as well as in the habits of active industry, to which the free people of colour are now inured who have land of their own, or who hold it as tenants, has been effected by the rigid enforcement of the laws, instituted against vagrants in the Spanish colonies, declaring to be such,

all free labourers, who do not sow a sufficient quantity of provisions to maintain themselves and families, or who cannot make it appear to the proper authorities, that they derive their subsistence from day-labour on the lands of another. In a population of 400,000 souls, scarcely a vagrant, in the strict sense of the word, is at present to be found among the labouring classes. A stranger with a bag of gold might travel alone and unarmed, from one end of the island to the other, without being robbed or molested. The greater number of the inhabitants who live in the country, sleep at night with their doors open, without any apprehension. Robbery and assassination have given way to habits of peaceful industry. Large sums of government money are every month transported from the custom houses on the coast to the treasury of the capital, sometimes a journey of three days, with no other escort than the man who conducts them on horseback, armed only with a whip; yet never, in any one instance, has an attempt been made to attack the treasure so slightly guarded.

Since the year 1828 many thousands of acres of crown land have been granted to the inhabitants—many hundreds of acres have been cleared of wood, and are now transformed into fields of rice and provisions, plantains, groves, and pasture lands, and in every part of the island, in the towns, in the villages, among the mountains, and in the valleys, new houses have been built, and every part of the colony exhibits pleasing objects at every step to convince the observer of the active industry, and the rapid advancement which accompanies free labour.

For about a shilling sterling of daily wages, a free labourer will work in the field from sunrise to sunset, in Puerto Rico, and on a moderate calculation will perform more work during that time than two slaves.

The author, by a minute calculation, for which we must refer to the work, shows in a most satisfactory manner, that three fourths of the produce consumed in, and exported from the island, is cultivated by free labour. In the year 1832, the island produced 250,000 cwt. of sugar, and of this it appears by his calculations that 205,000 cwt. at least must have been the produce of free labour. In like manner all the horned cattle are reared by free labourers, and there are upwards of 100,000 cattle on the island: almost every man who possesses a cabin and a bit of land has also two or three cows, to give milk to his family, which with plantains, sweet potatoes, and cassada bread, constitutes their chief food. There were on the island in 1832, about 80,000 horses, 1200 mules, 600 asses, 7000 sheep, and 5000 goats, the greater part of which are reared by the free peasantry; also 60,000 cwt. of rice, 45,000 cwt. of Indian corn, 700 cwt. of pepper, and many other minor productions, the principal part of which are cultivated by free labour. In confirmation of the position that free labour is cheaper than slave labour, the author remarks, that it is only necessary to observe the progressive advance of agriculture in Puerto Rico, since the period when the crown lands were divided—which may be considered

as the commencement of free labour in that colony. In 1810, the value of produce exported amounted only to 65,672 dollars of 4s. 6d. each; and in 1832 it exceeded three millions of dollars. In 1810 the island only produced 3,796 cwt. of sugar, and in 1832 it produced 414,663 cwt.

I shall now endeavour to show, says the author, by the experience of other countries, that if the slaves were located on the estates of their former masters, as free labourers, if each family had a piece of land allotted to it for cultivation on paying a moderate rent, the planter might still raise sugar and coffee at less expense and with less risk than by the work of slaves. In the island of Margarita, formerly belonging to Spain, now forming a part of the Republic of Colombia, all the sugar cane raised is by free labour, and all the sugar and molasses made, and rum distilled, are produced by free labourers. I speak not from hearsay. I have visited that island—I have been on every plantation—and I have observed the exertions and the industry of the free labourers. A friend of mine, an Englishman, Doctor Emery, rented an estate in Margarita, in the year 1824, from the Colombian government; it was called the Estancia, and is situate in the centre of the island, in the valley of Paraguachi. When the island was in possession of Spain, the estate belonged to a convent of monks, and on it were from fifty to sixty slaves. The republicans drove the monks off the island; the able-bodied slaves, in order to obtain their freedom, enlisted in the victorious army, and the estate became the property of the new government. The lands were divided among a great many poor persons, who paid a rent in kind, and the whole was rented to one person, who received the rents of the under tenants, and paid government a certain yearly sum. When I visited Margarita in June 1827, there were upwards of one hundred families living on the lands, each with a comfortable cottage, a field of cane, Indian corn, and plantains, all most carefully cultivated; they worked for a shilling a day on the property of the landlender, and the young men who had no family to support, hired themselves as labourers by the month, for about a pound sterling. They made sugar, distilled rum, and performed all the laborious work, formerly done only by slaves; thus the landlord had his cane planted and cut without any trouble, and each tenant cultivated his plot of land with care, for on his industry depended the comforts of himself and family. I have heard old and intelligent neighbours say, that the estate, thus cultivated, produced considerably more than when in possession of the monks, and worked by slaves. The population of Margarita may amount to about 27,000 individuals: and with regard to their conduct, the author says, I have never seen a more quiet or orderly set of people; no person would have imagined that so many slaves could have been reduced to industry, merely by letting them have an equality of rights and privileges with their fellow-men. The author goes into detailed calculations of the expenses of working a sugar estate with slaves, and the value of the crop; but for those calculations, notwithstanding their great importance, we have no room.

They prove however the main position most clearly—that slave labour is dearer than free labour: and he thus concludes this very important chapter: "I beg it may be well understood that the profits arising from an estate so established are calculated under the most favourable circumstances, for I believe that there is not a single estate on the island which cultivates sugar only, by slaves alone, that can pay one shilling of interest for the capital; the proof of this is, that all the large sugar establishments, on the south coast, which are worked exclusively by slaves, having no pasture lands, and furnishing no other products, are involved in debt and difficulties, while those on the north coast, where there is a mixture of free labour, unless in particular cases, where there has been great mismanagement, are free from debt. It is well known that the free labourers in the Spanish colonies work twice as much as slaves in the same time, and that the cost of a slave, in food, clothing, and interest upon his purchase, is nearly a shilling a day: while the free man charges no more for his labour; therefore if the planters, by proper management, by liberal conduct, and supported by government, can convert their now unwilling and refractory slaves into free labourers, the advantages resulting to themselves will be great indeed. It is a false idea to suppose that free men will not or cannot work at the elaboration of sugar; such an hypothesis is erroneous. It has been practically refuted by every man who has been in Puerto Rico, Colombia, or Margarita. I have not the smallest doubt remaining in my mind, that the sugar plantations may be cultivated by free labourers in every part of the West Indies; I mean by the slaves being converted into free labourers, and by land being given to them at a low rent. By the prudent execution of such a measure, the slaves may become useful and happy members of society; and I am convinced that the planters will ultimately find EMANCIPATION to be their true interest, and that the wealth and commerce of the West India colonies will be amazingly increased by a policy, at once humane, liberal, and just.

The luminous statements and important facts detailed in this volume, abundantly show how unnecessary was that alarm of danger from an immediate act of justice which induced the miserable shift of the apprenticeship clause, in the act of the British Parliament for the abolition of slavery; the sooner that clause is repealed the better; it is unjust in principle, and we hope and trust that it will be found utterly impossible to carry it into practice: the planters ought not to be suffered to touch a shilling of the compensation money, but on the consideration of their giving up the apprenticeship.

The slave-holders in the southern states of North America may take a lesson from the example of Puerto Rico, which may prove of great practical benefit to them. They may see the possibility of locating their coloured population as agricultural labourers, and by just and wise regulations gradually free themselves from the imminent risk and danger they are daily encountering, from three millions of men whom they are unjustly holding in bondage, and who may suddenly take the resolution of

breaking their chains upon the heads of their oppressors.

The lesson should not be lost, either, upon the government of this country in the case of Ireland; where a miserable population is in too many instances ground down by rackrents and goaded to desperation by ecclesiastical requisitions, too grievous to be borne. Are there no crown lands in Ireland, which might be let on fair terms to a fine warm-hearted people, who would doubtless prove themselves industrious, if they had an opportunity for profitable exertion: and be it ever remembered that no human being will exert himself without an object: give the poor Irishman an object and a chance of success, and let us see whether Ireland will not realise what has been effected in Puerto Rico: make allotments of crown and waste lands at moderate rents, and under such just and wise regulations as it would be in the power of government to enforce, and then, instead of being disgusted and horrified by accounts of murder and rebellion, we should be gratified in beholding the rising prosperity of the sister kingdom, the increasing security of person and property, and the gradual advancement of the mass of the population in the scale of civilization.

For "The Friend."

R. SCUDAMORE AND S. YOUNG.

The selections from the account of Rebecca Scudamore, given in the last number of "The Friend," exhibit a resolution and firmness becoming the concerns of the immortal soul, which are but too rarely met with, even in those who have been as fully convinced of their importance. So easy is it to throw off the clearest convictions, and persuade themselves, that at a future day those requisitions shall be complied with, when some favourite object is attained, or more convenience is found to enter upon the duties of devotion to an Almighty Creator. But how uncertain is it that such divine visitations will be renewed! and equally so, that life will be prolonged to such a period! That the heart hardens by disobedience, and the disposition to relinquish the love and pursuit of the world and its delights diminishes, is confirmed by the experience of every day. This estimable person, though she never joined the Society of Friends, entertained many views accordant with its principles, particularly in relation to a reliance on the inward guidance of the spirit of her Divine Master. Simplicity in attire appeared to her required by the nature of true religion, and the restraints which it imposes. She discovered a striking sense of the exercise Mary Dudley was under previously to her union with Friends, and counselled her to faithfulness in the use of the plain language. M. D., describing her situation at that time, says:

"My complaint threatened my life, being consumption, but I felt no ways anxious respecting the termination. I was weaned from all creatures, but felt beyond all doubt, that if life was prolonged, were there no Quaker on earth, I must be one in principle and practice; but being determined, if the work was

of God, he himself should effect it; *I read not any book of their writing.* Being utterly unable to go from home, I attended no place of worship, and conversed with very few, except my beloved and most intimate friend, Rebecca Scudamore, and even to her were my lips sealed respecting the path pointed out to me; but after hesitating and shrinking many weeks from using the plain language, wherein the cross was too great to be resolutely borne, she told me her fixed belief that I ought to use it, and that my disobedience caused her great suffering, or to that effect. I then told her I was convinced of its being required, but that if giving my natural life would be accepted, I was ready to yield the sacrifice. My health grew worse, and every act of transgression increased my bodily weakness; until feeling all was at stake, in the very anguish of my spirit, I yielded; and addressing my beloved and hitherto affectionate mother, in the language of conviction, my sufferings grew extreme through her opposition; but never may my soul forget the precious influence then extended; the very climate I breathed in was sweet—all was tranquil and serene, and the evidence of Heavenly approbation, beyond expression, clear: so that this temporary suffering from mistaken zeal, seemed light, comparatively; and indeed all was more than compensated by future kindness, when light shone about that dear parent's dwelling."

Sarah Young, the writer of the biographical sketch of R. Scudamore, after concluding the account of their return from Weymouth, suspends the history of her friend, and proceeds to relate the events which befel herself before she was established in a religious life.

"My company," she says, "being now equally as unacceptable to many of our former acquaintance, as was that of my friend, we parted in about a week after our arrival from Weymouth, leaving her to encounter the trials already begun, and I returned to my friends in the country, visiting her at intervals, for the space of four months; after which I was unhappily separated from her during several years. And now reader, permit me to take thy attention to what more particularly concerns myself alone. On parting with my dear friend, she charged me not to lose the grace I had received; observing that if I took heed more would be given. She also recommended my appropriating two hours every day, at such seasons as were most convenient for *waiting upon God in silent prayer*; also to read the Scriptures and other books, that might incite, promote, and tend to the keeping of God in all my thoughts. During a few months her advice was observed; but my relations, remarking that my mind was hereby led to inward retirement and recollection, became alarmed. They hit upon a scheme, formed a party, and insisted on my joining them in a journey. I objected, but they were determined, and I must comply. We accordingly repaired to the place of destination, a gentleman's house in Oxfordshire. Here every amusement was contrived for spending our time in dissipation; every day some new scheme for pleasure invented; and

as a carriage was kept, visiting or visited by the neighbouring gentry, of which there was an abundance, filled up every moment. In vain I attempted to keep my hours of retirement, an effectual bar being fixed for preventing it. A young gentleman slept with me; I felt shame at appearing to pray, or retire in her presence, and truly her gaiety and merry songs diverted every serious reflection. I soon caught the spirit, and entered into all their mirth, becoming altogether as dissipated as my associates, though often—often cast a wishful glance at the happy moments I had heretofore enjoyed, but were now departed. In short, I seemed fully to enter into all the poor enjoyments this world could afford; I soon commenced acquaintance with a female of superior rank to the other, as well as to myself. With her I ran into all the giddy rounds of folly and vanity, that balls, plays, concerts and other amusements, could afford; though in the midst I truly felt a vacuum, an unsatisfied want; yea, I did really feel a hunger after a better life; and, blessed be God, these poor gratifications did never totally extinguish it. I even seemed to myself like a person always in disguise, and acting a part that did not belong to me; for thoughts of futurity, of heaven and hell, would involuntarily intrude. Ah! little do the deluded complainers with fashionable follies and vanities, conceive what pangs they must sooner or later endure, and what work they are making for bitter repentance, by acting against the laws of God, and the dictates of their own consciences; for conscience, the voice of God within, will speak and will be heard, amidst the career of sin and pleasure. I can solemnly aver, I never found rest to my soul, until I totally surrendered. An awful consideration, that man, possessing an immortal spirit, originally created in the image and likeness of his God (wofully indeed departed from it), that man should, notwithstanding, only live to eat and drink, and sleep and wake, laugh and trifle, sin—and die! Melancholy reflection—that the disordered passions and propensities of depraved human nature, should prove the real tormentors, if not the murderers of his soul! Amongst the many horrors my mind now experienced at intervals, I will mention one that occurred amidst the splendour of an assembly; it was that I saw the day of judgment, with all its tremendous circumstances attending, clearly represented to my mind.

Lamentable to relate, I continued in this miserable, artificial kind of life, until the year 1765, when I returned home, for the purpose of preparing to attend the nuptials of my last mentioned companion. But here I was arrested; I had now time for retirement, though at first retirement felt very unpleasant. Reflection, however, would obtrude; and I now perceived, fully perceived, my past misguided conduct had been all vexation of spirit, and at length I came to this conclusion, surely there is a happiness to be enjoyed, far superior to any I have lately pursued. I even resolved once more to seek what I had formerly, in some measure, possessed. It was then represented, I must now *totally forsake*

the fancied felicities I had been lately engaged in, and by *Divine* assistance, I actually determined. The intended preparation was entirely dropt. My late acquaintance sent letter after letter, which were all unanswered; and herein I committed no small degree of violence to my own nature. My mind came under much conflict and considerable suffering; and having now forsaken my worldly friendships, I really seemed as if left in a desert. At this important moment, the mercy of God brought to my relief a religious person, who furnished me with William Law's "Spirit of Prayer, and Spirit of Love." This was a memorable instance of Providence. These books were the happy means of bringing my feet into that path from whence I had so deplorably departed; may it never be forgotten. I beg leave to transcribe a passage from which I found a most singular blessing. It was as follows: "All depends upon thy right submission and obedience to this speaking of God in thy soul. Stop, therefore, all self-activity, listen not to the suggestions of thy own reason, run not on in thy own will, but be retired, silent, passive, and humbly attentive to this new risen light within thee. Open thy heart, thy eyes, and ears, to all its impressions. Let it enlighten, teach, frighten, torment, judge, and condemn thee as it pleases; turn not away from it, hear all it says, seek for no relief out of it; consult not with flesh and blood, but with a heart full of faith and resignation to God, pray only this prayer, that God's kingdom may come, and his will be done in thy soul. Stand faithfully in this state of preparation, thus given up to the spirit of God, and the work of thy repentance will be wrought in God, and thou wilt soon find, that he that is in thee is much greater than all that are against thee." These words made deep impressions, and no words could be now more suitable to my situation.

I now spent two years in retirement, passing through many a sore conflict, until at last my soul, through mercy, enjoyed in some degree, that peace which the world could neither give, nor with all its conflicting trials take away. During this long interval, I had not so much as written to my dear friend Scudamore, and, indeed, avoided all occasions that were likely to bring me in her way. I wrote divers letters, with a design of sending, but my heart always failed, and they were as often destroyed. I felt a shame, and even a thought of her brought conviction with it. Nevertheless, I afterwards heard, she used tell her religious acquaintance that she had a friend whom she tenderly loved, that had forsaken her, and was gone into the world, but she was assured, in her own mind, she would have her again, and that with an increase of grace. This, without doubt, was an answer to her prayers. At the expiration of my two years' retirement, a friend of mine wanted to consult Counsellor Scudamore on an affair in the law, and desired my company. I could not refuse, though I felt exceeding great reluctance; my ingratitude to his dear wife having justly caused me to expect severe reproaches. But how was I disappointed—I was received with open arms, and with an affection not

unlike the prodigal returned to his father. Such unexpected reception quite overwhelmed me. We drank tea together; she invited me to another interview speedily, which was gladly complied with the next week, and our friendship was happily renewed. This was in 1767, after a separation of seven years; since which I have scarcely ever been in her company without edification or comfort. Various dispensations of Divine Providence have since then been my lot; and as the invisible leader of souls is marvellous in his conduct and procedure, so in particular it has been towards me; and under a deep conviction of its propriety, I was led to join a Christian community, with which my friend was not connected; yet this, and an alteration afterwards in my situation by marriage, did not lessen me in her esteem, nor her in mine. We became of one heart and of one mind; if possible, in a higher degree than ever before; and she was the happy instrument of strengthening and assisting me in the best of interests. The following was received after my return and first interview:

"My dear Miss Weston's kind epistle proved a most pleasing one to me. It not only contained an account of spending her time much to her own satisfaction, but also of reaping spiritual advantage from it. Be assured your happiness is very nearly connected with my own, desiring to join in rendering thanks for every thing, that through divine favour, is a means of promoting it. It is a pleasing reflection, that we are soldiers, both engaged in the same spiritual warfare, and I trust, are daily marching towards victory and a crown, through Him that hath loved us; and I hope one day to give all that praise which is due to so divine a captain and a conqueror. Of this hope, I have some small glimmering, which, as the apostle speaks, makes me in some measure, steadfast in believing and in hoping, for that happiness and that glory, which lie within the veil, prepared for every faithful soldier in Christ Jesus. I make no doubt of this being my friend's faith and hope also, in a much larger degree; earnestly desiring it may daily increase. Yours, &c."

R. S."

After my marriage.—"I cannot help requesting my dear Sally Young, to spell that heart language my pen follows, when it declares a truth of the last importance; which is that the only life we are allowed to live on earth, is the *life of faith*, and that it grows much better under difficulties, than when the concerns of this world go on smoothly. I know of no sweeter entertainment that God can afford his poor children, than to convince them that the *best* of this world is an abundant *too poor* a diet for them to feed upon; it is his method of causing them to have the greater relish for that marrow and fatness which is alone to be derived from Christ, and which they are always to *live* upon, which is no less than on the Fountain itself. What can come amiss to that soul, which Christ undertakes, by all things, to bring to himself? For this he died; and this is the grand purpose of every trial. Upon this ground it is, the Spirit saith, 'Rejoice when ye fall into

divers temptations.' My dear, let us choose the eternal God for our portion, then shall we have enough. Our cup will be brim-full. Let us soar above, disregarding all outward comforts and consolations, which seem only to obstruct our communion with the Author of true blessedness. I entreat my dear Sally, whenever she is favoured to breathe fervently for spiritual blessings for herself, to remember her poor, weak, unworthy, loving

R. S."

From Chambers' Edinburgh Journal.

POPULAR INFORMATION ON SCIENCE.

Parhelia, or mock suns—paraselenæ, or mock moons.

The parhelia, or mock suns, vary considerably in appearance, and in their relative position to the accompanying halo, being sometimes observed at the spot where one halo meets, or bisects another; and sometimes within the circumference of the principal halo, while it is itself surrounded by smaller halos. These mock suns have usually a stream of white pyramidal light, extending like the tail of a comet from them, and they vary much in the intensity of the light they exhibit. "A rare and curious phenomenon (says Tyler) was observed on the 11th of January last. The weather had been mild for a number of days previous, and on that day the thermometer ranged from 23° to 30°. The atmosphere was so hazy that a shadow was but faintly visible, the haziness being most dense near the south horizon, but growing rarer, and finally disappearing a little north of the zenith. The first appearance was a brilliant parheliion. Its form at first was nearly circular, and its apparent diameter a little greater than that of the true sun. Its light, which was a brilliant white, was so intense as to pain the eyes. In a few moments, another parheliion, of equal brightness, appeared at the same distance on the east side of the sun, and at the same altitude. When first seen, it appeared a little elongated vertically, and slightly coloured. Both these parhelia retained their size and appearance for a few moments, and then began to lengthen in a vertical direction, and show the prismatic colours with considerable brilliancy. Directly above the sun appeared, at the same time with the parhelia, a coloured arc, having its centre in the zenith, and its convexity towards the sun. The exterior was red; the other colours were merged into each other, but the blue and green were predominant, though faint." "I do not recollect (says Captain Scoresby) to have observed these phenomena more than thrice. The first occurred on one of my earliest voyages to the fishery, and passed off as a wonderful appearance, without inducing me to minute the particulars. I perfectly recollect, however, that there were two or three parhelia, and four or five coloured circles. The primary one encompassed the sun, the remainder had their centres in its circumference; and some of its intersections exhibited the splendour of the parheliion. Some of the circles almost equalled in their colours the brilliancy of the rainbow,

a grand arch resembling which was also at the same time displayed in the opposite quarter. The other two instances occurred on the passage. The one when outward bound, April 14, 1807, latitude 64° or 65°, consisted of several parhelia, which, accompanied by coloured circles, and arcs of circles, and succeeded by a lunar halo, together with the aurora borealis, proved the harbinger of a tremendous tempest. The last phenomenon of this kind which I saw appeared on the passage homewards in 1811. It consisted of a large circle of luminous whiteness, passing through the centre of the sun in a direction nearly parallel to the horizon, intersected in various places with coloured circles of smaller dimensions. At two of the intersections of the coloured with the white circle, were exhibited brilliant parhelia of an irregular form." "Such are the singular and peculiarly striking phenomena which frequently occur in those dreary regions, which appear to have been set apart for the reign of eternal solitude: in the bare attempt to explore which, many of the most enterprising British navigators have only hazarded their lives to encounter greater and greater difficulties, until they arrived at length to insurmountable barriers to further progress.

Paraselenæ, or mock moons, have been in like manner occasionally seen, and are certainly not less interesting. Hevelius, in the year 1660, described several of such at Dantzic. On the 1st December, 1819, many were observed by Captain Parry, at the distance of 21½° from the moon. One of them was close to the horizon; another perpendicularly above it; other two on a line parallel to the horizon. "Their shape was like that of a comet, the tail being from the moon. The side towards the moon was of a light orange colour. During the existence of these mock moons, a halo or luminous ring appeared around the moon, and passed through all the mock moons, at which instant two yellowish-coloured lines joined the opposite mock moons, and formed four quadrants, bisecting each other at the centre of the circle. These appearances varied in brightness, and continued above an hour." Many similar instances of such phenomena might be cited, but the truth is, that all descriptions, however correct, must be inadequate to convey the actual impressions such appearances excite. The aspect of the heavens, under the most common and frequent circumstances, to a contemplative mind, gives rise to the most serious and elevated reflections; but when the sun and moon seem to change their wonted colours—when halos or glories unlooked for break around and encircle them—when the sun and moon are reflected in false images amidst the bright and dazzling exhibition of other extraordinary phenomena, mankind naturally pause to gaze and wonder; the philosopher, admiring not less the effect, examines into the causes of the apparent prodigy; while the ignorant spectator, "planet-stricken" by the first survey, turns within himself to yield only to the suggestions of an ignorant and delusive imagination.

* Scoresby's Account of the Arctic Regions, p. 332.

† Parry, Op. Cit.

The truth is, that all philosophical investigations, even into the most strange and eccentric phenomena of nature, while they enlarge our ideas, and reconcile us to, at first singular anomalies, inspire us with a stronger and higher confidence in the wisdom manifested throughout creation; for who, as a "poor child of doubt, whose hope is built on reeds," can walk with confidence through paths along which every successive step plunges into deeper and deeper darkness? We naturally, after surveying the appearances and the effects of such phenomena, are anxious to examine into the causes by which they are produced; and it will, as a general principle, be found that the most apparently complex ends are generally by nature effected by the simplest means. Here we find no difficulty. Already it has been explained how the intervention of a cloud, or any modification of invisible vapour, may reflect entire, or break down into its elementary rays, the white light proceeding either from the sun or moon, and to this we owe the appearance of such halos, parhelia, or parselene. In a former article in this series,* we explained wherefore a very intense degree of cold always exists in the higher regions of the atmosphere; and this, aggravated by the cold which is produced in wintry seasons, occasions minute angular pieces of ice to float in the higher strata of the air, which refract in all directions the rays of the sun or moon. "The production of halos (says Sir David Brewster) may be illustrated experimentally by crystallising various salts upon plates of glass, and looking through the plates at a candle; when the crystals are granular, they will produce the finest effects. A few drops of saturated solution of alum, for example, spread over a plate of glass, so as to crystallise quickly, will cover it with an imperfect crust, consisting of flat octahedral (eight sided) crystals, scarcely visible to the eye. When the observer, with his eye placed close behind the smooth side of the glass plate, looks through it at a luminous body, he will perceive three fine halos at different distances encircling the source of light."[†] That such crystals of ice, analogous to the crystals formed by the alum on the glass, exist disseminated through the atmosphere, there is no doubt; and that, owing to their angular forms, they will refract the rays of the sun and moon round them, is equally obvious. Accordingly, the existence of such particles of ice in the atmosphere, at the time when such halos occur, must be expected, and should such be concomitant, will render the explanation perfectly satisfactory. In the arctic regions, the existence of such particles of ice floating about in the atmosphere, is proved by the sense of touch, by their pricking the skin like needles, and raising blisters on the face and hands; and at these very times, such halos, parhelia, and parselene, are of most frequent occurrence. In winter, when such frost-smoke occurs, these phenomena are often seen; but in summer, when this does not occur, such

halos and mock suns and moons are seldom visible. In the temperate regions, such appearances only arise during the colder months of the year, when such crystals of ice exist in the higher regions of the air, and are not observed during summer. Lastly, halos, properly so called, seldom or never occur in the torrid zone, where such crystals of ice are less likely to occur than in the temperate regions. Accordingly, without entering into any minute account of the speculations which have been broached concerning the minute forms of the prisms of ice necessary to produce modifications in the extent and character of these halos, we may conclude this article, proposing to consider in our next the appearances and causes of other luminous meteors, the consideration of which we hope will not be unacceptable to the readers of the Journal, with whom it has been our wish to traverse the paths of science, not as a task of heavy labour, but as a recreation from graver pursuits, saying, with the immortal Milton,

"How charming is divine philosophy!
Not harsh and crabbed, as dull fools suppose,
But musical, as is Apollo's lute,
And a perpetual feast of nectared sweets,
Where no crude surfeit reigns!"

FIELD FLOWERS.

[BY THOMAS CAMPBELL.]

Ye field flowers! the gardens eclipse you, 'tis true,
Yet, wildings of nature, I dost upon you,
For ye waft us to summers of old,
When the daisy teem'd around me with fairy delight,
And when daisies and buttercups gladden'd my sight,
Like treasures of silver and gold.
I love you for lulling me back into dreams
Of the blue Highland mountains and echoing streams,
And of broken glades breathing their balm;
While the deer was seen glancing in sunshine remote,
And the deep mellow crush of the wood-pigeon's note
Made music that sweeten'd the calm.
Not a pastoral song has a pleasanter tune
Than ye speak to my heart, little wildings of June;
Of old ruinous castles ye tell,
Where I thought it delightful your beauties to find,
When the magic of nature first breathed on my mind,
And your blossoms were part of her spell.
E'en now what affections the violet awakes;
What I loved little islands, twice seen in their lakes,
Can the wild water-lily restore:
What landscapes I read in the primrose's looks,
And what pictures of pebbled and minnowy brooks
In the vetches that tangled their shore.
Earth's cultureless buds, to my heart ye were dear,
Ere the fever of passion, or ague of fear
Had soothed my existence's bloom;
Once I welcome you more, in life's passionless stage,
With the wishes of youth to revisit my age,
And I wish you to grow up my tomb.

THE FRIEND.

EIGHTH MONTH, 1, 1835.

It seems to us indisputable, that in a literary point of view, and as respects richness and an agreeable variety, of the whole catalogue of magazines both in Europe and America, Littell's Museum of Foreign Literature, Science and Art, now published by Adam Waldie, in this city, is decidedly the most attractive. In point of cheapness, too, it has the advantage of most others. True it is, that it is altogether made up of selected matter, and that a latitude is therein indulged, which, were we to be consulted, would be

circumscribed within narrower bounds; yet for the most part, good taste at least predominates in the separation of the wheat from the chaff, in choosing from nearly the whole range of British Magazines, Reviews, &c. From the June number, which completes Vol. 26, we derive the article "Indian Sports," taken from the Asiatic Journal. The title may seem rather out of keeping with the general character of our journal, but the piece possesses much interest for the insight it furnishes into oriental scenery and life.

There are no incidents of more importance in relation to the change of circumstances in the British West India possessions, than the measures in operation for extending the benefits of instruction, religious, moral, and literary, to the coloured race. The following from the *Lindfield Reporter* will interest our readers.

The following communication has been received from Nevis.

"It was with much gratification and pleasure I received your school report, and the circular letter with which it was accompanied. I was at the very time considerably perplexed to find out means for supporting our schools, which are rapidly enlarging in this island, and promise great usefulness. The Methodist Society has here three Sunday schools, one week-night adult school, and an infant school commenced in Charleston about seven months since. They contain altogether 630 scholars, of whom 480 are slaves. It is almost incredible the effect the proposed alteration in the civil condition of the slaves has made upon them in this colony. Their desire for religious instruction is intense. By hundreds they have pointed in upon us the last year, so that we have sometimes been almost at our wit's end to know what to do with them. Our infant school is one of a very interesting character. At its commencement the Wesleyan missionary and his wife searched every poor cottage in the town. We found nearly a hundred infants to commence with, some of whom were altogether without clothing, being the children of the poor free people, whose parents had unhappily sunk into the depth of poverty and vice. The school is held in Wesleyan chapel, immediately under the eye of the missionary, and promises to be productive of much moral and religious advantage. If you can, through the medium of your invaluable institution, afford us any help, you will relieve our minds of a burden, and cause our hearts to sing for joy. If you could send us more books, or help our infant school, or furnish us with slates, books, &c. for a writing school which we are just setting on foot, you would I am sure, (I humbly hope I may be allowed to say so) be furthering effectually the grand object which your benevolent and useful institution has in view. There never existed in this island such favourable openings, and such a favourable period for religious instruction and education as now. If we had the means we could, I have no doubt, improve them; and double both the number of our schools, and of our scholars also.

I am, &c. &c. H. B. BRITTON.
Wesleyan missionary.

A stated meeting of the Male Branch of the Auxiliary Bible Association of Friends in Philadelphia Quarterly meeting, will be held on the evening of second day, the 3d inst. at 8 o'clock, in the committee room, Arch street.

JOHN CARTER, Secretary.

DIED, on the 8th of the 1st month, 1835, JAMES TAYLOR, the 93d year of his age, on the 17th of the 6th month, JEMIMA COX, wife of Aaron Cox, in the 40th year of her age. Both members of Blue River Monthly meeting of Friends in Washington county, Indiana.

PRINTED BY ADAM WALDIE,
Carpenter Street, below Seventh, Philadelphia.

* See articles of Popular Information on Science, on the Atmosphere.

† This experiment is so easily made, that we warmly recommend it to our young readers. See Sir D. Brewster's Optics, Lardner's Encyclopedia, p. 277.

THE FRIEND.

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For "The Friend."

INSECTS.

NO. IV.

Ants' Expeditions to capture Slaves.

The habits of the Formica Rufescens, called by Huber the amazon or legionary ant, are still more surprising than those whose proceedings have been described—it is actually found to be a *slave dealer*, making regular predatory expeditions for the purpose of attacking the nests of other species, whose young they kidnap and convey to their own habitations, where they are reared and required to perform all the domestic duties of the republic, while their masters repose in sloth and indolence. A circumstance apparently so improbable, extraordinary, and out of the usual course of nature, is well calculated to excite incredulity, and dispose us to attribute its origin to imperfect observation, in which the illusions of the imagination had been mistaken for the sober dictates of reason and judgment; but incredible and wonderful as it may seem, the testimony of Huber, confirmed, as it is, by Professor Jurine and Latreille, furnishes evidence of its truth, of such a character as to leave no room for scepticism.

P. Huber was the first to discover this anomaly in nature, and appears, from the remarks by which he connects its announcement, to be fully sensible of the impression it was calculated to make; for he says—"My readers will perhaps be tempted to believe that I have suffered myself to be carried away by the love of the marvellous, and that in order to impart greater interest to my narrative, I have given way to an inclination to embellish the facts I have observed. But the more the wonders of nature have attractions for me, the less do I feel inclined to alter them by a mixture of the reveries of imagination. I have sought to divest myself of every illusion and prejudice, of the ambition of saying new things, of the prepossessions attached to perceptions too rapid, and the love of system, and the like, and I have endeavoured to keep myself, if I may so say, in a disposition of mind perfectly neuter and ready to admit all facts of whatever nature they

might be, that patient observation should confirm."

These insect slave dealers, like their prototypes of the human race, are of a light hue, and to render the coincidence still more remarkable, those of the species they devote to slavery, are so dark as to entitle them to the epithet *negro*. The former are courageous, armed and lazy, while the latter are remarkable for their industrious and peaceable character, and are totally harmless.

Huber ascertained that the time which the legionaries sally forth on such expeditions was from two in the afternoon till five, but more generally a little before five o'clock, provided the weather was fine, and the temperature 67° Fahrenheit in the shade. During the other part of the day, they appear to do little, but at this hour they become restless, assemble on the outside of the city, move round it in circles: a signal is then given, which they pass from one to the other, striking as they proceed, with their antennæ and forehead, the breasts of their companions; these in their turn approach those advancing, and communicate the same signal, the object of which is probably to excite their martial ardour, to give the word for marching, or to indicate the route they are to pursue. After these preliminaries are ended, they commence the march—the column becomes organized, and not a single legionary remains near the garrison. The advanced guard usually consists of eight or ten ants, but no sooner do these get beyond the rest, than they move back, wheeling round in a semi-circle, and mixing with the main body, while others succeed to their station. With such an organization and discipline, Huber saw an army of legionaries set forth to attack a negro city—having found one, they fell upon it with their usual impetuosity, and triumphantly entered it after a very feeble opposition. One division soon returned laden with the young of the assailed ant hill; a second detachment not meeting with equal success, separated from their companions, and marched in a body upon another negro establishment, where they were abundantly successful, after which the whole army formed two divisions, and marched to their nest with their booty. Huber, arriving at their nest before them, saw a great number of the very same species which they had gone forth to attack; he raised up a portion of the building, and upon still perceiving more, conjectured that it was one of the encampments which had already been pillaged by the legionaries, but was soon set right by the arrival of the very army he had been watching, laden with the trophies of victory. The return of the legionaries excited no alarm; on the contrary, the negro ants were seen to approach

the warriors, caress them with their antennæ, offer them nourishment, as is the custom among their own species, while the legionaries consigned their prisoners to them to be carried to the interior of the nest. In this manner the same negro colony was observed to be attacked three several times. The last time, however, the invaders had to undertake a siege in regular form, for the negroes, as if conscious of their weakness, lost no time in throwing up trenches, barricading the several entrances, and re-inforcing the guard of the interior, in order to provide for future safety. With the same view they had brought together all the little pieces of wood and earth within reach, with which they had blocked up the passage to their encampment. Upon discovering these defensive preparations, the legionaries at first hesitated to approach, but rambled about or returned to the rear till sufficiently re-inforced; but at length upon a signal given, they rushed forward in a body, with great impetuosity, and began to demolish the barricades with their mandibles and feet. When they had thus made a sufficient breach, they entered into the interior by hundreds in spite of the resistance of the poor negroes, and carried off their remaining property.

The negro ants are not the only species subjugated by the legionaries; the more warlike and powerful communities of the mining ants are often successfully attacked. The result of the victory over them is precisely similar to the case already detailed, but in consequence of the persevering courage and valour of these, they are obliged to employ a different mode of warfare. In one of these excursions, Huber says, they proceeded like a torrent along a deep hollow, and marched in a more compact body than ordinary, till they arrived at a nest of miners, which they intended to attack—as soon as the invading army began to enter the subterranean city, the miners rushed out in crowds, and whilst some fell upon the invaders with great spirit, others passed through the scene of contest, solely occupied in hearing off the larvæ and pupæ to a place of safety. The surface of the nest was for some time the theatre of war. The legionaries were often despoiled of the pupæ they had captured, by the miners, who darted upon them with fury, fighting body to body, and disputing the ground with an exasperation he had never before witnessed. The legionary army, however, gained the victory, and recommenced its march in good order, laden with booty, but instead of proceeding in file, it now maintained close rank, forming a compact mass, a precaution more necessary as the courageous miners hastened in pursuit, and continued to harass their march to within ten paces of their citadel.

During these combats, he says, the pillaged ant hill presented in miniature the spectacle of a besieged city; hundreds of the inhabitants being seen to quit it, carrying off their young to preserve them from the enemy. The greater number mounted the neighbouring plants, bearing the young in their mandibles, and others hid them under thick bushes—when the danger appeared to be over, they brought them back to the city, and barricaded the gates, near which they posted themselves in great force to guard the entrance. Immediately after the first sally, the legionaries departed, and proceeded towards another colony of miners of considerable extent, and threw themselves in a body upon one of the galleries indifferently guarded, but their number not permitting them to enter all at once, the mining ants that were without precipitated themselves upon the invaders, and whilst they were engaged in desperate combat, their fellow-citizens, losing, perhaps every hope of defending their abode, and the little ones confided to their care, carried them off, took flight in every direction, and literally covered the ground to a considerable distance—the contest became every moment warmer between the assailants and the assailed. Legionaries and miners attacked each other impetuously, and often in the excess of their fury, deceived as to their object, fell upon their companions, whom, however, they soon released. It was only by their address, the rapidity of their movements, and the use of their sting, that the legionaries were finally enabled to disengage themselves. These contests last but a short time, often in less than a quarter of an hour the cities of these unoffending creatures were ransacked, and the objects dear to them as our children to us, snatched for ever from their care and protection.

HUBER.

From the Asiatic Journal.

INDIAN SPORTS.

(Concluded from page 340.)

The woodcock is not an inhabitant of southern Asia, but snipes are exceedingly abundant; and there is one variety, the painted snipe, which attains a very large size, and which compensates for the absence of the former-mentioned bird. The jungle-fowl performs the same duty for the pheasant, where that is not to be found, and in some places the speckled poultry of Guinea, which have wandered into the woods, and bred there, are discovered in a wild state. It is one of the most agreeable amid the numerous enjoyments of forest scenery, to see the hens and chickens sculking and scudding between the bushes, and to hear the crowing of the jungle cock. The black and the rock partridge form very acceptable adjuncts to the table, whilst every variety of pigeons may be had for the trouble of killing them.

A camp-dinner for a hunting party is not only an exhilarating, but a very interesting meal. The most elaborate *pic-nic* provided for a *fête champêtre*, in England, where people are put to all sorts of inconveniences, and must content themselves with a cold collation, is nothing to the luxurious displays of cookery

performed in the open air in India. Under the shelter of some brushwood, the spits turn merrily and rapidly over charcoal fires; an oven is constructed for the baking department, and all the beneficial effect of hot hearths, for stews and other savoury compounds, are produced with the greatest ease and facility. All that can be attainable within the range of fifty or sixty miles, is brought into the camp upon the heads of coolies, glad to earn a few pice for their daily bread, and indifferent to the obstructions which may beset their path. The multitude of followers, attendant even upon a small encampment, precludes the possibility of any dreary or desolate feeling; the habits of the people are in unison with the scene; they are quite as happy under the unbragous and odoriferous canopy of a tope, as they would be in the marble chambers of a palace. A gipsy-life appears to afford them the truest enjoyment, and the scattered groups which they afford in the glades and openings of the forest, the blazing fires, cheerful songs, and the majestic and picturesque forms of the elephants and camels glancing between the trees, make up a panorama, which the eye of taste can scarcely tire of contemplating, and which, once seen, can never be forgotten.

Living in a jungle encampment presents the best opportunity of becoming acquainted with the habits and manners of the elephant, which its domestication can permit. The mahouts live in the most intimate association with the huge animals entrusted to their care; they have each an assistant cooly, part of whose business it is to prepare and bake the cakes for the evening meal. A fourth of the number he appropriates to himself, after going through the ceremony of asking the elephant's leave, a piece of etiquette performed in dumb show, and which the sagacious animal seems perfectly to comprehend. The cooly feeds his companion, standing under the trunk, and putting each morsel into his mouth; an act of supererogation, but one in which native courtesy, or as it may be called officious zeal, delights. The khidmotghars, who wait at table, will stir the tea for their masters, and would out the meat upon their plates, if permitted, to show their diligence by such minute attentions. Though the gift of speech is denied to the elephant, he not only appears to understand all that is said to him by those with whom he is intimately acquainted, but also to possess the power of making his own sentiments and opinions known. He can be incited to extraordinary attempts by praises and by promises, and when sweetmeats, of which he is inordinately fond, are held out to him as the reward of successful exertion, he cannot be disappointed of the expected treat without danger. The mahouts converse with their charges as if they were rational beings; perhaps the difference in intellectual acquirements is not very great between them, and where a strong friendship has been contracted, the elephant will refuse to admit of a successor in the office. Upon the dismissal of his keeper, an elephant, who had always been exceedingly gentle and tractable, suddenly changed its character and became unmanageable. Vain were all the efforts made to soothe and reconcile it to its new associates.

After the struggle of several weeks, the attempt was given up, and the discharged servant being again re-established in his office, the elephant resumed its former demeanour, and returned quietly to its duty.

Elephants, though sometimes tempted to fly the abodes of man, and roam in freedom through the wilderness, never forget those persons to whom they have been attached during their state of servitude. One, which had rejoined a wild herd, when encountered by a hunting-party, which was accompanied by the mahout who had formerly had the charge of him, suffered the man to mount upon his neck, and, notwithstanding the experience he had gained of the sweets of liberty, returned at once to all his old habits. They are subject, however, at least a few, whose tempers are not particularly good, to fits of caprice and ferocity. It is astonishing with what ease and dexterity they can hook in, with that unwieldy-looking limb, the hind-leg, any object with which it comes in contact. Upon some slight provocation, an elephant has been known to ensnare the unfortunate cooly in attendance in this manner, and it is an expedient which is resorted to with infinite effect upon the attack of a tiger in the rear: the beast is speedily kicked to death, when once he is drawn within the range of those enormous feet.

The courage of the elephant is also liable to ebbs and flows; sometimes, at the sight of danger, especially on the sudden appearance of a tiger, he will take to flight, rushing wildly through the woods, and endangering the safety of the hunters on his back, by the violent collision of the howdah against the branches of the trees; at other times, he will run into the contrary extreme, and charge upon the tawny brute, by falling on his knees, and endeavouring to pin the tiger down with his tusks. This operation, which renders the howdah a very untenable position, is often followed by another of a still more hazardous nature; the elephant is apt to roll over upon its side, in order to crush the foe by its weight, and in this event the sportsman has a good chance of being thrown into the clutches of the tiger, while all the guns go overboard, of course. The courage of an elephant should be of a passive nature, and those whose good qualities have been improved by training, stand firm as a rock, sustaining the first burst of a tiger, uproared from his repose, with imperturbable coolness.

When an elephant has exhibited repeated proofs of cowardice, its dastardly conduct is punished by the degradation of being reduced from the honours of conveying the castle on its back, to the burthen of the baggage. It is not insensible to this disgrace, nor will a caparisoned elephant deign to associate with its brethren of the pad. No animal is better acquainted with its claims to distinction, or prouder of the splendour of its array, and the difference of the bearing between those decked in flowing jhoods, richly bordered with gold, and bearing the silver howdah, or canopied ambury, on their backs, and the humble beast of burthen, whose housings are of the meanest description, and whose load confers neither honour nor dignity, is very striking.

The care which elephants take of their

trunks in an encounter with wild beasts, shows how conscious they are of the value of that important instrument; sometimes they will erect it over their heads like a horn, and at others pack it into the smallest possible compass.

The elephant's partiality for sweetmeats has been already noticed; it is acquired in plantations of sugar cane, and is universal. A curious instance of this attachment to confectionery, and the method pursued to gratify it by an elephant in its savage state, is upon record. It chanced that a cooly, laden with jaggery, a coarse preparation of sugar, was surprised in a narrow pass, in the kingdom of Candy, by a wild elephant. The poor fellow, intent upon saving his life, threw down the burthen, which the elephant devoured, and being well pleased with the repast, determined not to allow any person egress or regress who did not provide him with a similar banquet. The pass occurred upon one of the principal thoroughfares to the capital, and the elephant, taking up a formidable position at the entrance, obliged every passenger to pay tribute. It soon became generally known that a donation of jaggery would ensure safe conduct through the guarded portal, and no one presumed to attempt the passage without the expected offering.

The elephant is fond of petting and protecting some inferior animal; it often takes a fancy to a little dog, and the latter, speedily becoming acquainted with the value of such a friend and ally, indulges himself in all sorts of impertinences. His post, a very secure one, under the shelter of the elephant's body, enables him to attack and annoy any thing that happens to come in his way; he rushes out to the assault, and when likely to get the worst in the encounter, flies back to his place of refuge, and barks defiance at his adversaries. Sometimes the sarus, a tall bird of the crane species, which is often domesticated in an Indian compound, is taken into favour; but instances of similar friendship, between animals of very different habits and species, are not at all uncommon. A terrier dog, a Persian cat, and an antelope, brought up together in the family of an officer, who was accustomed to divide his caresses amongst them, lived with each other in the greatest harmony and affection. During his residence in Calcutta, he was in the habit of spending the whole morning abroad, and of returning about sun-set to dress. His four-footed favourites were acquainted with the hour in which they might expect to see him, and the trio always came in a body to meet and give him welcome: the cat cared nothing about change of place, being perfectly satisfied to accompany her master in all his travels, and feeling quite at home wherever he and the dog were to be found.

A party of Europeans, encamping in a jungle, will speedily discover their powers of attraction by the number of carrion birds drawn to the spot by the scent of the slaughter in their firm-yard. The acuteness of the smell of these creatures has already been remarked; at the most extraordinary distance, they seem to be perfectly acquainted with every matter which can interest them, and solitary bungalows, where, on ordinary occasions, the kites

and crows are allowed to collect the offal un-molested, will be certain of a visit from vultures, whenever any thing worthy of attention is to be had. The argeelah, or butcher-bird, though sometimes inhabiting solitary places, prefers a large cantonment to the jungle; they are always to be seen where European soldiers are quartered, but scarcely think it worth their while to visit small stations garrisoned by native troops, the few English officers in command not killing enough provision to satisfy their inordinate appetites. Their nests are, however, almost invariably found in remote and thinly peopled tracts; the country retirement, at the breeding season for the fashionable visitants of the metropolis of Bengal, being the neighbourhood of Commercely. It is not generally known, that the marabout feathers, by some supposed to be the tribute of the paddy-goose, are in fact furnished by this disgusting looking animal, whose coarse ragged attire gives no promise of the delicate beauty of the plumes so much in esteem in France and England. They grow in a tuft under the tail, and are not visible except upon close inspection. The men who get their bread by the sale of these feathers, conceal the fact as much as possible, under the idea that it would depreciate their value. As the argeelah is protected by law in Calcutta, the people, who collect the plumes, visit the place of their retirement for the purpose, and give its name to their merchandise, which is sold under the appellation of Commercely feathers. The tuft is easily extracted, and it sometimes happens that, when an adjutant, as the bird is commonly called, is caught upon some high terrace or roof-top, where the depredation cannot come under the surveillance of the authorities, he is robbed of the valuable appendage: it is only necessary to catch him by the feathers under the tail; the first struggle to be free leaves them in the hand of the marauder. Excepting the heron's, there are no other Indian plumes so highly prized, and as an article of commerce the marabouts are the most important.

In enumerating the amusements afforded by a jungle, that supplied by the monkeys must not be omitted. In topos where particular tribes have taken up their quarters, they are innumerable, and upon the least alarm keep up an incessant discord and chatter amidst the branches. The frolics and gambols of these animals, when viewed at a distance, are highly diverting; but it is by no means desirable to come into close contact with a troop; their ferocity being quite equal to their cunning, they have been known to attack a single huntsman, and so far to get the better of him as to deprive him of his gun. Young men can scarcely withstand the temptation of having a pop at them, either to scare them from some act of depredation, or out of mere wantonness, and they are not slow to perceive the cause of their alarm: after the first consternation, occasioned by the report of a fowling-piece, has subsided, they are apt to resent it upon the person of the offenders. They will shake the boughs over his head, grin, and chatter through them, and a few of the most daring will beset the path, and with some hundreds to back them, in the event of an assault, the

battle is best avoided, since its issue would be rather doubtful. The extraordinary veneration with which the monkeys are regarded by the Hindoo natives of India, prevents the extirpation, which their exploits amongst the corn and other plantations seem to render necessary, as a measure of precaution. Monkeys, it is said, are not bad eating, and there appears to be a sufficient number to supply the bazaars of a district during a scarcity of grain, while the woods and plains swarm with more legitimate objects of the chase, and there are no game or forest laws to prevent the capture.

There is no part of the world, perhaps, which produces game in greater plenty or diversity than Bengal. Besides fifteen species of deer, including the antelope, the roe-buck, the red-deer, the small moose-deer, the hog or bristled deer, and the musk-deer, there are wild hogs, hares, several kinds of common partridge, quails, which at a particular season have been compared to flying pats of butter, peacocks, ortolans, and black-partridge, wild-geese, wild-ducks, teal, widgeon, water-hens, cranes, storks, and snipes of sundry shapes, colours, and sizes; the florin, before mentioned, though not in such abundance as the others, and the jungle fowl. A great variety of fish is also supplied from the lakes, jheels, tanks, and nullahs: the latter are caught in large quantities, either with nets, or by a still more simple contrivance, that of placing large bundles of rushy Lushes in the water over-night. Water-fowl are caught in Hindoostan by people who either wade or swim into the lakes, with an earthen pot over their heads, or the artificial representation of a duck, made to fit on like a cap. Thus disguised, they are enabled to get so close to the objects of their pursuit as to pull them by their feet under water, and to deposit them in their game-bag: the manoeuvre is effected by expert persons with very little disturbance to other flocks upon the lake, and so easily as to allow them to sell the produce of their day's sport at a very low price.

For "The Friend."

AGE OF IMPROVEMENT.

We are frequently reminded that the present is an age of improvement. On every side we behold the triumph of art. Mechanical inventions unknown to our fathers attest the ingenuity of our cotemporaries. In the application of mechanical force, it is astonishing what effects may be produced by extremely simple means. By the lever and screw the strength of a man may effectually resist a force a thousand times its own. The hydrostatic apparatus called a Brahma press, acted upon by the weight of a common sized man, may exert a force equal to the weight of an ordinary ship, with all its freight on board.

Now would it not be well for some of those improvers of the arts to apply their inventive skill to the improvement of the operations of mind? While the most elastic substances in nature are condensed by the judicious application of mechanical force; and the most distant parts of our country brought virtually into contact, by rail roads and locomotive engines;

can no expedient be devised for the condensation of thought? That some invention of this kind is desirable, is evident from the tenacity of thought exhibited in the usual conversation which abounds. If it is from the abundance of the heart that the mouth speaks, what kind of stores must we imagine supply the current of our familiar discourse? The producer of the soil shows the care or negligence of the owner; and the productions of intellect in like manner attest the kind of attention which is paid to its improvements.

Let the same assiduity, which has added so astonishingly to the supply of our physical wants, be directed to cultivation of mind, and improvement of the heart, and the general character of our familiar intercourse will probably be as much changed as the face of the country. L.

Affectionate and grateful feeling among the Emancipated Slaves of Jamaica.

By an article in a late paper it appears, that two baptist ministers, Knibb and Burchell, who had previously been engaged among the negroes in Jamaica, returned in the tenth month last to their congregations in that island, after an absence of some months in England. The following is the interesting description given by one of them of the manner in which they were welcomed by their people, lately emancipated from slavery.

The people saw me as I stood on the deck of the boat. As I neared the shore, I waved my hand; when, being fully assured that it was indeed their minister, they ran from every part of the bay, to the wharf. Some pushed off in a canoe, into which I got, with my family, and soon landed on the beach. Verily we were nearly pushed into the sea by kindness. They took me up in their arms—they sang—they laughed—they wept; and I wept too. "Him come—him come for true!" On they rushed to the chapel, where we knelt together at the throne of mercy.

The following morning we started by land for Falmouth. As I entered, I could scarce contain my feelings; nor can I now. I was, and am, completely overcome. They stood—they looked—"It him! it him! for true!" Soon the news spread, and from twenty and twenty-five miles distant they came. In the evening, we held a prayer-meeting. The chapel was crowded. As I set my foot on the threshold, they struck up, quite unexpectedly,

"Kindred in Christ, for his dear sake,
A hearty welcome here receive."

"* * * As we entered the centre of the town, we were recognised by one who had been a very stanch friend of our difficulties; he took off his hat, and greeted us most cordially; this excited the attention of the negroes in the market; and one of them recognising us, exclaimed—"Bless God, and him come for true! Massa Burchell, him come for true!" Others now joined him, and began clapping their hands; when the whole multitude, consisting of three or four thousand, waving their hands and hats, set up their

shouts, and made the whole town resound with their thundering huzzas. I now endeavoured to press on to our house; but the negroes, leaving their baskets and the market, followed us. I drove hastily forward, fearing they would surround us, and take out our horse; which I have since found they would have done.

When we reached the house, we were immediately surrounded; the yard and the street were crowded. Every one was trying to shake our hands, or lay hold of us in some way. When we alighted, the throng crowded upon me—some taking one hand, some the other: some threw themselves on the ground. The whole scene was such as I cannot describe.

The whole of Saturday, the 22d, was spent in receiving the congratulations of the people, whose remarks were frequently affecting. Many threw themselves down at my feet, and wept aloud. Some looked at me, and then said—"Hi, massa, and it you for true! and you for me, Massa Burchell! and me see you with me own eye! Blessed God!"—and then burst into tears. After speaking to a party, and shaking hands, I was compelled to request them to leave, in order to give place to others; when one said, "No, massa; me no go—me no able to believe yet—and is it massa Burchell for true?" Another said—"Now, massa, me know dat God him true—him bear his for we prayer—but him take him own time—and him work him own way—but him do every thing quite good." I could fill a sheet with their interesting sayings. One poor, afflicted negroess came down from the country, a distance of twenty miles, the next Saturday, the 29th; and when she saw me, looking on me, as the tears rolled down her face, she said: "Massa! me hear you come—and me huxxax for see you—and me cry for see you—me take two days for walk for see you—and now me believe—God, him too good—me now willing for die—for now me know me God him true."

I had no idea whatever of such a reception. I knew my friends, and knew that they would be truly glad to see me; but I had not the most distant idea of such a manifestation of feeling.

The following dialogue took place at the rail road depot in this town lately—

"Sure, an' shall I be after riding on the rail road this blessed day?"

"Yea, if you please."

"Plase your honour, an' what's the price of the tickets?"

"One dollar."

"An' surely, how long shall we be going to Boston?"

"One hour."

"Och, botheration to you, if I'll be after giving you a dollar for one hour's ride, when I can ride three hours in a stage for a dollar an' a quarter."—*Lowell Courier.*

Lord Loughborough.—It is very well known that by the laws of England the Chancellor is held to be guardian of the persons of all such individuals as are said to be no longer of sound mind, and good disposing memory; in fine, to have lost their senses. Lord Chancellor Loughborough once ordered to be brought to him a man against whom his heirs wished to take out a statute of lunacy. He examined him very at-

tentively, put various questions to him, to all of which he made most pertinent and apposite answers. "This man mad?" thought he; "verily he is one of the ablest men I ever met with." Towards the end of the examination, however, a scrap of paper, torn from a letter, was put into Lord L's hand, on which was written in pencil, "Ezekiel." This was enough for such a shrewd and able man as Lord Loughborough. He forthwith took his cue. "What fine poetry," said the chancellor, "is in Isaiah!" "Very fine," replied the man; "especially when read in the original Hebrew." "And how well Jeremiah wrote!" "Surely," said the man. "What a genius too, was Ezekiel!" "Do you like him?" said the man: "I'll tell you a secret—I am Ezekiel!"

THE FRIEND.

EIGHTH MONTH, 8, 1835.

From information received, we are enabled to state that the Yearly Meeting of our brethren in Great Britain convened at the usual time in the 5th month last, and continued its sittings by adjournments until the 30th of that month. Many important subjects claimed its attention, which were resulted generally in a satisfactory manner. Among these was the continuance of the abominable traffic in our fellow-men, carried on by vessels under Spanish and Portuguese colours, in direct violation of existing treaties, and it was concluded to petition the courts of Great Britain, Portugal and Spain, on the subject.

The body of Friends appeared heartily united in desire to maintain the ancient doctrines and testimonies of the Society, and we think a pleasing evidence of this is furnished by the fact, that the printed general Epistle, briefly but clearly setting forth the long settled testimony of the Society to the spirituality of the gospel dispensation, was unanimously adopted by the meeting. This epistle we have inserted to-day, and will, we think be perused with much satisfaction by our readers generally. A written epistle, designed more especially for their own monthly and quarterly meetings, cautioning their members against being drawn away by those who would weaken their faith in the immediate teaching and sensible influences of the Holy Spirit, as the primary rule of faith and practice, was also issued with much unanimity.

Bundles and parcels for the pupils at Haverford School may hereafter be deposited at the Counting House of Evans & Wilson, lumber merchants, northwest corner of Calowhill and 12th streets.

FRIENDS' ASYLUM.

Visiting Managers for the month.—Charles Allen, No. 180, South Second street; William Burrough, No. 11, Vine street; Joseph R. Jenks, No. 5, Vine street.

Superintendents.—John and Letitia Reedmond.

Attending Physicians.—Dr. Robert Morton, No. 101, North Tenth st.; Dr. Charles Evans, No. 102, Union st.

Resident Physician.—Dr. Robert R. Porter.

For "The Friend."

SELECTIONS FROM LONDON EPISTLES.
NO. VII.

It will be perceived that several of the cautions given below against an undue extension of trade and business, are connected with intimations of the danger of incurring bankruptcy; this peril still in some measure attends, more particularly the young and inexperienced; but it is not the only evil to which men of business are exposed. It is probable in the present day channels, so far as regards losses, have been discovered for extending business and amassing wealth, but which may nevertheless greatly hazard the best interests of the immortal soul. If the mind be let out on schemes of accumulation; if, in the words of the apostle, we "will be rich," we shall assuredly "fall into temptation and a snare," which, if not recovered from by the grace of our holy Redeemer, may lead to "destruction and perdition."

How emphatic the exhortation, "Having food and raiment, let us be therewith content;" how imperative the command of Christ, "Seek ye first the kingdom of God and the righteousness thereof;" and how encouraging the promise to those who in simplicity obey it, that to them all things necessary shall be added. It is not designed to withdraw us from a moderate and prudent attention to our lawful callings; this is good for both mind and body; but the point to be aimed at is, whilst "not slothful in business," to be "fervent in spirit, serving the Lord."

For want of due attention to the restraining influence of the cross of Christ, many have bent the energies of their minds to the acquisition of large estates, in the pursuit of which, religious obligations have been too much lost sight of, meetings for divine worship and church discipline neglected, the spiritual welfare of children disregarded, and a way opened for an approximation to the world in its principles and manners.

May the exhortations now presented be perused with a serious mind; let us remember that here we are but strangers and pilgrims; that the gospel of Christ is designed to point out the way to a richer inheritance than this world can offer us, and to enable us to "provide ourselves bags which wax not old, a treasure in the heavens which faileth not, where no thief approacheth, neither moth corrupteth; for where our treasure is, there will our heart be also." T.

1692.

It is advised and earnestly desired, that the payment of just debts be not delayed by any pressing truth beyond the time promised and agreed upon: nor occasion given of complaint to those they deal with, by their backwardness of payment where no time is limited: nor any to overcharge themselves with too much trading and commerce beyond their capacities to discharge a good conscience toward all men: and that all Friends concerned be very careful not to contract extravagant debts, to the endangering the wronging others and their families; which some

have done, to the grieving the hearts of the upright: nor to break their promises, contracts, or agreements, in their buying and selling (or in any other lawful affairs), to the injuring themselves and others, occasioning strife, contention, and reproach to truth and Friends. And it is advised that all Friends that are entering into trade, or that are in trade, and have not stocks sufficient of their own to answer the trade they aim at, be very cautious of running themselves into debt, without advising with some of their ancient and experienced Friends among whom they live; and more especially such trading as hath its dependence upon sea adventures.

1724.

Whereas, in this time of general ease and liberty, too many under our profession have launched forth into the things of this world beyond their substance, and capacities to discharge a good conscience in the performance of their promises and contracts, as well as their just debts, to the great scandal of our holy profession, and involving of themselves, their families, and others, in great sorrow and inconveniences: it is therefore our earnest desire, that all Friends every where be very careful to avoid all inordinate pursuit after the things of this world, by such ways and means as depend too much upon the uncertain probabilities of hazardous enterprises; but rather labour to content themselves with such a plain way and manner of living, as is most agreeable to the self-denying principle of truth which we profess, and which is most conducive to that tranquility of mind that is requisite to a religious conduct through this troublesome world.

1732.

We find it our duty to remind our respective members of the remarkable uprightness and honesty of our Friends in the beginning, in their commerce and converse. How exact were they in performing their words and promises, without evasive excuses, and insincere dealings! how careful not to involve themselves in business which they understood not, nor had stock of their own to manage! how circumspect not to contract greater debts than they were able to pay in due time! which brought great credit and reputation to our religious Society. But with sorrow we observe, that, contrary to their example, and the repeated advices formerly given by this meeting, against an inordinate pursuit after riches, too many have launched into trades and business above their stocks and capacities; by which unjustifiable proceedings, and high living, they have involved themselves and families in trouble and ruin, and brought considerable loss upon others, to the great reproach of our holy profession.

1788.

The continuance of covetousness and of earthly-mindedness in many, calls upon us to endeavour to awaken such as are infected with it, to a sense of what they are pursuing, and at what price. The Great Master hath shown the unprofitableness of the whole world, compared with one immortal soul, and yet many are pursuing a delusive portion of it, at the expense of their souls' interests.

But were all thus awakened, what place would be found for extensive schemes in trade, and fictitious credit to support them? To mix with the spirit of the world in the pursuit of gain, would then be a subject of dread; and contentment under the allotment of Providence, the sure means of preservation.

1802.

In times of outward prosperity there are snares to be avoided, as well as duties to be fulfilled. One of those snares seems to us to be a too eager, and therefore unlawful, pursuit of lawful things. Such a pursuit prevents the mind from rising in living aspirations to God, the giver of every good and perfect gift, indisposes it for duly assembling with his devoted servants to wait upon him, and worship him; and causes "the volume of the book" of sacred Scripture—that record of truth which was written aforetime for our instruction—to be but seldom perused. Such a pursuit also, if general, spreads devastation over religious society. But, Friends, we entreat you, "Seek ye first the kingdom of God, and his righteousness, and all these things," said our blessed Redeemer, speaking of necessary things, "shall be added unto you." Then would your assemblies together be seasons of heavenly consolation; your hearts would be enlarged in that gospel love, that knows no bounds to its desire of human happiness; you would covet that others might partake with you of the enriching joy; and ye would be careful that not any trifling impediment prevented the due attendance of your own families. "Come," would ye say by your example if not in words, "Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths." "Come and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten."

1805.

Now, dear Friends, hear, we beseech you, the word of exhortation. What hinders the advancement of our Society in its Christian progress; seeing the holy High Priest of our profession is willing to lead us to complete sanctification? What, but the carnal mind, operating in various and in specious forms? We do not tax all who embark in large concerns in trade with an undue desire after riches; but we much fear that the effect, which their schemes are likely to have upon themselves and their connections, as affecting their condition both religious and civil, is not duly regarded. The love of money is said in Scripture to be the root of all evil; and we believe it may be shown, that honest industry and moderation of desire are roots of incalculable benefit to the humble Christian.

1810.

We would mention one subject which at this time has been under our notice; a caution to all, to use moderation in their manner of living; and in this way to seek relief from the increasing expense of the times in which we live, rather than by engaging in more extensive, and often hazardous schemes in trade. By these latter means, the mind becomes encumbered and unfitted for religious service,

yea, often for religious thought, and for breathing daily after the spiritual riches, which are to be enjoyed in close communion with God. And let us beseech you to consider, how distant from the state which endeavours to stand resigned to give up all, if required, is that which indulges itself in ease to the full extent of its power; or is endeavouring by multiplied adventures in trade, to acquire that power, which it covets for the purpose of worldly enjoyment. We believe, however, and we are glad in believing, that there are numbers who act upon sounder principles than these; who knowing, as saith the apostle, that "the fashion of this world passeth away," are really desirous of using "this world as not abusing it."

For "The Friend."

GEORGE WHITEHEAD.

(Continued from page 304.)

On the 5th day of the 4th month, 1870, Friends being met as usual in a peaceable manner, at their meeting-house in Gracechurch street, London, and George Whitehead being moved publicly to pray to God, in time of prayer was laid hold on by some of the soldiers, pulled away, and haled out of the meeting; as was also John Bolton, an ancient citizen, for declaring the truth to the people. They were both had to the Exchange, and there kept six hours; after which, according to order, they appeared at Guild Hall, before Sir Joseph Sheldon, &c. Whereupon George Whitehead called for their accusers, to have them face to face.

Some of the soldiers being called to give evidence, George Whitehead warned them to take heed what they swore; and he also warned Joseph Sheldon, and the rest with him, to do nothing but what they could answer for before the great God, who would judge righteously: for, said he, "we apprehend that we are taken contrary to law, even to this present act, viz. by soldiers, where there was no resistance made by any of us; we desire to be heard."

Joseph Sheldon said: "If you be illegally convicted, you may make your appeal;" endeavouring to stop George Whitehead from pleading.

George Whitehead. "I desire to be heard, &c." But being interrupted several times, he said; "I require you in point of justice to hear me, being a free-born Englishman, &c." Whereupon they did a little permit him.

George Whitehead. "We would not have you that are our judges, in the mean time to prejudice your own consciences, by an illegal conviction; nor to do any thing but as you will answer the great God; for we have a tenderness to your consciences."

Joseph Sheldon. "Well, we must answer for what we do: take you no care for that," &c.

The witnesses being upon their oaths, one affirmed that George Whitehead was preaching or teaching when they took him.

Joseph Sheldon commanded the witnesses to be gone or depart.

George Whitehead. "I desire the witnesses

may stay till I have answered." But Joseph Sheldon urged them still to depart.

George Whitehead. "They have absolutely forsworn themselves; for I was not preaching nor teaching when they took me."

A person that stood by the justice said: "You were praying when they took you."

George Whitehead. "Take notice; this man has spoken truth; but the witness has forsworn himself, in saying that I was preaching," &c. Nevertheless the clerk wrote down, George Whitehead an offender; but what judgment was given by the justices against him or John Bolton, they did not hear, either of fine or imprisonment at that time. The Lord was pleased sometimes to touch the consciences, even of some of the magistrates and our adversaries, whereby they were stopped in their proceedings, and prevented from running us to the extreme severity and penalties of the persecuting laws.

On the 26th day of the 4th month, 1870, being the first day of the week, Friends being again assembled in their meeting place aforesaid, in White-hart court, Sir Samuel Staring, then lord mayor, and some others, having ordered a priest to be there, he read common prayer, and preached a sermon in the gallery; seeming to preach up and excite to love, according to these Scriptures of Paul. *Ephes. v. 2, and iv. 2, 15, &c.* The commendation of love, &c. being the priest's chief subject; but contrary thereto, in the time of his preaching, the soldiers being present to guard him and disturb us, were rude and abusive to divers of our friends, for speaking a few words to the priest, to show him how contrary their actions were to his preaching; though he did not rebuke nor stop them from their rudeness and violence to our friends, women as well as men.

A great concourse of people were present at the meeting; many to attend the priest, and many out of curiosity and novelty, to hear and see what work the priest and his company would make; for it seemed a very strange thing, to see a minister of the Church of England stand up and read common prayer, say or sing their service, and preach in a Quaker's meeting, deemed an unlawful conventicle; and therein to preach up love and charity, and at the same time to be attended and guarded with a company of soldiers, to apprehend and persecute the Quakers, for an unlawful meeting or conventicle at the same time and place.

After sermon was ended, George Whitehead stood up and preached the gospel of peace and love, to show how contrary thereto persecution was, &c. Whereupon the people present were quiet and still, and gave audience; and the meeting was in a peaceable posture for a little time, until two rude fellows, with the soldiers following them, violently pulled George Whitehead down, and by their force pushed down some women present, and carried him to the mayor's and kept him a while in his yard. His name and some false information against him being carried into the mayor, he quickly sent out a warrant to commit him to the compter, then in the gatehouse at Bishopsgate, for making a disturbance, &c. until he should find sureties, or was delivered by law; and

this without first calling in or admitting George Whitehead to be heard in his own defence.

But George Whitehead obtaining a sight of the warrant of commitment, desired to speak with the lord mayor himself, which some of his officers made way for; whereupon George Whitehead told the mayor, that there was a mistake in the warrant, which was that charge against him for making a disturbance, &c., for there was no such thing; he made no disturbance, but contrariwise, quieted the people by reasonable advice and counsel. To which the mayor said, he would examine further into it after evening prayer; but in the mean time sent George Whitehead to the compter at Bishopsgate, and in the evening sent for him again; and then said to George Whitehead: "Your women have disturbed the minister;" asking him further: "Do they not disturb you?" George Whitehead answered: "That there was a concourse of people of all sorts, many not being our friends, who made a noise; but for our women, some did speak something as they might judge it their duty; and probably some thought they might, seeing the priest's hearers did speak; the priest one sentence and they another, that is, in their versicles; and when they cried, Lord have mercy upon us, some of the women did cry, 'Woe to you hypocrites!'"

After other discourse between George Whitehead and the mayor, the constable and another with him were sworn; and all that they could testify was, that he stood up and preached after their minister had ended; but what he preached they could not tell. The mayor said: If the minister had done all, it was a conventicle, and I must fine you twenty pounds. And then after he said, forty pounds.

George Whitehead said: "If I had preached sedition or discord, against either the government or peace of the nation, if that could be made appear against me, I might justly suffer by this law; being entitled, an act to prevent and suppress seditious conventicles. But seeing the witnesses cannot tell what I did preach, I may signify the substance and tendency thereof, viz. a necessity being laid upon me, wee had been unto me if I had not preached the gospel; and it was no other than the gospel of peace and salvation by Christ Jesus, that I preached; to exalt the power of godliness, directing people therunto in Christ, that they might not remain under empty and lifeless, or dead forms of professions," &c.

The mayor said: "I believe both you and others do good, or have done good with your acting," &c.

The mayor said: "Well, I must fine you forty pounds, this being the second offence; you were convicted before Sir Joseph Sheldon once before."

George Whitehead. "Must I suffer for preaching the gospel of peace, as if I had been preaching sedition? This is strange; doth the law make no difference? Besides, I was not convicted according to this law before Justice Sheldon; for it was there made appear, that the witnesses forswore themselves against me, as some there that stood by testified; for he swore that he took me preaching,

when many could testify, as some there did affirm, that I was praying, and not at that time preaching.

Mayor. "But were you on your knees with your hat off, when they took you?"

George Whitehead. "Yes, I was; and the meeting was in a reverent posture of prayer, the men with their hats off; and the soldiers pulled me down when I was praying."

Mayor. "However, you were in a religious exercise," &c.

George Whitehead. "If praying to God must be accounted a religious exercise not allowed by the Liturgy; yet I do not understand that praying is included in that clause, which mentions preaching or teaching, &c. As where it is said: 'That every person who shall take upon him to preach, or teach in any such meeting, assembly, or conventicle, and shall thereof be convicted as aforesaid, shall forfeit for every such first offence, the sum of twenty pounds.' Now here is no praying mentioned; therefore I desire thy judgment, whether preaching or teaching can be meant praying?"

Mayor. "No, praying is not there mentioned; however your conviction is recorded, you may make your appeal."

George Whitehead. "To whom shall I make my appeal, but to those that wrong me?"

Mayor. "I must do according to law; I must fine you forty pounds."

George Whitehead. "Then I must be fined for preaching the gospel of peace, as if I had been preaching sedition: by this it is all a case, to preach sedition or the gospel of peace. But such a law as makes no difference between preaching sedition, and preaching the gospel of peace, I must deny, as being both against reason and against God. And God who judges righteously, and by whom actions are weighed, will judge between thee and us in this thing."

I do not remember that the fine threatened upon this pretended conviction, was ever levied upon my goods; though divers others were to great excess.

THE EPISTLE

From the Yearly Meeting, held in London, by adjournments, from the 20th of the fifth month, to the 30th of the same, inclusive, 1855; to the quarterly and monthly meetings of Friends in Great Britain, Ireland, and elsewhere.

Dear Friends,—We consider it to be a cause for humble thankfulness that we have been again permitted to assemble as a religious body, and to conduct the concerns of the Society in brotherly love. In the flowing of this love we again address you, and tenderly salute you all in the name of our Lord Jesus Christ.

Epistles have been received, as in former years, from our friends in Ireland and North America, which have been very acceptable to this meeting; and we have felt satisfaction in maintaining a friendly intercourse with our beloved distant brethren.

The sense which we have now been permitted to enjoy of the overshadowing wing of Divine Goodness, has afforded a renewed evi-

dence that we are, as a church, built on that foundation than which no other can be laid, which is Jesus Christ.

Our forefathers in the truth were, as we believe, remarkably visited with the day-spring from on high; and under the fresh and powerful influences of the Holy Ghost, were enabled to proclaim among men, the purity and spirituality of the gospel of our Redeemer.

They professed to be instructed in no new truths; they had nothing to add to the faith once delivered to the saints; they cordially acknowledged the divine authority of the Holy Scriptures; they were deeply versed in the contents of the sacred volume; and they openly confessed that whatsoever doctrine or practice is contrary to its declarations must be "accounted and reckoned a delusion of the devil." But it was evidently their especial duty, in the Christian church, to call away their fellow men from a dependence on outward forms, to invite their attention to the witness for God in their own bosoms, and to set forth the immediate and perceptible operations of the Holy Spirit.

It was given them to testify that this Divine influence was to be experienced not only in connection with the outward means of religious instruction, but in the stiving of the spirit with a dark and unregenerate world; and in those gracious visitations to the mind of man, which are independent of every external circumstance.

Nothing could be more clear than the testimony which they bore to the eternal divinity of the Son of God, to his coming in the flesh, and to his propitiatory offering, on the cross, for the sins of the world; and they rejoiced in the benefits of the Christian revelation, by which these precious truths are known to mankind. They went forth to preach the gospel, under a firm conviction that in consequence of this one sacrifice for sin, all men are placed in a capacity of salvation. And they called on their hearers to mind the light of the Spirit of Christ, that they might be thereby convinced of their transgressions, and led to a living faith in that precious blood through which alone we can receive the forgiveness of our sins, and be made partakers of the blessed hope of life everlasting.

We wish to assure our dear friends, every where, that we still retain the same unalterable principles, and desire to be enabled, under every variety of circumstances, steadily to uphold them.

While we are anxious that all our members should exercise a daily diligence in the perusal of the sacred volume, we would earnestly invite them to wait and pray for that divine immediate teaching, which can alone effectually illuminate its pages, and unfold its contents to the eye of the soul. "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." As this is our humble endeavour, the various features of divine truth will be gradually unfolded to the seeking mind. We beseech you, dear Friends, carefully to avoid all partial and exclusive views of religion, for

these have ever been found to be the nurse of error. The truth as it is in Jesus forms a perfect whole; its parts are not to be contrasted, much less opposed to each other. They all consist in beautiful harmony; they must be gratefully accepted in their true completeness, and applied with all diligence to their practical purpose. That purpose is the renovation of our fallen nature, and the salvation of our never-dying souls.

How precious is it to remember that in the prosecution of this great object, the humble Christian is strengthened, by the indwelling of the Holy Ghost, for his race of righteously, and is furnished with an infallible inward guide to true holiness. The pride of his heart is broken down by a power beyond his own; his dispositions are rectified; and now he can listen to that still small voice of Israel's Shepherd, in the soul, which guides to the practice of every virtue. We beseech you, dear Friends, not to rest satisfied with a mere notion of this blessed doctrine, but to apply it, with all watchfulness and diligence, to your daily life and conversation. Thus alone can we escape from the spirit of the world, with all its covetousness and vanity, maintain the true simplicity and integrity of the Christian character, and finally perfect "holiness, in the fear of God."

The distraints made on our members, during the last year, for tithes and other ecclesiastical demands, amount to upwards of twelve thousand eight hundred pounds; and one Friend is now suffering imprisonment in the jail at Carlow in Ireland, in consequence of his conscientious refusal to pay tithes.

In communicating this information, we wish to remind you, that one important result of the immediate influence of the Spirit, is the distribution of gifts in the church for the edification of the body. The testimony which, as a Society, we have long borne to the freedom and spirituality of the Christian ministry, is, we trust, increasingly understood in the world, and never was the steadfast maintenance of it more necessary than at present. Let us never forget that there can be no right appointment to the sacred office, except by the call of our Lord Jesus Christ, nor any true qualification for the exercise of the gift, except by the direct and renewed influences of the Holy Spirit. Let us not fail to bear in mind that these influences are not at our command, and that unless they are distinctly bestowed for the purpose, no offerings, either in preaching or prayer, can ever be rightly made in our assemblies for divine worship.

We entreat our dear Friends not be weary or ashamed of their public silent waiting upon God. It is a noble testimony to the spirituality of true worship—to our sense of the weakness and ignorance of man, and of the goodness and power of the Almighty. May our dependence, on these occasions, be placed on that gracious Saviour, who promised to be with his disciples when gathered together in his name! May we be found reverently sitting at his feet; and in the silence of all flesh, may we yet know Him, to teach us who teacheth as never man taught! In order

to experience his great blessing, it is absolutely necessary that we should guard against a careless and indolent state of mind, and should maintain that patient and diligent exercise of soul before the Lord, without which our meetings cannot be held in the life and power of truth.

We would remind our young friends who have received a guarded and religious education amongst us, that they can never be living members of the church of Christ without baptism. And what is the baptism which can thus unite them in fellowship with the body? "not the putting away of the filth of the flesh," or the performance of any external rite—it is "the washing of regeneration and renewing of the Holy Ghost." Never forget, we beseech you, that vain be the advantages which you have derived from the teaching of your fellow-men, unless you are truly born of the Spirit, and become new creatures in Christ Jesus.

While we confess our continued conviction that all the ceremonies of the Jewish law were fulfilled and finished by the death of Christ, and that no shadows, in the worship of God, were instituted by our Lord, or have any place in the Christian dispensation, we feel an earnest desire that we may all be partakers of the true supper of the Lord. Let us ever hold in solemn and thankful remembrance, the one great sacrifice for sin. Let us seek for that living faith, by which we may be enabled to eat the flesh of the Son of Man, and drink his blood. For, said our blessed Lord, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." Thus will our souls be replenished and satisfied, and our strength renewed in the Lord.

We are solicitous that Friends, every where, may be encouraged to cultivate a greater depth of religious experience: that they may avoid all evil sumisings, all party spirit, all unholy zeal; that they may be clothed in the meekness and gentleness of Christ, and be abundantly endued with that precious charity which is the bond of perfectness.

The unity which, as a Society, we have long enjoyed, is indeed attended with many advantages, both civil and religious. It is a means of strength, and a source of much happiness; and we would exhort all our members to watch unto prayer, that they may be enabled, by the grace of our Holy Head, to preserve it inviolate.

May "the God of all grace who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen."

Signed, in and on behalf of the meeting, by

SAMUEL TUKE,
Clerk to the Meeting this year.

By the last accounts from the coast of Africa, no less than 17 Spanish and Portuguese slavers were waiting at Wydah to take in their cargoes of human flesh, which they would soon be enabled to do, as the British admiral Campbell had been obliged to go to the succour of the colonists of the Cape of Good Hope, in their war against the Kaffres.—*Am. D. Ad.*

For "The Friend."

JOSHUA EVANS,

GLOUCESTER COUNTY, NEW JERSEY.

As you sometimes insert memoirs of ancient Friends, and I believe profitably so, I am induced to offer for your consideration the propriety of publishing the following, or such modification thereof as you may deem proper, retaining the substance.

Being at New York Yearly Meeting for 1835, I lodged in the same house, and had frequent conversation with Joseph Hoag. I asked him if he ever knew Joshua Evans; he said he knew him well, for Joshua was many times at his house, and he travelled some time with him in the course of his religious labours; and in those parts, long after his service was accomplished, Joshua was called and spoken of as *the Man of God*; and when thus spoken of, it was generally known and understood who was alluded to by this title. Joseph Hoag further observed, that he went with Joshua to a meeting some distance, at a place where but few Friends resided; the meeting was large, and composed chiefly of those not members of the Society of Friends, some of whom were of the upper classes of society in that place. After a considerable time of silence, Joshua rose, and in a very simple manner observed, in substance, as follows:—"Suppose a person, eminent for wisdom amongst you, was about to perform a long and important journey, with only one horse and a wagon, and when about to enter on his journey was to harness the horse behind the wagon; would you not all think it a very silly proceeding? and would you not, if he was your friend, remonstrate against the measure, and consider it foolishness in the extreme? And if he still persisted in his course, would you not believe he was not rational, and that he would never accomplish his undertaking?" with more to the same purpose. Joseph Hoag observed, that he himself at the time became concerned, and much at loss to ascertain what Joshua would make of the case, or what comparison he was about to draw from the premises. After thus treating the subject until the assembly appeared to be astonished, and he believed, thought the old man a fool, Joshua recited the text, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," and said, "this was an admonition or command of the blessed Saviour himself, but people generally, instead of adhering to the admonition, or obeying the command, sought first the things of this world and the glory thereof, and appeared to be under an apprehension that the kingdom and righteousness of God would be added, without their care or concern; but when or how it was to be attained to, was a matter of indifference, although they thought, or would say, it was desirable. And in this careless and unconcerned state, many were summoned to appear before the great Judge who had given the command; and that too, in many instances, before the kingdom of God and the righteousness thereof had been sought for, or much attended to," with much more to the same import; also observing, that such

were more unlikely to accomplish the design of their creation, and be saved with an everlasting salvation, than the man would be to accomplish his journey with his horse behind the wagon; and for his part he believed that such a course was more unwise, and manifested more folly than that, and would produce more confusion and bitter disappointment in the end. The assembly appeared to appreciate the comparison, and feel the importance of the subject, became solemnised, and before the discourse closed, were mostly so tendered that the tears flowed plentifully, and a most solemn meeting it was; and was remembered and spoken of for many years after; and the speaker, as before observed, very commonly called *the Man of God*. The memory of the meeting was fresh in the mind of the narrator of the circumstance, and he trusted would not be eradicated therefrom while he remembered any thing. I. E.
6th mo. 5th, 1835.

REMINISCENCE.

BY JAMES MONTGOMERY.

Remembrance of the dead survives
The slain of time, at will,
Those who were lovely in their lives,
In death are lovelier still.

Unburthen'd with infirmity,
Unplagued like mortal men,
Oh! with what pure delight we see
The heart's old friends again!

Not as they sunk into the tomb,
With sickness-wasted powers,
But in the beauty and the bloom
Of their best days, ad ours.

The troubles of departed years
Bring joys unknown before;
And soul-refreshing are the tears
Of wounds that bleed no more.

Lightnings may blast, but thunder-showers
Earth's ravaged face renew,
With nectar fill the cups of flowers,
And hark the thorns with dew.

Remembrance of the dead is sweet;
Yet how imperfect this,
Unless past, present, future, meet,
A threefold cord of bliss!

Companions of our youth, our age,
With whom through life we walked,
And, in our house of pilgrimage,
Of home beyond it talked.

Grief on their urn may fix her eyes,
They spring not from the ground;
Love may invoke them from the skies,
There is no voice nor sound.

Friend memory marks them as they were,
Finds in our horoscope;
But soon to see them as they are,
That is our dearest hope.

Not through the darkness of the night,
To waking thoughts conceal'd,
But in the uncreated light
Of Deity reveal'd.

They cannot come to us, but we
Ere long to them may go;
That glimpse of immortality
Is heaven begun below.

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For "The Friend."

INSECTS.

NO. V.

Conduct of Ants to their Slaves.

One of the most remarkable circumstances connected with the expeditions, which formed the subject of the preceding number, is, that the ants, eager as they have been shown to be to procure captives, are never known to take adult members of the negro communities, but those only in the larvæ or pupæ state, or in other words, in the helpless days of infancy, before they can have formed any associations, or imbibed any notions that would render one place or society more dear to them than another; nor do they ever begin their predatory warfare before the end of the 5th, or beginning of the 6th month; if they commenced at an earlier period to purloin the young negroes, they might secure a large supply of captives, but then they would principally consist of males and females, which if taken would be totally destroyed without being of any benefit to their captors, to whom neuters alone are serviceable. Nature has ordained, that in the ant-hills destined to pillage, the males and females shall be produced earlier than those of their assailants, and it is only after their own males and females have emerged into the perfect state, that the instinct which prompts them to steal the young of others begins to operate. Huber distinctly ascertained, and Latreille has confirmed the discovery, that the legionary ant-hill contains male, female and neuters of their own species, but never *negro males and females*.

After having become acquainted with the manner in which these marauders obtain their victims, the reader may be curious to know how they fare while in bondage, whether they are treated with kindness, or whether they labour under as galling a yoke as their fellow bondsmen of our own species. Singular as it may seem, the relation between them does not appear to be such as subsists between a taskmaster and his servant, but a strong attachment is mutually felt, showing that Providence, when gifting these creatures with an instinct so extraordinary, and seemingly so unnatural,

has not rendered it a source of misery to the objects of it; and on the part of the negro, exhibiting an instance of the power of education and association in modifying instinct, as it completely obliterates in them all antipathy to another species, to whom, under other circumstances, they evince the greatest enmity. The city of the stranger becomes, by means of these inducements, the only one with which they are familiar, and, knowing perhaps no difference, they exercise the same faculties, undergo the same exertions, as if they had never been captured. "Developed," says Huber, "in the enemy's encampment, they afterwards become house stewards and auxiliaries to the western tribe with whom they are associated. Brought up in a strange nation, not only do they live socially with their captors, but bestow the greatest care upon their larvæ and pupæ, their males and females, and even evince the same regard for themselves, transporting them from one part of the colony to another, going in search of provisions for them, building their habitations, forming as occasion requires new galleries, and fulfilling the duties of sentinels by guarding the exterior of their common abode, apparently not suspecting that they live with these very insects which kidnapped them in their helpless and unconscious infancy. Whilst the negro ants are engaged in these laborious employments, their masters rest tranquilly at the bottom of their subterranean city, till the hour fixed for their expeditions arrives; reserving their strength, courage and skill in tactics, for the purpose of bringing in from some adjacent colony, hundreds of pupæ, which they confide to the charge of their slaves." There can be no doubt that these creatures have the ability to work, but they have evidently a great dislike to it; and when they obtain slaves to do that for them which they ought to do themselves, they relinquish every domestic duty; and when not in active service in the field, to which alone they seem to have a fondness, they become as helpless as infants.

Huber, anxious to prove whether when deprived of their faithful and affectionate servants, who grudge neither labour nor pains in providing for their lazy masters, they would arouse themselves to exertion, and perform the necessary duties to prevent themselves from starving, isolated them to ascertain how they would proceed. "I enclosed" he tells us, "thirty of the legionary ants with several pupæ of their own species, and twenty pupæ belonging to the negroes, in a glass box, the bottom of which was covered with a thick layer of earth." He placed a little honey in the corner of their prison, and cut off all association with their auxiliaries; at first they appeared to pay

some little attention to the larvæ; they carried them here and there, but presently relapsed them. More than one half of the legionaries died of hunger in less than two days. They had not even traced out a dwelling, and the few individuals still in existence were languid and without strength. Commiserating their condition, he gave them one of their negro captives; this individual, alone and unassisted, established order, formed a chamber in the earth, gathered together the larvæ, extracted several young ants that were ready to quit the condition of pupæ, and, in a word, preserved the life of the remaining legionaries. In order to obtain a more intimate knowledge of the facts, the same observer of nature opened and deranged an ant-hill, in which the negroes and amazons dwelt together; in doing so the aspect of their city was so altered as not to be recognised by the masters of it, and they were seen wandering at random over its surface.

The negroes, however, appeared to be well acquainted with the new localities of the nest, and relieved them from their embarrassment by taking them up gently in their mandibles, and conducting them to the galleries already pierced. An amazon was frequently seen to approach a negro and play upon its head with its antennæ, when the latter immediately seized the former in its pincers, and deposited it at one of the entrances; the amazon ant then unrolled itself, caressed once more its kind friend, and passed into the interior of the nest; now and then the negro lost its way, and wandered about, carrying the amazon. "I observed one," continues Huber, "after several ineffectual windings, take the precaution of laying its burden upon the ground, the amazon remaining on the same spot until the negro returned to its assistance, which, having well ascertained and examined one of the entrances, resumed its load, and bore it to the interior." If the entrance to any gallery happened to be obstructed, and the negro ant wished to introduce by that way one of the legionaries, it quickly deposited its load, and began clearing away the impediment, which was no sooner effected, than the amazon was again taken up and carried into the nest. It often happens that the ant hill is not sufficiently commodious: in this case the negroes alone decide upon the expediency of a removal, and choose a spot for the new dwelling; they set about building, and as soon as the works are sufficiently advanced, appear eager to conduct the legionaries to the new city; for this purpose each negro takes up an amazon, which it carries to the chosen spot, so that a long line of these faithful creatures may be seen extending all the way from the old to the new town; their charges are then deposited at the various

entrances, when other negroes come out, welcome their arrival, and usher them into the interior of their new abode. Huber in one of his experiments, was witness to a similar scene; he put the greater portion of the inhabitants of a mixed colony into a woollen bag, which had a wooden tube glazed at the top fitted into its mouth, and communicating with a glass formicary. On the following morning some of the negroes were seen leaving the bag and traversing the tube; the second day they commenced carrying each other, till at length there was barely room for the crowd of passengers going and returning. When he found they had thus begun to establish themselves, he separated the bag and scattered those which still remained in it about his study, as well as the remainder of the nest which he brought from the field. Immediately the negroes who were already settled eagerly carried all that were thus scattered about the floor into the formicary, both their own companions and the legionaries, and turned over every clod of earth to extricate pupæ and larvæ accidentally buried, similar in some degree to the dogs which extricate travellers engulfed in the snows of the Alps. The legionaries as usual took no active part in these labours: but the negro ants appeared very solicitous to conduct them into the interior of the nest; and sometimes when one did not know what to do, it would implore the assistance of a negro, which was always most willingly accorded. In eight days the formicary was completely peopled, when it was placed out of doors: and next day the legionaries actually made an expedition, and returned with a rich booty of negro pupæ from a neighbouring colony. The formicary was so constructed, that by raising the shutters with caution he could see every thing that was going forward in the interior, and he ascertained in this way most of the facts which have been detailed.

HUBER.

From the Lindfield Reporter.

Colonies for the Poor at Frederic's Oord in North Holland.

The great experiment commenced in the year 1818, by the Societe de Bienfaisance, in Holland, consisting of 30,000 subscribers of 5s. each per annum, with a view to enable the poor to support themselves by the cultivation of the soil, notwithstanding its partial failure in some instances, is upon the whole fulfilling the expectations and the hopes of the friends of humanity; it has certainly proved that an industrious man may support himself and his family in great comfort by cultivating seven acres of land, not only paying rent, taxes, and the interest of the little capital required, but gradually repaying all that had been advanced.

The proprietor of the schools of industry at Lindfield in the course of a journey on the continent in the year 1832, paid a short visit to a part of this interesting establishment, in company with an intimate friend: and the following notes of what relates to the colony are taken from his private Journal.

"On the 20th of 7th month (July), we left

Amsterdam for Zwoll; passing through the depot for timber, we came upon an excellent road paved with clinkers, and as even as a railway: the land on each side the road, which a few years ago was a heath, and the road itself a deep sand, is cultivated in fields or patches of wheat, oats, &c. Proceeding twelve and a half miles we arrived at Naarden, a strongly fortified place. We noticed in passing through the villages of Laren and Emmeness the delightful progress that was making in planting trees, and reclaiming the heath, and making it produce crops, though the soil seems very poor and sandy. The habitations in this district are widely scattered, and the population, half catholic, and half protestant, live on good terms with each other. Passing a royal palace and a good inn at Zoosdyk, we arrived at Amersfoort, a large place nearly nineteen miles from Naarden; hence on the road to Nykerk, we see many very large sheds for drying tobacco, and pass large fields of it in a vigorous state, planted in rows upon ridges: from Nykerk to Haverdyk is twelve miles of excellent road, paved with clinkers: much of the country is a flat barren heath, but many parts of it are coming into cultivation in corn, potatoes, and buckwheat: proceeding twelve miles farther through a well cultivated country, containing a large quantity of horned cattle, we arrived at Elburg, a fishing town on the Zuider Zee: between this town and Zwoll, a large place about twelve miles farther, we continue to meet with cultivated patches; which seem to indicate that the land is not absorbed wholly by great landed proprietors, as in many parts of England and Ireland, but appears to be distributed among industrious small farmers; about three miles before we come to Zwoll, we cross the river Yssel in a ferry boat; here is a good inn, the Huf van Holland, which is also the coach-office; at each of the stages from Amsterdam to this place travellers may be well accommodated; as the colonies lie out of the high road, it will be better to hire a carriage from this place. From Zwoll to Meppell, fourteen miles, we pass through the villages of Roeveen and Staphorst, amidst extensive marshes, which support large herds of cattle; we noticed a great number of bee-hives; and it being hay harvest we met many strong men with scythes, who come annually from the neighbourhood of Munster to mow the grass: they do twice as much work, in the same time, as a Dutchman, and for the same wages per day; they are weavers in winter, and thus subsist by agricultural and handicraft labour, as recommended in "Colonies at Home."

Meppell is a large place containing about 6,000 inhabitants, who carry on a trade in corn: they have also manufactories of Led ticking and sackcloth: from Meppell we travelled eleven miles to Steenwyk, through a flat open country, where they cut much turf for fuel from the bogs; on some parts of which, good crops of potatoes and corn are obtained; this shows what might be done in Ireland. As we approach Steenwyk, we meet with beautifully cultivated fields of wheat, potatoes, buckwheat &c., the latter is universally cultivated in all these parts: here we turn off into a deep sandy road, on which a carriage can only proceed

at the rate of about two or three miles an hour: so that although the beginning of the Colony at Frederic's Oord, is only five miles from Steenwyk, it took us more than an hour and a half to get there: passing through an avenue of trees, we came to a large inn, where there are good accommodations. Having suitable letters of introduction we were respectfully received by the governor, who kindly accompanied us to several of the cottages: they are not built close together, but scattered about, over an extensive plain, as far as the eye can see. The colony is nine miles in length, in fact there are three: 1, Frederic's Oord, 2, Wilhelmina's Oord, and 3, William's Oord. Oord signifies place. In this part alone there are 364 cottages, consisting of a living room, of 36 square yards, with recesses in the walls for beds, like the berths in a ship; the heads of the family sleep in a berth on one side, and the children-in two berths on the other, one above another, the upper for boys, the lower for girls: adjoining, is another large apartment destined for cows, pigs, &c. &c. The cost of these cottages is about 500 florins, or £43 sterling. The first cottage was built in the summer of 1818, by General Van der Bosch, a person of great talent and experience, who began the colony, and under whom it flourished for several years; but he being sent by his government to Batavia, the establishment received a check; but the report circulated of the general failure of the plans is utterly false. Each cottage has attached to it three and a half morgens, equal to seven English acres of land. We observed that in some places they were suffering from not keeping a sufficient number of cows and pigs. The soil is exceeding light and sandy, yet they obtain roots of mangel wurzel of six pounds weight, cabbages from two to three pounds. Kohl Rabi succeeds well; they seemed to have no idea of the artificial grasses, except red clover: we saw fine crops of potatoes, however, where there had been heath only, the year before. The report on the state of morals was very satisfactory; they have four schools in these parts, in which about 300 children are taught under six or seven instructors; they might save much money and time, and teach faster, by adopting the plans of the British and Foreign School Society.

About one fourth of the population are catholics, the whole concern is managed upon a regularly organized plan; an account is kept for every peasant, in which he is made debtor for what he receives from the society, and credited for the produce. If any one neglects his farm, the society supplies the deficiency, and charges it to the tenant's account; there are of course directors, sub-directors, book-keepers, and a variety of officers, whose salaries constitute a main article in the charges: a quarter-master is placed over every twenty-five families, a sub-director over every hundred families, whose business it is to see that the four quarter-masters under him perform their duty.

When the subscribers in any district have contributed 1,700 guilders, or £141 13s. sterling, they are entitled to put in one family. The orphan house at Veenhuizen is upon a very large scale, but we had not time to go there.

In the autumn of the next year, 1833, the colony was visited by a member of the agricultural employment society, of London: an account of which is published by Dean and Munday, Threadneedle street, London, in an interesting pamphlet of 32 pages, entitled a Visit to the Dutch Home Colonies, from which we shall make a few extracts.

It is essential upon these plans that the cattle should be kept upon the soiling system, that is, have their food cut, and carried to them. The writer states, "It was found, from the results of several accurately conducted experiments, carried on for some years, and most minutely recorded, that this quantity of land in grass was insufficient; that one moiety of the seven acres must be kept in grass; and that three cows, and three sheep, or a number of the latter equivalent to any deficiency in that of the former, (reckoning ten sheep as furnishing as much manure as one cow,) besides a pig for the cottage family, were essential to the full success of the plan. The system now pursued, therefore, is to lay down three acres and a half in grass, to sow one acre with what they call wheat, but which is really rye; and plant one acre with potatoes, usually after a crop of green cut rye; the remaining acre and a half being appropriated to the culture of flax, mangel-wurzel, clover, cabbages, and such other vegetables as the cottager may think most advantageous. About a quarter of an acre was always observed to be laid out as a kitchen garden; extending in front and on each side of the dwelling house; frequently planted with fruit trees, and sometimes inclosed by low hedges."

The quantity of grass which may be obtained in one season of several successive cuttings, by using fluid manure after each cutting, has amounted to three hundred and fifty pounds to the rod, and in some cases to four hundred, which would be sufficient to keep a moderate sized cow for four days.

The increasing of the quantity of land in grass appears to have been a recent improvement, from which some great advantages were found to result.

1st. The cottager, though he had not much more than half the quantity of land he at first had to dig, sow, weed, &c. yet, owing to the extra amount of live stock kept, and the larger quantity of manure consequently made, he had been enabled, from the less land, and with less labour, to obtain as much, and oftentimes more produce, than when a larger portion of his little farm was kept under the spade.

2d. The cottager had not now to purchase from the society, either hay for his cattle in the winter, or manure for his land; of which articles usually one, and sometimes both, were, under the first system, required to be bought; and it was found that the management of two or three cows gave no more trouble to the females of the family, than one, except the additional time occupied in milking.

On surveying the live stock the writer generally found only two cows in milk and one dry.

Fluid manure was carefully preserved in pits covered with reeds to keep out rain.

Each family, on being admitted to a cottage

and land, is furnished with a printed paper, in which is clearly stated, the duties to be performed, the sums to be repaid to the society for the farm and the stock, and the regulations which must be observed till the repayment is completed, as also the annual rental to them afterwards. At the same time the new cottage tenant is provided with an account book, on the first part of which is written a list of the cows, sheep, tools, flax, wool, and furniture, supplied to him at first, or afterwards; and on the other part he sees set down, once a week, a statement of the sums which himself, or any of his family have earned, and what they have paid off towards liquidating their expenses of establishment; a certain portion being uniformly deducted from their earnings, while it is left to their own option to pay more, or lay out the surplus in articles of utility, which can only be procured from the directors in the colony. The cottagers also liquidate a part of the expenses of their establishment, by delivering such portions of their produce as they can spare, after providing for the necessary consumption of their families and live stock, and for this they are allowed the market value of the surrounding districts, the amount being entered to the credit in the account book.

Whenever a family has repaid the expenses of their establishment, which at most is £75, they have a right to quit the colony; and take with them, or sell, their live stock and other moveable property, as they please; or they may continue there, if they prefer it; in which case they are bound to pay the society a rent of fifty guineas, or £4 13s. 4d. a year, to keep their house and barn in due repair, and the land properly manured. The director stated that many were entitled to leave their cottages, but that few had done so, and he did not think many would, as they could live comfortably, and save money.

The society assists the colonists by furnishing them with work which is *always paid for by the piece*, and not by time: this regulation has been found most essential.

In speaking of the schools, the writer was gratified in observing the cleanliness and cheerfulness of the children, their great number, and the respect and affection, not fear or apprehension, with which they appeared to regard their teachers. The school hours of attendance were about the same that are usually observed in this country; but children of different sexes and ages attended at different parts of the day, so that the school accommodated, and the master taught, a greater number of scholars than if the same children attended all day. Parents were required to send all their children, from four to twelve years of age, to school at the appointed hours, according to their age and sex. They were taught spelling, reading, writing, arithmetic, the history of Holland, and singing sacred music by notes, all at the expense of the society. Religious instruction is given two days in each week, by clergymen of the same religious tenets as their parents, but that what it may, the government paying such clergymen their salaries. At a little distance from Frederick's Oord is the colony of William's Oord, consisting of 159 cottages, with seven acres of land to each, together with a sub-di-

rector's house, spinning-house, a school and church for protestants and catholics; all which were raised and completed by the combined and properly directed labours of the colonists, some of whom had previously been a burden and an incumbrance to the community. The society also possesses an establishment at a place called Wateren, for educating and instructing about sixty boys in agriculture, &c. From this seminary they intend to supply the different settlements with efficient agricultural directors.

They have another and a larger establishment called Veenhuizen, in which twelve hundred poor orphan children are boarded and educated, who, for the greater part, earn their own subsistence by agriculture, and the trades connected with it; manufacturing their own tools and implements, growing the materials for their own clothes, and making them up. At this establishment, the society have about two thousand acres of the same kind of heath and bog land, as at Frederick's Oord, of which they have brought nine hundred acres into excellent cultivation. Besides the large building required to accommodate so many children, nine farm houses have been erected, after the same fashion as the cottages and barns at Frederick's and William's Oord: though of larger dimensions. Each farm contains fifty Dutch morgen of land, (about one hundred English acres) and is under the management of a farmer and his family, residing in the farm house, who, by practising the soiling system, are enabled to keep twenty cows, one hundred sheep, and two horses, on the hundred acres. These farms are usually cultivated on the same plan, viz. 40 acres in grass, 16 in potatoes, 20 in clover, and the remaining 24 in various kinds of grain.

Ten years only have elapsed since the commencement of this great orphan asylum, and it is more than probable, that in less than ten years more, the other eleven farm houses will be built, and the rest of the land (1100 acres) brought into cultivation. And these beneficial purposes will be in a great degree effected by the *labour of orphan children*, who thus not only contribute so essentially towards their own support, but from the useful education, and industrious habits they are acquiring, bid fair to become most valuable members of society.

Besides these the society has yet another establishment for one thousand destitute men and women, who from being unmarried or other circumstances, or from confirmed habits of indolence and carelessness, are rendered unfit objects for the settlement of cottages of Frederick's or William's Oord. They are placed therefore, under management similar to the large establishment for children, from which it is but a short distance, and from the road leading to which, its principal buildings and the little farm houses belonging to it, of which twenty-one are visible from one spot, form a pleasant and interesting spectacle.

The manner of bringing up the orphan children at Veenhuizen appeared most admirable. In this asylum, all but those of tender age contributed to their own support; every one being employed during some hours every day in either agriculture, gardening, carpentering,

weaving, baking, &c. or in domestic labour, knitting, sewing, making clothes, cooking, &c. according to their respective ages, sex, and strength; and thus they assisted to prepare among themselves every thing required for their own use, or for the use of the colony.

To these settlements are attached plain churches, for both protestants and catholics, with dwelling houses for their clergymen, who, judging from the conduct and demeanour of the settlers, must be men who labour sincerely and earnestly in their vocation. Their salaries are paid by the government; there are no tithes; and the society's lands and property are exempted from taxes of every kind.

The harmony that exists between catholics and protestants, in this country, as well as in several other parts of the continent, forms a striking and pleasing contrast to that sectarian bitterness which is the bane and disgrace of Ireland.

We strongly recommend this little work of Dean and Munday's, from which we have so largely quoted, to the attentive perusal of every philanthropist, as it contains in a small compass, the essence of much larger publications on the same subject.

In our next we purpose to give a short account of the institution at Ommerstans for vagrants and criminals.

INTERPRETATION OF PROPHECY.

"Whatever tends to facilitate the enlightened study of scripture prophecy is confessedly valuable to devout men, as it strengthens the general evidence of Christianity, enlarges the sphere in which the human mind may contemplate the communications of the Supreme Intellect, and guards against those evils which have so often resulted from the intrusion of inconsiderate and incompetent speculators into this department of enquiry. Lord Bacon, in his 'Advancement of Learning,' wished to have a 'history of prophecy,' wherein 'every prophecy of Scripture might be sorted with the event fulfilling the same, throughout the ages of the world, both for the better confirmation of faith, and for the better illumination of the church, touching those parts of prophecies which are yet unfulfilled;' and though much has been done in this department since his times, much undoubtedly remains to be accomplished. It is of the greatest consequence to have some clear notion what prophecies refer to ages past, and have reached their consummation, and what remain unaccomplished; to know what predictions related to the more immediate interests of the Jewish people, at or near the times in which the prophets wrote, and which of them belong more comprehensively to the future and permanent interests of the church of Christ. Such a distinction is the more necessary on account of the wild theories of certain recent speculators upon unfulfilled prophecy, who mix and confound together subjects which have no natural connection, heedlessly applying prophecies and denunciations which have already met their accomplishment, (as in the case of Egypt, Moab, Tyre,) to the future overthrow of the papal nations, and the downfall of Antichrist and infidelity. In all former times the study of

the prophecies was supposed to require adequate learning; some fixed principles of biblical criticism; an ability to estimate the force of evidence; a capacity to discriminate between predictions which have and those which have not received their completion; a moderate acquaintance with geography and chronology; together with such an estimate of the proper province of reason, and of the necessary limits of human understanding, as might prevent a rash and peremptory decision, upon points concerning which the angels in heaven are declared, by our Lord himself, to have no precise knowledge, and 'which the Father hath reserved in his own power.' But, in the present day, these obvious pre-requisites seem to have been voted utterly useless; the safe rules which guided better understandings have been thrown to the winds; ignorance has assumed the tuition of ignorance, and presumption has uttered its bold anathema, and prayerly ought to have been content to pray, and patience to wait. Some men seem to approach the sore work of prophecy in pretty much the same spirit as that in which Alexander applied to the priestess and the oracle of old—to dictate, not to entreat; to decide rather than to consult; determined to find, or to force an answer: or, as Saul enquired of the pythoness of Endor, apparently not at all concerned whether the inspiration came from above or from below. The immediate effect of the very superficial writings of such persons, we regret to say, has been to attach discredit to the whole subject of unfulfilled predictions; to weaken the faith of the devout; to point the sneers of the profane; to give to those who call themselves philosophical unbelievers what they deem a triumph, and, in a word, to put the study of prophecy many degrees more backward than it was before."—*Eclectic Review.*

THE FAMILY STATE.

An extract from the *Every Day Christian*, by T. H. Gallaudet.

To render the family state what it should be, pains must be taken, constant and unwearied, by the heads of the family, to make it the scene not only of subordination and good order, but of improvement in interesting useful knowledge, and of rational innocent enjoyment. Home, to be an attractive spot to the buoyancy and cheerful vivacity of youth, must be made pleasant and delightful. It must have a hallowed charm shed over it: so that, even amidst the novelties and fascinations of the fresh, and fair, and beautiful world around him, the son, the clerk, the apprentice, may turn to it at all hours with fond anticipations of his quiet joys. Are effectual means used by parents and heads of families to make it so?

The table may be spread with wholesome and agreeable food, dealt out in liberal abundance to those who surround it. But it not unfrequently happens, that during the whole meal, there is a profound and demure silence; no kindly greeting of interest, no smiles of countenance, no pleasant tones of voice to welcome the inmates of the household;—no cheerful and improving conversation; no remarks or enquiries, to draw it forth, on the part of the

diffident; no innocent sportiveness, at proper times and occasions. Such seasons recurring three daily, and more than a thousand times a year, might be made greatly subservient to the improvement and rational enjoyment of the family, to the cultivation of the kind offices of courtesy among its members; a subject surely not to be neglected in the education of youth; to the inculcating of the important lesson that our happiness is best promoted when we make common stock of it, and to the entwining round the hearts of all the ties of domestic affection. But such frequently recurring seasons, full of these golden opportunities, are thus often lost, and *worse than lost*;—for they will be regarded as seasons of constraint and gloom, and made as short and hurried as the demand of appetite or the gratifications of the palate will permit.

And so they are made to a very great extent; and to such an extent, that it has become a national characteristic and reproach. In incurring this reproach we sacrifice the domestic advantages and enjoyments that have been mentioned; the occasion of teaching our children many useful lessons of politeness, of kindly feeling, and of the minor morals; the benefits, by no means to be overlooked, of that more healthful exercise of the digestive organs which slower and a more deliberate eating will produce—and those agreeable associations, not of an animal but an intellectual kind, which might be shed around the family board, and which would lend no ineffectual aid in rendering home delightful.

All this may be regarded by some frugal housewife, or some calculating man of business, as a small affair. But the affections of a group of children and youth, and of clerks or apprentices, if this will aid in securing them to the parents and heads of the family, are worth something more than dollars and cents—and as trifling as the means employed in doing this may seem, let it be remembered, that life is made up of little things, and that many small and delicate links must be put together to form the *golden chain of domestic love.*

Improved Lock.—The Yankees are ever procuring something new. A lock has been recently invented in Boston, which, with a simple key, may be so changed as to open in a different manner every day in the year. The inventors offer a reward of fifty dollars to any one who will unlock it, and further propose to place it on a trunk, and deposit therein one thousand dollars against any one willing to hazard a like sum—on condition that it shall be opened in the course of one year, by the most experienced lock-picker, the whole sum shall be forfeited. Moreover, the key will be placed in the hands of the person accepting the wager, and the trunk unlocked every day in his presence.—*Late Paper.*

Our religion consists neither in willing nor running, but in waiting on the spirit and power of the Lord, to work all in us and for us.—*Pennington.*

The following Testimony concerning Rebecca Byrd, (formerly Young,) was printed by direction of the late Yearly Meeting of Friends in London; a copy of which has been handed to us for insertion in "The Friend," accompanied with the few lines which precede.

Having been a good deal with our late beloved friends Deborah Darby and Rebecca Young, when in America, particularly in a visit to the families of one of the monthly meetings in this city, it may not be unacceptable to those who have little knowledge of them, to mention, that their labours were truly evangelical. Rebecca, though of a feeble constitutional, and thus seemingly unfit for arduous service, yet her zeal for promotion of the cause of truth, and her deep concern for the everlasting well-being of her fellow probationers, engaged her to labour almost unremittently in endeavouring to accomplish the work which she believed was, in Divine wisdom, assigned as her duty. Her ministry was not with excellency of speech, or with enticing words of men's wisdom, but really in demonstration of the spirit and of power, searching the hearts, and opening the condition of many of the audience; thus giving them in measure to see and feel the preciousness of the life of righteousness, and under this solemn covering, convicting them of their own unfaithfulness and wilful disobedience to the wooings and strivings of the Spirit of Christ for their recovery and establishment in the path of perfect rectitude and solid peace.

J. E.

A Testimony from the Monthly Meeting of Shaftesbury and Sherborne, in the County of Dorset, respecting REBECCA BYRD, of Marshull, deceased.

It having pleased the Lord to take from amongst us our beloved friend, Rebecca Byrd, we think it right to give forth the following testimony respecting her.

She was a woman that feared the Lord from her youth, and, in her love to Christ, she took up her cross daily, denied herself, and followed him. She was remarkable for the constancy of her faith in the immediate teaching of the Holy Spirit, and was deeply attentive to its intimations, during the course of her walk in life. It was given her to build on the foundation of the prophets and apostles, Jesus Christ himself being the chief corner stone; and we believe that he, in whom she trusted as her strength and her redeemer, was with her to the end of her days.

As a minister of the gospel of the grace of God, she was sound in doctrine, weighty, and scriptural. We believe her to have been faithful to her calling, and patient in waiting for the renewing of the Holy Ghost; and both in her early dedication, and in advanced life, careful not to move, either in her travels abroad, or in the appointment of meetings, or in the exercise of her gift generally, without an evidence of the quickening virtue of the Spirit of Christ putting her forth, and engaging her in his service. Unity amongst the believers was especially valuable to her. She was constant in her friendships, and to the poor in her own neighbourhood she was kind and considerate;

and, in proportion to her means, which were never very abundant, she endeavoured to administer to their relief, even by abridging herself of some personal comforts.

Our dear friend was the daughter of John and Jane Young, of Shaftesbury. In her very early years she was the subject of serious religious impressions, which were sometimes induced by the ministry of friends who visited her father's family, and at other times by the immediate influences of Divine love.

We have received but few particulars of that period of life which elapsed between her childhood and the twenty-fourth year of her age, about which time she was awakened to deep religious thoughtfulness, and to a sense of many transgressions. The hand of the Lord was heavy upon her for a season. She sought in prayer for restoration to his favour; and very earnest was her engagement of mind, that in all things she might be brought into conformity to the Divine Will. She was gradually drawn into separation from her former companions; and in her waiting before the Most High, she had clearly to see that He was preparing her for the work of the ministry. A prospect of this line of religious service had, it appears, been opened to her in childhood; but whilst her mind was occupied with youthful vanities, it had been much obscured. Being subsequently humbled in the presence of her Lord, and in great measure crucified to the world, the call was renewed, and she was made willing to obey the requiring. Her first appearance in the ministry was in 1784, in the twenty-sixth year of her age. In this dedication of herself to the service of Christ, she not only enjoyed the unity of friends, but was also favoured with that peace of mind which had become precious to her above all other things. She was very soon engaged to travel abroad in the work of the gospel; and before the close of that year, she became the companion of our beloved friend Deborah Darby, in a visit to the principality of Wales. They were closely united in the fellowship of the gospel of Christ; and from that time to the death of our said friend, in 1810, they were, with little intermission, employed in the same service, visiting most parts of Great Britain and Ireland; and in the year 1793 they were engaged in a visit to Friends in North America, in which arduous service they were absent three years.

In the year 1800 she was married to our dear friend William Byrd, of Marshull, and became a member of this monthly meeting; and in company with her husband, subsequently to the decease of Deborah Darby, she continued to make proof of her ministry, not only in our own Society, but also extensively amongst those of other denominations, in various parts of this nation, Scotland, and Ireland. Her ministry was exercised in much watchfulness, and deep humility; and its tendency was not only to gather the people to Christ, that he might become their Saviour from sin, but that, taught of him, they might be brought to a clear understanding of the spirituality and peaceableness of his kingdom. Having passed through many conflicts of spirit, and being kept alive to a sense of her own infirmities, she was prepared to sympathise with those who were in tempt-

ation, and tried with doubt and discouragement. To the weary, the heavy laden, and those who were in tribulation and depression, it was often given her to speak a word for their comfort, and the strengthening of their faith.

Whilst attending the yearly meeting of 1829, she was seized with an affection of apoplexy, from which she was so far restored, as to be frequently and acceptably engaged in her own meeting; and in our monthly and quarterly meetings, in the attendance of which she had, during her health, been very exemplary, and eminently serviceable.

For about two years previous to her decease, she was tried with much bodily suffering; and although confined at home, and living in a situation much secluded from intercourse with friends, it was evident that her love to the cause of Christ, and her interest in the welfare of our own Society, and the progress of true religion in the world at large, were in nowise abated. For the youth amongst us, she had long felt an affectionate and ardent solicitude; and it might be truly said, that she had no greater joy than to behold the children of her friends walking in the truth. Her concern for our young people is so fully expressed in the following paper, which, though without date, appears to have been written in the course of her illness, it is thought desirable to insert it.

"Often, very often, of late time, when not well enough to move amongst my friends as heretofore, my mind has been led to remember some of my younger friends with earnest desires, that it may please my Heavenly Father to extend his gracious visitations to their souls, even as he was mercifully pleased to extend them to my soul, when young in years, so that all within me was bowed under the sense of his mercy and love in calling me, an unworthy creature, who had often turned a deaf ear to his secret wooings and strivings— in calling me into a strait and narrow way, even the way of the cross; which for a season was bitter to me, and I was ready to conclude, I never could yield my neck to such a yoke. But oh! his boundless goodness in softening and melting my heart, until it became willing to obey, and cheerfully submit to be accounted a fool amongst my former associates; and when this submission was brought about, then to fill my mind with a sense of his goodness, so that I could joyfully follow him in that way, which before had appeared so narrow that I had considered it impossible to walk therein. The sense of the love and mercy which was at that day extended to me, humbles my spirit while I record it, and raises living desires, that the same gracious power may so draw, and so strengthen many minds in this day, as to enable them to forego every pleasant picture, or creaturely prospect, and to leave all that is behind; and the simplicity of heart to yield to the secret intimations of the Heavenly Visitor, who would deal graciously with them, and make them lambs of his pasture, and sheep of his fold; clothing them from time to time with every requisite for the warfare unto which he is pleased to call them. And thus servants and handmaids will be raised up to succeed those who may be shortly called from works to rewards; some of whom, though now much

unfitted for active service, can thankfully acknowledge that they have not served a hard master; and therefore strong are their desires that a succeeding generation may wisely give up their names to be enrolled as advocates in his blessed cause."

Her state of mind at this time may be inferred from the subjoined extracts from her private memorandums.

"Tenth month, 19th, 1832.—Serious thoughts of death almost constantly attend me, night and day; yet death does not appear in prospect to have any sting. I hope this does not arise from stupefaction, though much mental weakness is my companion, but from a humble trust that mercy and peace await me."

"Twelfth month.—O that I could sing of mercy and judgment, as some have often done! But I am poor and empty; yet my heart craves good. Help, Lord! if it be thy will, and suffer me not to despair, however tried; for I have loved thee and thy truth, even from a child. Oh! that in old age I may not forget thee, who was the dew of my youth, and my helper in time of trouble.

"Third month, 12th, 1833.—Since the twelfth month last, I have been wholly confined to the house, and much to my chamber and bed; with great pain both day and night: many of the latter have been nearly sleepless. O that I could be satisfied that patience has had its perfect work! One only knows my conflicts of mind and body—may his compassion not fail."

Her sufferings continued to increase, and she was often afflicted with very acute pain, and at times involved in mental conflict, by the withdrawing of that sense of the presence of her Saviour which had been her joy and song in the course of her Christian pilgrimage. In this time of trial, her faith did not fail; she cried unto the Lord in prayer, and we believe her prayer was granted, and that He to whom she desired to commit the keeping of her soul, in his ever-watchful care and love, was with her, and assisted her endeavours to stay her mind on him. One evening, when very ill, and thinking that perhaps she might leave this state of being before the morning, she wished her friends to know that, although her sufferings were very great, she did not murmur; neither had she a murmuring thought. Speaking of her religious service, she frequently said, that she knew of nothing that she had left undone that was required of her, and that she felt no condemnation. And on another occasion, sending a message to one for whom she was religiously exercised, she said, "Tell her," alluding to her own state of mind, "it is all peace within, and I am waiting to be wafted away to the Lord Jesus, where I wish her to come to me."

Within half an hour of her departure, though it was not considered by her attendants that her end was immediately at hand, her husband, who for many weeks had been confined to his chamber, with much weakness, was assisted to her bed-side. On enquiring how she felt herself, she said she had no pain of mind, the pain of the body only, and that "her peace was made." She spoke but little after this interview, and quietly expired on the morning of the 24th of the 5th month, 1834, in

the 76th year of her age, and was interred at Marnhull, the 1st of the 6th month. A minister about fifty years.

Read, approved, and signed in our Monthly Meeting, held at Shaftesbury, the 31st of 3d month, 1835, by men and women Friends.

At a General Meeting for Dorset and Hants, held at Poole, the 2nd of 4th month, 1835—

The foregoing Testimony, respecting our beloved friend, Rebecca Byrd, has been read amongst us; and this meeting, in lively remembrance of the consistency of her Christian conduct, her humility and watchfulness, and the faithfulness with which she laboured amongst us, and her devotedness to the cause of our Lord and Saviour Jesus Christ, to the end of her days, cordially unites therewith.

For "The Friend."

REBECCA SCUDAMORE.

In the year 1759, the account left R. S. encountering the difficulties which presented on entering a life of dedication to her Lord and Saviour. She would gladly then have given the right hand of fellowship to those of the community with which she had been connected, but was not so happy as to find any to whom it was agreeable. Her soul became greatly exercised, and truly hungered for the bread that alone satisfies; she inclined, and her husband, who had opposed her religious views, granted her permission to frequent the established church, and at one of its places of worship in Bristol she attended during the remainder of her life, until confined by illness. Those doctrines contained in its liturgy which inculcated the necessity of regeneration, she fully adopted; believing in divine inspiration, and that, without God, we cannot think a good thought, or do any thing that is good; and that the Christian must be engaged in prayer for the daily renewings of the Holy Spirit—that it may in all things direct—that he may obey its motions and experience it to be his ruler and guide. Her reading was principally confined to the Bible, which she esteemed the book of books, and it was her daily companion. Her progress in the work of inward purification, and the knowledge of the truths of the gospel, will appear by the following extracts from her letters:—

1761. "Oh my dear friend, I am indeed in the depths of affliction. My soul is exceeding sorrowful. My God, I cry day and night unto thee! I call to mind my past mercies and deliverances, yet am not comforted. Lord, hear my prayer, that cometh not out of feigned lips. Submit my will to thee, howsoever afflictive it be to flesh and blood, and sanctify these great sufferings, that I may be brought nearer to thee, my Saviour, my God, and my all in all."

"I have indeed experienced, that of walking in darkness and seeing no light; and my sins like a host have encamped against me; and unbelief, like a mountain, hath obscured all my bright prospects. Oh that I may come forth from this fiery furnace, as gold purified, bearing the image of the Son of Man. Surely he never forsook any that trusted in him; his

mercy cannot forsake me, for he died for sinners."

"I have experienced that Jesus the captain of our salvation, thanks be to his tender mercies, hath supported, under all the trials he is pleased to exercise me with. I am sensible resignation is the duty called for at present. Blessed Jesus, grant me that grace. My patience have its perfect work, and may thy will be done. Oh that I could praise him for being pleased in the least degree to bend my unruly will. His grace has indeed taught me not to entertain the least hard thoughts under this painful dispensation. But my dear friend, you are sensible, even grace does not render us insensible to very great sufferings. Bless him, my dear friend, that the heavens wear a fairer aspect, that he has calmed the tempest; and when my dear Jesus, the sun of righteousness, is pleased to shine forth, my gladdened soul spring forth with joy inexpressible, to meet him whom my soul loveth."

1762. "Permit me to speak of the grace which sweetly leads to the enjoyment of divine communion and intercourse with our God. Prayer brings us into the presence chamber. Oh, let us always live in this chamber; and when business calls off our thoughts, let us silently steal a look. He will certainly meet us. Oh, the unspeakable satisfaction to find him near! How shall I find language to express his goodness; and how much your Jesus longs to bestow himself, with his best of blessings upon you. O! do but look to him, whether cold or dead, only look to him just as you are. All your unfitness should not in the least discourage; it is his glorious work to help, and he delights to do it. Oh, that the prayers of one so unworthy as myself, might prevail for your receiving every needful blessing. Remember, we rely upon an Advocate, whose blood always pleads, and who has given us this sweet promise, that if we ask, we shall receive."

The phraseology of R. S. differs in some respects from that of a Friend, but the sentiments and language of the two succeeding letters so strongly resemble those which we are accustomed to hear, that they might well be adopted by the most spiritually minded amongst us. Silent waiting, and the internal operations of the divine spirit, are unequivocally advocated, sustaining the Christian doctrines of Barclay and Penn, who, as true believers in the gospel of Christ, insisted upon the efficacy and essential importance of the immediate communications of the Holy Spirit, and the duty of patiently waiting upon the Lord for it. Abraham, Moses, Job and David were accustomed to silent, reverent waiting for the appearance of the God of their lives, that they might be permitted to commune with him. Every truly humbled soul that maintains its allegiance to the King of kings, cannot approach his presence, but with awe and holy fear, waiting for the stretching forth of the sceptre of approbation, and the divine intimation to make known its requests unto him. The most extensive doctrinal pretensions will profit but little, if this steadfast contrited waiting upon the Lord is abandoned. Christ's communications to the soul are spirit

and life, and without the inward feeding upon his flesh and his blood, we cannot be partakers of the divine nature, nor bring forth fruit to the praise of his Heavenly Father, as branches of Him who is the true vine. Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. This must be inward and spiritual. Those who are soaring above the gentle inshings of the light of Christ, and treating it as unworthy of their regard, may pronounce the doctrine mysticism, or quietism, or whatever may suit a vain and exalted mind, but it will, nevertheless, be supported by the testimony of holy men, and of the Lord Jesus, and his apostles, and by the experience of every faithful and humble follower of the Lord, to the end of the world."

1763. "How shall such vile dust as I am write on so sublime a subject—the secret operation of the Holy Spirit in our souls, and of that *inactive, silent*, humble prostration of soul, that appears, if I may use the expression, as it were annihilated in its own eyes, in order perfectly to cease from all actings of its own, that God, alone, may be its actor and mover. You must read my heart to know what it means on this subject; my pen is unable to declare it. There, O my dear Jesus, do thou by the continual operation of thy blessed Spirit, deepen these truths in my heart, and may they bring forth fruits of righteousness, that may evidence the *inadulgence* of the blessed Spirit, in me, thy poor sinful servant. And O that the time for his glorious appearance to take away *all sin*, was arrived! Dear Saviour, hasten thy coming, or give greater patience to wait for thy coming."

"Oh, my friend, we should not live at so low a rate. Are not our souls, think you, like the dead bodies of the two prophets spoken of in the Revelations, that continued dead, until the Spirit of Life entered into them? Then they lived indeed. If Jesus doth but speak the word, the same Spirit of Life shall show forth the like divine wonder in our souls. Oh, let us be often looking to this blessed Author and Finisher of our faith; at least, let us be as those that are *waiting* for their Lord. It is his sweet work to bless us with that grace of *humble, patient waiting*; and who knows but he may surprise us, with his glorious appearance, when we least expect. I am assured his coming forth will be like a blessed bridegroom indeed. Its glory is not to be described. Then will the everlasting doors be opened, and the King of glory shall have an entrance—the everlasting gates will lift up their heads.—To your watch tower, my dear friend—to our watch tower—methinks some sweet signs of his appearance are already to be seen. May you soon arrive to the summit of your desires, by increasing in all spiritual knowledge and understanding."

"How happy are they, who, being led and guided by the Spirit of Truth, are enabled to walk according to its unerring directions. Have not such souls thatunction from above, the apostle declares, that teacheth all things, without the necessity of outward teaching? Certainly they are those blessed, peculiarly

blessed souls, in whom Christ Jesus is a well of water, springing up into eternal life, and to whom he is a never ceasing spring of comfort and blessedness. Shall we not then *watch and pray, and strive* to partake of such an inestimable privilege? And should we meet with ever so great difficulties, yet should we not be discouraged; for Infinite Wisdom sees it necessary to purge and purify his children by the sorest of trials, that their dross may be cleansed and done away. These are comfortable words—our light afflictions, which are but for a moment, shall work for us, an exceeding and eternal weight of glory.' Words sufficient to animate, comfort, and strengthen the weakest believer. My God knows his grace, teaches me to aspire after no less than to be *led and guided by his blessed spirit*. I would, cost whatever it might, that I was moulded into the likeness of my Redeemer, Jesus Christ. It is my earnest desire, that such a disposition was fully wrote in me, so as to keep back nothing, that my God may require; and that all his dispensations, whether of prosperity or adversity, may serve to answer that one grand purpose."

R. S.

"As it was in the days of the apostles, when some were crying up Paul and Apollos, and so forth, he judged them as carnal; and exhorted them and admonished them, that their faith should not stand in men, nor in the words of man's wisdom, but in the power of God. He said he would not know the speech of them, but the power amongst them, for the kingdom of God is not in word, but in power. So it is to be now. Every one's faith must stand in the power of God, and not in men, nor their speeches upon the good words. For we have seen by experience, when they begin to cry up men, and their faith stands in them, such as would have people's faith to stand in them, *lose popularity*, and bring not people's faith to stand in the power of God. Such cannot exalt Christ, and when such fall, they draw a great company after them."—George Fox.

In his confinement at Bayonne, John Griffith remarks, "We were very much imposed upon on account of provisions, and our money went very fast. Not being quite without fear, if they should discover we had sufficient, some other way might be found to get it from us, we made enquiry whether any could be found willing to supply us with money, and take our draft upon London, allowing them a premium. We soon found they were very willing to do it, merely upon the credit of our Society, such reputation hath the real possession of the truth gained our Friends, far and wide; but to our sorrow, the bare profession of it, in divers mournful instances of late, hath produced quite the contrary effect. So that there hath been reason to fear the great credit gained by our worthy predecessors for justice and punctuality, is in danger of being in some measure lost to the Society, by the misconduct of some of their descendants. They told us that divers of the people

called Quakers had been amongst them, but they were not like us. That they looked upon us to be the precise stiff Quakers, but those who had been there before behaved in a *complaisant* manner, not sticking at the punctilio of the hat, &c. We let them know, that our behaviour in these respects was no other than what is consistent with our principles; that we could not answer for those who were hypocrites, professing one thing and practising another. We could discover, that upon all occasions, they seemed to have a greater dependence on our veracity than that of the rest of our company; and, upon the whole, showed us full as much, if not more kindness."

A *peaceful profitable old age*.—"In Virginia, near James River, I met with an aged Friend, whose name was William Porter. He was ninety-two years of age; and had then a daughter two years old. Some years after, I saw him, and he was weeding Indian corn with a hoe. He was then about a hundred and six years of age, and had upwards of seventy children, grandchildren, and great grandchildren. We went, (divers Friends,) to see him, and he preached to us a short but very affecting sermon, which was, as near as I can remember, verbatim thus: 'Friends, you are come to see me in the love of God. God is love, and those that dwell in God dwell in love. I thank God I feel his divine life every day and every night.'

"He lived to see his above mentioned daughter married, and died aged one hundred and seven years."—Thomas Chalkley's Journal.

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 imagine they are sufficient to answer every purpose 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 those 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 asps which is under their tongues.—John Griffith.

"It became indisputably clear to my understanding, that it is altogether impossible to administer, in a feeling effectual manner, to people's several states, unless we are baptised thereto. Well adapted words, and sound doctrine, as to the general appearance, may without much difficulty be attained, seeing we have the Holy Scriptures and many other good books, containing the principles

of truth, and the Christian experience of the Lord's people: yet all this delivered with the tongue of men or angels, will prove an empty fruitless sound, without the power and demonstration of the spirit of Christ, who enables his upright hearted ministers to search all things, yea, the hidden mystery of iniquity, as well as the deep things of God, even as he led his prophet Ezekiel to look through the hole in the wall, that the most secret abominations may be brought to light, and testified against.—*Ibid.*

"We do not read in the revelations of the locusts coming upon the earth, until the smoke arose out of the bottomless pit and darkened the sun and air. And whenever the children of men shall, in a general way, turn to the light of the Sun of Righteousness in their own hearts, Mystery Babylon, the mother of harlots, must fall, and her merchants will be wholly rejected. All their abominable craft will be fully discovered. Great will be their torment, fear and distress, in that day! The Lord Almighty hasten the time, for his own name's sake, when all craft, violence, and shedding of human blood may be at an end; and righteousness cover the earth, as water covers the sea.—*Ibid.*

Can I do any thing towards my own salvation? Of himself thou canst not; but in the power of Him that worketh both to will and to do, thou mayst do a little at first: and as that power grows in thee, thou wilt be able to will more and to do more, even until nothing become too hard for thee. And when thou hast conquered all, suffered all, performed all, thou shalt see, and be able understandingly to say, thou hast done nothing; but the eternal virtue, and power, hath wrought all in thee.—*Pennington.*

HEAVEN IN PROSPECT.

BY JAMES MONTGOMERY.

Palms of glory, raiment bright,
Crowns that never fade away,
Gird and deck the saints in light,
Priests and kings and conquerors they.

Yet the conquerors bring their palms
To the Lamb amidst the throne,
And proclaim in joyful psalm,
Victory through his cross alone.

Kings for harps their crowns resign,
Crying, as they strike the chords,
"Take the kingdom, it is thine,
King of kings, and Lord of lords!"

Round the altar, priests confess,
If their robes are white as snow,
'Twas the Saviour's righteousness,
And his blood that made them so.

Who were these? On earth they dwelt,
Sinners once of Adam's race,
Guilt, and fear, and suffering felt,
But were saved by sovereign grace.

They were mortal, too, like us;
Ah! when we, like them, shall die,
May our souls, translated thus,
Triumph, reign, and shine on high!

THE FRIEND.

EIGHTH MONTH, 15, 1835.

We have in former volumes, and perhaps more than once, inserted information respecting the religious visit of James Backhouse and his companion George Washington Walker, to the settlements in New Holland: and subsequently, relative to the embarkation of Daniel Wheeler, with his son as a companion, on a visit of a like nature to some of the islands in the Pacific Ocean. The following account, from the Lindfield Reporter of the third month last, will doubtless be interesting to our readers:

"It is well known to the members of the Society of Friends, that Daniel Wheeler, one of their body, believing it to be his religious duty to pay a visit in the love of the gospel to the inhabitants of some of the islands in the Pacific Ocean, laid his concern before his friends, assembled in their meetings for discipline, and obtained certificates of their concurrence in his views; his son Charles Wheeler considered it his duty to accompany his father, and his offer was accepted. The ministers of the Society of Friends receive no salary whatever—only when their duty leads them to abandon their means of getting a livelihood, and they travel with a certificate from the monthly and other meetings within which they reside, their necessary expenses are borne.

"The arduous nature of the religious engagement of Daniel Wheeler and his son, rendered it necessary in the view of some of their friends to purchase a small vessel for the voyage; which was accordingly done; and the Henry Freeling, a vessel of about 160 tons, was provided, and fitted up by private subscription. After a long detention at the Mother Bank, which, in some striking instances appeared to be providential, they sailed on the 15th of 3d month, (March) 1834, and touched at Rio de Janeiro, which they left at the end of the 5th month. (May) and were on their season so far advanced as to render it imprudent to attempt the passage by Cape Horn, they stretched over towards the Cape of Good Hope; and after a tremendous passage of about fifteen weeks, in which they encountered many terrible storms, and were subjected to great hardships, they arrived, together with their ship's company, safe and in good health, at Van Dieman's Land on the 10th of the 9th month, 1834.

"In a letter, dated Henry Freeling, River District, 9th month, 27th, 1834, Charles Wheeler writes thus to a friend.

"Although a very short time remains before our parcel must be sent to the post, I cannot suffer it to leave us, without addressing a few lines to thee, and enclosing a little document (a meteorological register) which I doubt not will interest thee, and which needs no explanation; it will, perhaps, in some degree assist thee in realising the stormy character of our passage, though it can never convey an adequate idea of the series of dangers and providential deliverances which we have experienced; our voyage has indeed been a complete succession of wonders, and although, in an outward sense, one of a severely trying nature, yet the supporting and protecting care of the Great Ruler of the winds and waves has been beneficially dispensed, that to murmur would be the height of ingratitude on our parts. His mercies have been indeed extended to our little company in a spiritual as well as a temporal point of view, and I trust that lasting benefit will result to some of our number. O that our Divine Master may enable us to walk humbly and faithfully before him through all the trials and difficulties which may yet remain to be traversed, relying on his omnipotence and mercy alone!—My father's papers, forwarded by this mail, will enter more particularly into circumstances, and I will only acknowledge, with gratitude, the many divine favours of which we have been recipients; and for which I desire to bless the name of the Lord. The time of our probable departure towards Tahiti is yet uncertain; several little repairs are making to the vessel, which

must necessarily occupy a number of days, and the equinoctial gales, which are now blowing with great violence, render it undesirable to move till a favourable alteration takes place in the weather."

"Daniel Wheeler and his son were comforted on meeting at Hobarten with James Backhouse, a minister of the Society of Friends, who, with his companion, George Washington Walker, also a member, have been engaged in religious labour for about three years in those parts. They were in usual health.

"Farther letters have been received dated Hobarten, 21st of 10th month, (October,) 1835; by which it appears that while the vessel was preparing for her voyage to the islands of the Pacific, the Friends were engaged in gospel labour; and in about fourteen days from the above date, walked to proceed on their way, talking with them as far as Fort Jackson, James Backhouse and G. W. Walker, who, having closed their religious service in Van Dieman's Land, are about to visit South Holland."

FRIENDS' SELECT SCHOOLS.

The school for boys on Orange street, under the care of Charles Atherton, and that for girls in Morris' court, superintended by Hannah Allen, will be re-opened on second day, the 24th of the present month.

These schools offer many advantages for the religious, guarded education of youth in the useful branches of learning, and it is believed parents may place their children there with the confidence not only that their literary instruction will be sedulously attended to, but a watchful care extended over their morals and deportment.

WESTTOWN SCHOOL.

A suitable Friend to teach the Latin and Greek languages, and one to teach reading, are wanted in the boys' school at Westtown. Application may be made to George Williams, Henry Cope, Thomas Kimber, or Thomas Evans.

Bundles and parcels for the pupils at Haverford School may hereafter be deposited at the Counting House of Evans & Wistar, lumber merchants, northwest corner of Calhoun and T'welfth streets.

Note.—In some of the impressions last week Wilson was put for Wistar in this notice, by mistake.

Erratum in last week's "Friend."

In the first paragraph of the introductory remarks to selections from London Epistles, No. VII. 9th line—for the words, so far, read safer.

Departed this life after a short illness, at her residence in Brunswick, Maine, on the 30th ult. Anna Hacker, widow of Jeremiah Hacker, formerly of Salem, Massachusetts, in the 92d year of age. She was for more than 50 years a member and highly esteemed elder of Durham monthly meeting of Friends. It may be truly said of this "Mother in Israel," that her "adorning" was "that of a meek and quiet spirit," and the comfortable assurance rests upon the minds of her surviving friends that her end was peace.

THE FRIEND.

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NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

INSECTS.

NO. VI.

Milk Cattle of Ants.

Unique and unparalleled in the animal kingdom as the history of the ant may appear, the wonders of their instinct are far from being exhausted. We have shown the affectionate interest and concern which they manifest towards each other, and the unwearied attention they pay to their young. We have beheld them in "battle array," under the influence of martial ardour, defending themselves from the assaults of their enemies, pillaging their neighbours, subjugating their young, and reducing them to the condition of domestic slaves; but another trait in their manners remains to be told, which may be considered more wonderful and singular, if possible, than any which has been stated. That ants should keep and feed certain other insects, from which they procure a fluid in the same manner as we obtain milk from our cows, is certainly as extraordinary as that they should have slaves to wait upon them, and perform the more arduous duties of their colonies.

It has long been known that a connection subsists between ants and two insects called aphides or plant lice, and cocci or gall insects, which frequent almost every thing of a vegetable nature. In the proper season of the year, any one, who may choose to be at the pains of watching the proceedings of almost any species of ants which are common in this vicinity, may see them upon the trees and shrubbery upon which the aphides abound, attending upon them with as much fidelity as a milk-maid upon her dairy. Linnaeus and other naturalists have, from this and other circumstances, denominated these insects the milk cattle of the ants, and the term will be shown not to be inapplicable. The substance which they yield, and which may well be called milk, is a saccharine fluid, said to be little inferior to honey in sweetness, and issues in limpid drops from the body of the insect by two tubes, doubtless contrived for the purpose. The sucker of the aphides

being inserted in the tender bark of a tree or shrub, is employed without intermission in absorbing the sap, which, after it has passed through the digestive system of the insect, is discharged by these organs. When no ants happen to be at hand to receive this treasure, the insect ejects it to a distance by a jerking motion, which at regular intervals they give their bodies. When the ants, however, are in attendance, they carefully watch the emission of this precious fluid, which they immediately suck down the moment it is exuded. The ants not only consume this fluid when voluntarily ejected by the aphides, but, what is still more surprising, they know how to make them yield it at pleasure, or in other words, to milk them. On these occasions the antennae of the ants discharge the same functions as the fingers of a milk maid; with these organs they pat the abdomen of the aphid first on one side and then on the other, a little drop of the much coveted juice immediately exudes, which the ant conveys to its mouth with great eagerness. When it has thus exhausted one, it proceeds to another, and so on until it is satiated, when it returns to its nest. With the cocci or gall insect they have recourse to similar manoeuvres, and with the same success, only when milking them the movement of the antennae over their bodies resembles or may be compared to the thrill of the finger over the keys of a piano forte.

The most singular part of this branch of the natural economy of these sagacious creatures, is, that they make a property of these cows, for the possession of which, as has already been stated, they contend with great zeal, and use every means in their power to retain the exclusive use of them to themselves. Sometimes the aphides inhabiting the branches of a particular tree, or the stalks of a particular plant, are thus appropriated, and if any vagrant ants attempt to share their treasure with its true owner, they exhibit every symptom of uneasiness and anger, and employ all their efforts to drive them away. Some species of ants go in search of these aphides on the vegetables where they feed; but there are others, the yellow ant especially, who are more domestic in their habits, and like to have all their conveniences and comforts within the precincts of their own habitation, for which purpose they collect large herds of a kind of aphid that derives its nutriment from the roots of grass and other plants, which are transported from the neighbouring roots, it is supposed, by subterranean galleries excavated for the purpose, and leading in all directions from the nest. These they domesticate in their habitations, sharing their

care and solicitude equally with their own offspring. On turning up the nest of the yellow ant, Huber one day saw a variety of aphides either wandering about in the different chambers, or attached to the roots of plants which penetrated into the interior. The ants appeared to be extremely jealous of their stock of cattle; they followed them about and caressed them, whenever they wished for the honeyed liquid, which the aphid never refused to yield. On the slightest appearance of danger they took them up in their mouths and gently removed them to a more sheltered and secure spot. When it is recollected that from them they receive almost the whole nutriment both of themselves and larvae, and that their wealth and prosperity are in proportion to the number of their cattle, we cannot be surprised at the anxiety and care they feel for them. Indeed, no pastoral people could evince more, in guarding the herds which constitute their dependence. Other species which do not gather the aphides together in their own nest, still appear to regard them as private property: they set sentinels to protect their places of resort and drive away intruders, and when the branch on which they are feeding is conveniently situated they construct around it a tube of earth or some other material. In this enclosure, or kind of paddock, formed near the nest and generally communicating with it, they not only preserve them from interlopers, but from the natural enemies of the aphid; the form of these enclosures seem to be almost as various as those which farmers construct for the protection of their cattle, depending in great measure upon the circumstances of locality. Huber observed that the brown ant built a chamber around the stem of a thistle in such a way that the stalk passed through the centre, so that from their ant hill they had only to climb the thistle stalk in order to enter this cattle fold, which was suspended in mid air. The interior, smooth and compact, was entirely formed of earth; it contained a large family of milk cows, sheltered from the inclemencies of the weather, and protected from their enemies. These edifices are not always constructed near the bottom of the thistle stalk; once Huber saw one at the height of five feet from the ground. "These proceedings," he says, "are by no means common; we cannot attribute them to an habitual routine." Some ants receive their food from the aphides which suck the juices of the common plantain, and these at first take their station near the flower of the plant; as soon as the flowers wither, they take shelter under the radicle leaves: upon which the ants, which before had climbed up to them, now surround them

with a mud wall, and making a covered gallery, by way of communication between their nest and the paddock, extract food from them at their convenience and pleasure.

In winter, ants would be exposed to the horrors of famine, did they not rely for food on these insect cows; for though they become torpid when exposed to intense cold, yet for the most part, the depth of their nests preserves for them a temperature sufficiently high to prevent this contingency. Their aphides are then pastured, if we may use the term, on the roots of the plants which penetrate the interior of the nest, and furnish an abundant supply of milk, of which their keepers are so fond; and not only is the full grown animal kept, but its eggs are watched and guarded with that care and solicitude which warrant us in supposing that the ant knows and appreciates their real value. It is of great consequence to them that the hatching of the eggs of the aphides should take place as early in the spring as possible, in order to ensure an early supply of food for their colony, and with the view of hastening this event, they moisten them with their tongues, and expose them at proper periods to the influence of the sun, and deposit them in the warmest parts of their dwelling.

HUBER.

For "The Friend."

On Natural Fountains and Artesian Wells.

I have been so much interested in perusing a paper on the above subject, by the celebrated French naturalist Arago, originally published in the "Annuaire pour l'an 1835," that I am induced to attempt a lasty sketch of its contents for "The Friend."

Artesian wells are perpendicular borings into the ground, through which water rises from various depths, above the surface of the soil, producing a constant flow or stream. They are particularly useful in districts where natural springs or rivers are scarce, or where the usual surface water is not of good quality.

Various have been the theories respecting the cause of springs, and the power of raising the water in these wells; but the most natural opinion, and that which appears at present to be generally received, is, that rain water, having found its way through the pores or fissures of the soil and superincumbent rocks, at length encounters some bed of rock which it cannot penetrate, and is forced upward through any small aperture it may find, by the hydrostatic pressure of its own weight. An opinion has prevailed with some eminent men, among whom we may mention Aristotle, Seneca, Descartes, &c., that the internal heat of the earth was constantly elevating large quantities of vapour towards the surface, which was condensed by the greater coldness of the soil or rocks near the surface, and poured forth in the form of water. The chief consideration on which the advocates of this doctrine took their stand, was the alleged existence of copious springs at the very summit of certain mountains. The hill of Montmartre, near Paris, was brought forward as an eminent instance, having a spring not above fifty feet

below the very top. It was maintained that the supply which constantly fed a spring so situated, could only come from beneath in the state of vapour. Upon minute examination, however, it was found that the part of the hill higher than the spring, and which consequently might transmit its waters by mere percolation to the orifice, was nearly 600 yards long, by about 200 broad, which, according to the average quantity of rain falling at Paris, would even supply a much larger volume of water than annually issues from the spring. A fountain on the celebrated Mont Ventoux in Vaucluse, at an elevation of more than 5000 feet, was also adduced; but the summit of the mountain is found to be 600 feet above the spring. It would probably be found, on close examination, that other springs, said to be on the summits of mountains, are similarly situated. We are, then, brought back to the theory that rain water collects in the fissures and cavities of certain rocks, by filtration through the soil of the surface, and that too in such abundance that its own weight, in some situations, forces it upwards so as to form natural fountains; or when the surface is bored the same result is produced by means of human skill. It is well known that there are, in the subterranean regions, many vast cavities capable of containing enormous quantities of water. The famous rock of Torgbat, in Norway, is pierced from one end to the other by a straight gallery 150 feet high, and more than 3000 feet long. "How insignificant," says Arago, "in comparison of this, are all the arches of man's formation."

The cavern of Guacharo, in the valley of Caripe, in South America, described by Humboldt, has for its vestibule a vault seventy-two feet high by eighty feet wide. This cavern maintains all the dimensions of its vestibule, and in a uniform direction, for 1455 feet. Along the whole of this extent a river thirty feet wide finds a channel in its floor.

The cavern of Adelsburg, in Carniola, into which the river Poick engulfs itself, and in which the water appears and disappears a great many times, has been already traced by the curious throughout an extent of six miles. A large lake, which can only be crossed in a boat, has hitherto prevented its being further explored.

In Saxony, the grotto of Wimalburg communicates with the cavern of Cresfeld, which extends to the length of many leagues.

In addition to the above we may mention the various extensive caverns in our own country, the chief of which is the celebrated mammoth cave in Kentucky, which is said to extend for several miles. I have myself visited two caverns in the peak country of Derbyshire, England, of enormous dimensions. The "Peak's hole," is a cave composed of a series of spacious and lofty subterranean halls, connected by narrow and low passages, through which runs a stream, which in one part of its course is navigated by a small boat: and the celebrated Speedwell lead mine has revealed to us a vast cavern, in the very heart of the mountain, so lofty that rockets have not been able to find the top. From this cavern a

violent cataract falls with a tremendous roar into a fathomless abyss. "As an example of a remarkable vertical interruption of continuity in the crust of the globe, we may cite," says Arago, "on the authority of Pontoppidan, a certain gap, not far from Frederikshald in Norway, in which the descent of a stone seems to last for two minutes. If we were to suppose that this descent was effected without interruption; that the stone did not rebound from side to side, and that it was never arrested, now on one side of the descending wall, and now on the other, these two minutes would give us, for the total depth of this cleft of Frederikshald, more than 12,000 feet; that is, almost 1200 feet more than the height of the highest peak of the Pyrenees." But probably some allowances should be made for obstructions and reboundings.

Not only rivers and cataracts, but also immense sheets of water are found in the subterranean regions, particularly in some of the secondary and tertiary formations. It seems probable that the fountain of Vaucluse, which, at its issuing from the rocks, forms a real river, and pours forth 28,000 cubic feet of water per minute, must have for its never-failing sources an immense body of water. But the most striking example of a subterranean sheet of water, is that of the Lake Zirknitz, in Carniola. This lake is about six miles long by three broad. Towards the middle of summer, if the season be dry, its surface (above the ground) rapidly falls, and in a few weeks is completely dry. The openings by which the waters retire beneath the soil may then be distinctly perceived, sometimes quite vertical, and in other places bearing a lateral direction towards the caverns which abound in the surrounding mountains. Immediately after the retreat of the waters, all the extent of the surface which they covered is put under cultivation, and in two months, the peasants are mowing hay, or reaping millet and rye, in the very spot where, some time before, they were fishing tench and pike. Towards the end of autumn, and after the rains of that season, the waters return by the same natural channels which had opened a passage for them at the time of their departure. Singular peculiarities have been remarked as belonging to these different openings in the earth: some of them supply nothing but water, while others pour forth fishes of various sizes; and a third class supply subterranean ducks. These ducks, at the moment that the water floats them to the surface, swim with perfect facility; but they are completely blind, and almost naked. The faculty of sight, however, is speedily acquired; but it is not till after two or three weeks that their feathers, which are black, except on the head, are so grown as to allow them to fly. Valvasor visited the lake in 1657. He himself caught a great number of these ducks; and saw the peasants catch individuals of the *Mustela fluviatilis*, which weighed two or three pounds, tench of from six to seven pounds, and pike from twenty to thirty, and even forty pounds weight. An Italian traveller during the present century describes the lake as still furnishing these blind and naked ducks, and it is in

these waters also that the *Protus anguinus* is found, an animal which has to a great degree excited the attention of naturalists.

There are instances where the passage of subterranean water courses must extend for even hundreds of miles. Such are the fountains of Lillers, in Artois, which throw up their waters in the midst of an immense plain. At the bottom of the ocean, also, there are springs of fresh water, which are sometimes projected vertically to the very surface. "The water of these springs," says Arago, "comes evidently from the land, by natural channels, which originate higher than the surface of the sea." A few years ago, a gentleman named Buchanan, a passenger in one of the ships of an English fleet, which was becalmed in the Indian ocean, discovered an abundant spring of fresh water, at the distance of 125 miles from Chittagong, and about 100 miles from the nearest point of the neighbouring coast of the Junderbunds. Here then is an instance of a subterranean channel of water of more than a hundred miles extent.

Arago accounts to the following manner for the phenomenon of ebbing and flowing springs. These springs, it is well known, vary in the quantity of their waters, with the ebb and flow of the tide; and there are instances of artesian wells also having this curious characteristic. Thus at Fulham, near the river Thames, there is an artesian well, about 300 feet deep, which supplies at one time eighty gallons, at another sixty per minute, according as the tide is high or low. Arago supposes that the body of water supplying springs of this nature has also a much larger outlet, passing into tide water, between high and low water level: of course a high tide chokes up this large outlet, and impedes the egress of water from the subterranean reservoir to such a degree as materially to increase the pressure upon the smaller outlet or fountain.

We cannot leave this subject without extracting a few statements of the depth of some remarkable fountains, and of the amount of water poured forth by certain of them.

The works undertaken in search of coal, near Saint Nicolas d'Alermont, not far from Dieppe, in France, have developed in the strata through which they passed, seven successive great bodies of water at different depths, and all rushing with great force to the surface. The lowest of these was 1030 feet deep. The fountain of Cheswick, in the Duke of Northumberland's park, projects its water about a yard above the surface of the soil, and comes from the depth of 552 feet. A fountain between Bethune and Aire, in the Pas-de-Calais, France, comes from a depth of 461 feet, and projects its water seven feet above the ground. The artesian well, which supplies the cavalry barracks at Tours, is fed by a body of water which was found at the depth of 259 feet, and pours forth 237 gallons per minute; and the water of another well, attached to a silk manufactory, springs from a depth of 273 feet.

The waters of a fountain in the monastery of Saint Andre, two miles from Aire in Artois,

rise eleven feet above the ground, and furnish nearly two tons per minute.

An artesian well at Bagos, near Perpignan, supplies 333 gallons per minute; and one in the copper manufactory of Merton, in Surrey (England) issues 200 gallons in the same time.

At the village of Gouehem, near Bethune, four wells have been sunk in a meadow to the depth of 120 feet. The waters which issue from them are united to turn a flour mill, and to serve various agricultural purposes.

At Saint Pol, there is another mill, the only moving power of which is the water from five projecting fountains.

At Fontés, near Aire, the waters of ten artesian wells are made to turn the mill-stones of a large mill, and also to blow the bellows and beat the hammers of a nail manufactory.

The well in a silk manufactory at Tours, which is sunk to the depth of 430 feet, pours 237 gallons of water per minute into the troughs of a wheel of twenty-one feet diameter, which works the looms of the manufactory. And at Tooting, near London, the artesian well of an apothecary puts a wheel of four feet diameter in motion; and this sets a pump to work, which raises water to the top of a house three stories high. H.

EMIGRATION.

BY THE ETRICK SHEPHERD.

I know of nothing in the world so distressing as the last sight of a fine, industrious, independent peasantry, taking the last look of their native country, never to behold it more.

I have witnessed several of these scenes now, and I wish I may never witness another; for each of them has made tears burst every now and then into my eyes for days and nights, and all the while in that mood of mind that I could think about nothing else.

But the little affecting story I set out with the purpose of telling is not begun yet. I went the other year to see some particular friends on board the gallant ship *Helen Douglass*, for the British settlements of America. Among the rest was Adam Haliday, a small farmer, who had lost his farm, and whom I had known intimately in my young days. He had a wife, and, I think, nine sons and daughters; but his funds being short, he was obliged to leave his two oldest sons behind, until they themselves could procure the means of following him. An old pedlar, whom I think they named Simon Ainslie, was there distributing little religious tracts among the emigrants gratis, and perhaps trying to sell some of his cheap wares. The captain, and he, and the owner of the vessel, myself and some others, were standing around the father and sons, when the following interesting dialogue took place:—

"Now, Aidge, my man, ye're to behave yonsel, and not be like a woman and greet. I canna bide to see the tears comin' pappin, over these manly young cheeks; for though you an' Jamie wad have been my riches, my strength, an' shield in America, in helpin' me to clear my farm, it is out o' my power to take ye wi' me just now. Therefore be good lads, an' mind the thing that's good.

Read your bibles, tell aye the truth, an' be obedient to your masters; an' the next year, or the next again, you will be able to join your mother an' the bairns an' me, and we'll work together to an' another's hands."

"I dinna want to gang, father," said Adam, "until I can bring some-thing wi' me to help you. I ken well how you are circumstanced, an' how ye have been screwed at hame. But if there's siller to be made in Scotland in an honest way, Jamie an' me will join you in a year or twa wi' something that will do ye good."

By this time poor little James's heart was like to burst with crying. He was a fine boy, about fourteen. His father went to comfort him, but he made matters only the worse. "Hout, Jamie, dinna greet that gate, man, for a thing that canna be helpit," said he. "Ye ken how weel I wad hae likit to hae had ye wi' me, for the leaving ye is takin' the pith out o' my arm. But it's out o' my power to take ye just now—for, as it is, before I win to the settlement, I'll no hae a siller sixpence. But ye're young an' healthy, and stout, and gin ye be a good lad, wi' the blessing o' God, ye'll soon be able to join your auld father and mother, and help them."

"But since friends are partit, an' half o' the globe aween them, there's but a small chance that they ever meet again," said poor James, with the most disconsolate look. "I wad hae likit to hae gaen wi' ye, and helpit ye, an' wrought wi' ye, an' leev'd an' de'd wi' ye. It's an awfu' thing to be left in a country where ane has nae hame to gang to whatever befa' him."

The old man burst into tears. He saw the prospect of helpless desolation that preyed on his boy's heart, in the event of his being laid on a bed of sickness. But he had no resource. The boat came to the quay, in which they were about to step—but word came with her that the vessel could not sail before high tide to-morrow—the so family got one other night to spend together, at which they seemed excessively happy, though they lodged in a hay loft.

Having resolved to sail with the *Helen Douglass* as far as the point of Cumberland, I attended the next day, on the quay, where a great number of persons were assembled, to take a farewell of their friends. There were four boats lying ready to take the emigrants on board. The two brothers embraced their parents and sisters, and were just parting, rather decently, when the captain, stepping out of a boat, said to Haliday, "Sir, your two sons are entered as passengers with me, so you need not be in such a hurry in taking farewell of them."

"Entered as passengers!" said Haliday, "why the poor fellows hae nae left themselves a boddle in helpin' to fit out their mother an' me; how can they enter themselves as passengers?"

"They are entered, however," said the captain, "and both their fare and board paid to Montreal, from which place you can easily reach your destination; but if any more is required, I am authorised to advance that likewise."

"An' wha is the generous friend that has done this," cried Haliday, in raptures, the tears streaming from his eyes. "He has strengthened my arms and encouraged my heart, and rendered me an independent man—at once, tell me wha is the kind good man—was it Mr. Hogg?"

The captain shook his head. "I am debarred from telling you, Mr. Haliday," said he, "let it suffice that the young men are franked to Montreal. Here are both their tickets, and there are their names registered as paid."

"I winna set my fit aff the coast of Scotland, sir," said Haliday, "until I ken wha has done this generous deed. If he should never be paid mair, he can be nae the waur o' an auld man's prayers night and morning—no, I winna set a foot into the boat—I winna leave the shores of auld Scotland till I ken wha my benefactor is. Can I gang away without kenning wha the friend is that has rendered me the greatest service ever conferred on me sin' I was born? Na, na! I canna, captain—sae ye may just as weel tell me at once."

"Then, since I must tell you, I must," said the captain; "it was no other than that old packman with the ragged coat."

"God bless him! God bless him!" fell, I think, from every tongue that was present. The mother of the young men was first at the auld pedler, and clapping her hands about his neck, she kissed him again and again, even maugre some resistance. Old Haliday ran and took the pedler by both hands, and with ecstacy, mixed with tears and convulsive laughter, said, "Now, honest man, tell me your direction, for the first money that I can either win, or beg, or borrow, shall be sent to reimburse you for this. There never was such a benefit conferred on a poor father an' mother, sin' the world stood up. An' ye shall hae your money, good auld Christian—ye shall hae your siller!" exclaimed both the young lads.

"Na, na, Aidee Holiday, say nae mair about the payment just now," said the pedler, "d'ye ken, man, I had sundry very strong motives for this—in the first place I saw that you could not do without the lads—an' mair than that I am coming up among my countrymen about New Dumfries an' Loch Eirry, to vend my wares for a year or twa, an' I wantit to hae a house at one rate where I wad be sure of a night's quarters. I'll call for my siller, Aidee, an' I'm sure to get it, or value for't—and if I dinna ca' for't be sure never to send it. It wad be lost by the way, for there's never siller reaches this frae America."

I never envied any man's feelings more than I did the pedler's that day, when all the grateful family were hanging around him and every eye turned on him with admiration.

From "Fragments from the Notes of a Traveller."

Curious Account of Animal Sagacity.

"The king of our monkeys was, however, the ugliest of all; but certainly nearer to humanity than any I ever met with. I do not mean in formation, but, if I may so express myself, in intellect; for he appeared to think and act, as if he could foresee results, and was

more ingenious in mischief than any wild school-boy, who prides himself in being the torment of his companions. We made acquaintance very suddenly, and to me disagreeably, for I had not till then conquered the foolish aversion with which these animals always inspired me. It was a dead calm, the wheel was lashed, and all, save myself below—nothing round us but sea and sky; and I had sheltered myself with a book, in a corner protected from the equatorial sun; suddenly, and without noise, something leaped upon my shoulders, and the tail, which encircled my throat, convinced me that Mr. Jack was my assailant: My first impulse was to beat him off, in which case I should probably have received some injury; but, fortunately, I sat perfectly still, and twisting himself round, he brought his face opposite to mine, and stared at me. I endeavoured to speak kindly to him, upon which he grinned and chattered, seated himself on my knees, and carefully examined my hands; he then tried to pull off my rings, and was proceeding to a bite for this purpose, but I gave him some biscuit which happened to lie beside me; and, making a bed for him with a handkerchief, he settled himself comfortably to sleep: and from that moment we were sworn allies.

"The amusement afforded to me and others by Jack, made him tolerated, where his mischievous propensities would otherwise have condemned him to perpetual confinement. He was often banished to an empty hen-coop, but, as this made no impression on him, I always tried to prevent the punishment, which he knew so well, that when he had done wrong, he either hid himself or sought refuge near me. Much more effect was produced on him by taking him within sight of the panther, who always seemed most willing to devour him. On these occasions I held him up by the tail in front of the cage, but long before I reached it, knowing where he was going, he pretended to be dead; his eyes were closed quite fast, and every limb was as stiff as if there were no life in him. When taken away he would open one eye a little, to see whereabouts he might be; but if he caught a glimpse of the cage, it was instantly closed, and he became as stiff as before. He clambered into the hammocks, stole the men's knives, tools, handkerchiefs, and even the night-caps off their heads; all of which went into the sea. When biscuit was tossing between the bars of the caboose, and the dried herbs boiling in the tin mugs, he would rake the former out and carry it away, and take out the latter, and trail it along the planks; if he burnt his paws he desisted for a day or two; and he often regaled the parrots with the biscuit, biting it in small pieces, and feeding them with the utmost gravity. At other times he would knock their cages over, lick up the water thus spilled, eat the lumps of sugar, and pull the birds' tails; and in this manner he killed a beautiful green pigeon belonging to the steward, a specimen of which I never saw in any collection. For this he was flogged and imprisoned three days; and half an hour after he was let out, I met him scampering round the deck with the two blue-faced monkeys on his back, whom he often carried about

in this manner. When he thought fit to ride, he would watch behind a cask on the days the pigs were let loose, dart on their backs as they passed, dig his nails into them to keep himself on, and the faster they ran, and the more they squealed, the happier he seemed to be. His most important misdemeanors, however, were performed to the injury of his fellow-monkeys, of whom he was very jealous. The smaller ones were very obsequious to him, and when he called them by a peculiar noise, they came, hanging their heads, and looking very submissive; and, in one week, the two admitted below were drowned out of sheer malice. I saw him throw the first overboard, and the poor thing swam after us some time, but the ship was going too fast for even a rope to be effectually thrown out, in the hope he would cling to it. During one of the calms we so often met with, the men had been painting the outside of the ship, and, leaving their pots and brushes on the deck, went down to dinner; no one was above but myself, the helmsman, and Jack. The latter beckoned and coaxed a black monkey to him; then, seizing him by the neck, took a brush full of white paint, and deliberately covered him with it in every direction. The helmsman and I burst into a laugh, upon which Jack, dropping his victim, flew up the rigging into the main-top, where he stood with his black nose between the bars, peeping at what was going on below. The little metamorphosed beast began flicking himself, but the steward being summoned, he washed him with turpentine, and no harm was received. Many attempts were made to catch the rogue aloft, but he eluded all; and when he was driven down by hunger, he watched his opportunity, and sprang from one of the ropes on to my lap, where he knew he should be safe. I fed and interceded for him, so he escaped with only a scolding, which he received with an appearance of shame which in him was highly ludicrous."

We had the pleasure of attending a most interesting examination of a coloured infant school, a few days since at the Musical Fund Hall, Philadelphia. Seldom have we witnessed a more lovely or instructive scene—so delightfully impressed with the beauty and sublimity of Christian charity.

Here were one hundred children collected from the courts and alleys of a degraded and much neglected portion of our city—nearly clad, with smiling faces and orderly demeanour, answering with the greatest accuracy questions on science, history and religion, and exhibiting, in their whole deportment, a singular specimen of early intellectual development and moral training.

And this was all the fruit of *one man's beneficence!* A single individual originated and has supported this school for four years and a half—having committed its management to a board of four ladies, who generously superintend and conduct its operations; he regularly discharges the bills of expenses as they are presented to him quarterly—while, with true humility, he conceals his name from the public, and contemplates in secret the results of his charity.—*Colonization Herald.*

For "The Friend."

SELECTIONS FROM LONDON EPISTLES.
NO. VIII.

The whole tenor of the gospel of Christ, the precepts and practice of our holy Redeemer and his apostles, are so decidedly in opposition to the spirit of war, that it is truly cause of wonder that men can be found, with the New Testament in their hands, and professing to be Christians, who vindicate the unrighteous practice.

The arguments in its favour rest partly on the dictates of self-preservation, the first law of nature, and partly on the law of retaliation, no less natural to the unregenerate man. The first is obviated by the consideration that true Christians are not governed by the law of nature, but the law of grace, and they are established in the faith that the providential care of our Heavenly Father extends to his whole rational creation, and that he can enable his dear children either patiently to suffer for the testimony of a good conscience, or fulfil in their experience the promise, "when a man's ways please the Lord," when he walks in obedience to the manifestations of the Divine will, "he maketh even his enemies to be at peace with him."

The law of retaliation is brought into view in those words of our Lord, "an eye for an eye, and a tooth for a tooth;" but he who came to introduce a perfect code of moral law, and to set a perfect example of moral rectitude, as well as to "die for our sins, the just for the unjust, that he might bring us to God," replies to all reasonings founded on the principles of our unregenerate nature, "but I say unto you, that ye resist not evil;" and he gives this compendium of the means whereby the perfection required of his disciples may be attained: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain upon the just and upon the unjust;" concluding his admonition on this subject with this pointed and practical direction, "be ye therefore perfect, even as your Father which is in heaven is perfect."

In relation to its testimony to the peaceful reign of the Messiah, the Society has earnestly and repeatedly called the attention of the members to first principles, and at the present day, when our fellow-professors of other denominations are awakening to a consideration of the subject, it is no time for us to relax; let us then be firm in our adherence to the standard of the Prince of Peace, and steadfast in the belief that the day is approaching when, according to ancient prophecy, mankind shall abandon their long cherished hostilities, and gathering to the Shiloh of God, "nation shall not lift up sword against nation, neither shall they learn war any more."

1750.

It hath been a weighty concern on this meeting, that our ancient and honourable testimony against Friends being concerned in bearing of

arms, or fighting, may be maintained; it being a doctrine and testimony agreeable to the nature and design of the Christian religion, and to the universal love and grace of God. This testimony we desire may be strictly and carefully maintained, by a godly care and concern in all to stand single and clear therein; so shall we strengthen and comfort one another.

1744.

As it has pleased the Lord, by the breaking forth of the glorious light of his gospel, and the shedding abroad of his holy spirit, to gather us to be a people to his praise, and to unite us in love, not only one unto another, but to the whole creation of God, by subjecting us to the government of his Son, our Lord and Saviour Jesus Christ, the Prince of Peace; it becometh us to hold forth the ensign of the Lamb of God, and, by our patience and peaceable behaviour, to show that we walk in obedience to the example and precepts of our Lord and Master, who hath commanded "to love our enemies, and to do good even to them that hate us." Wherefore we entreat all who profess themselves members of our society, to be faithful to that ancient testimony, borne by us ever since we were a people, against bearing of arms and fighting; that, by a conduct agreeable to our profession, we may demonstrate ourselves to be real followers of the Messiah, "the peaceable Saviour;" of the increase of whose government and peace there shall be no end."

1797.

We feel not inclined, though war yet continues to desolate the earth, to repeat our advices on that head, or to resume the subject further than to remark how thankful we ought to be, in that we are still permitted to meet together, as we have done at this time, in brotherly fellowship and mutual condescension; whilst the world around us is tossed with the tempest of discord. O Friends, may we consider it as an incitement to suffer every thing, which tends to contention, to be eradicated from our hearts; and, under the influence of the heavenly Husbandman, to cultivate with unwearied assiduity and patience, all those dispositions which make for peace; things whereby we may edify one another; yea, things by which we may evince to our fellow men at large, that we are really redeemed from the spirit of contests, and truly the disciples of a merciful Redeemer; whose holy, pure, and undefiled religion is a system of universal love.

1804.

Since we last met together in this city, the dreadful alarm of war has increased; and, seeing we believe no people have a deeper sense of the calamity which war entails on mankind, and the reproach it is upon the Christian name, we may, without the imputation of viewing it singly as it concerns ourselves, inform you of our present feelings on the subject. Our general principle to bear arms is well known; and truly we are satisfied that our testimony in this respect is a testimony for the Messiah, of whose reign it is the glory, that "the wolf and the lamb shall feed together." Most, if not all, people admit the transcendent excellency of peace. All who adopt the petition, "Thy kingdom come," pray for its universal establish-

ment. Some people then must begin to fulfil the evangelical promise, and cease to learn war any more. Now, Friends, seeing these things cannot be controverted, how do we long that your whole conversation be as becometh the gospel; and that while any of us are professing to scruple war, they may not in some parts of their conduct be inconsistent with that profession! With this view we are concerned to renew our caution of the year 1798, namely, "We desire afresh to press upon all our members, the necessity of a peaceful and innocent demeanour amongst men; and especially, let all be careful not to seek or accept profit by any concern in the preparation so extensively making for war; for how reproachfully inconsistent would it be, to refuse an active compliance with warlike measures; and, at the same time, not to hesitate to enrich ourselves by the commerce and other circumstances dependent on war!" Friends, it is an awful thing to stand forth to the nation as the advocates of inviolable peace; and our testimony loses its efficacy in proportion to the want of consistency in any. And we think we are at this time peculiarly called to let our light shine with clearness, on account of the lenity shown us by government, and the readiness of magistrates to afford us all legal relief under suffering. And we can serve our country in no way more availingly, nor more acceptably to Him who holds its prosperity at his disposal, than by contributing all that in us lies to increase the number of meek, humble, and self-denying Christians.

1809.

We are inclined also, dear Friends, to draw your attention to the root of our testimony against war. It is no other than Christian love, and that righteousness which produces peace, quietness, and perpetual assurance, as its natural fruit. This draws the mind away from those passions and desires, in which are laid the foundations of contest. Let us then frequently examine our hearts, yea, let us prove our own selves, and see how far the seed of contention withers, and a resignation to suffer is cherished there. And since, as we have mentioned, some of our young men have suffered, and more may probably suffer, imprisonment, we are deeply desirous that they may walk consistently with their testimony in every respect; showing by their conduct that they truly follow a Master, who was holy, harmless, undefiled, and separate from sinners.

For "The Friend."

"Seekest thou great things for thyself? Seek them not."

The enemies which surround those who have entered the strait and narrow path are numerous and powerful. Satan is loth to lose any of his subjects, and fails not to present allurements, or to stir up his agents to entice from it those who have commenced their heavenly journey. While the mind is vigilant, and in good earnest to suffer nothing to deter it from pursuing the path of duty, his devices are detected, and through divine strength, defeated. The greatest danger seems to arise after sacrifices have been made, and some victories obtained. From

the persuasion which he insidiously trans- fuses into the mind, that obstacles considered impassable have been surmounted and considerable progress now gained, the inexperienced and unwary traveller is sometimes induced to relax his watchfulness a little, and perhaps take a rest from conflict. But as "Satan finds some mischief still for idle hands to do," he soon finds objects either lawful in themselves, or unlawful, to attract the attention and imperceptibly steal away those feelings of devotion and love to God, which had been the chief source of delight. Though the good remembrance recalls to recollection the earnest desires after truth, which led into covenant to part with all for its sake, yet, having become captivated with other things, too many plead excuses to stifle the voice of the reprover or palliate their unfaithfulness. Some flatter themselves, that having taken up the cross in several things which were hard to bear, the main part of the work is effected, though they may never have been more than ancle deep in Jordan. They have changed their dress, language, manners or mode of living, and appearing as professed followers of Christ, consider themselves as consistent members of society. They do not intend to act contrary to its principles; they wish to pursue business with moderation; but having relaxed in circumspection and fear, and looking at the example of others, who are accumulating treasure by unremitting exertions, they become gradually drawn into the vortex, and finally conclude that it is the proper path to usefulness, and greatness, and happiness in this world. Once set out without due reference to the restraining, circumscribing limits which the truth would present, a course of worldly, not heavenly reasoning is adopted, by which they suppress one doubt after another which He who visited them by his grace raises in the heart, until at last fears and scruples, which they formerly cherished, are either forgotten, or treated as visionary. The more they increase in riches, the less time they have to attend to religion. Business, which should furnish means to liberate them for its all important duties, has increased that they cannot possibly neglect it, or find time for the other.

From the operation of such causes, it is no uncommon thing to see amongst us some of the most worldly men that are to be found. Trace back the history of such persons a few years, and we may find they were once promising young men. They had been powerfully visited, brought under conviction, and in part converted, and their friends fondly anticipated their aid in the cause of religion. But what are they now? Monuments of the fascinating, benumbing effects of the love of wealth and worldly greatness. Some acquire much, and retain it for the great injury it not ruin of themselves and their children. Others, after reaching a high point of respectability in the eye of the world, experience sore and disgraceful reverses; losing property and reputation, and sometimes shortening their days by disappointment and chagrin. Instances of this description have not been few. Perhaps they thought to advance the general weal—

improve the country, promote the prosperity of the place where they resided, or furnish employment and sustenance for numerous dependents. But had they sought first the kingdom of God, and the righteousness thereof, and kept this uppermost in their thoughts and pursuits, they might have been favoured to discover, that that was not the sphere designed by their Lord for them to move in. How small is the number of those who amass riches, and retain the contrite humble spirit of Him, who was low of heart, and had not whereon to lay his head? No marvel that he exclaimed, "How hardly shall they that have riches enter the kingdom of heaven." Their treasure is too frequently on earth, and where that is, the heart will be also.

Though the subject is often brought into view, it seems to produce little effect on those who have become enamoured of mammon. The only probable hope of doing any good is, by warning those who are yet tender, of the certain danger which awaits them if they forsake the truth, for the love of this present world. Yet how affecting it is to see the time, and talents, and energies of men, wholly devoted to worldly objects; and how many there are, who appear to take little interest in any thing, but what subserves their selfish purposes and advantage. Absorbed in business or pleasure, or in husbanding their treasure, even their own salvation seems to be forgotten, or very much disregarded. While such instances create mournful sensations in reflecting minds, they must exert a pernicious influence on young persons. How has the inordinate prosecution of business almost extirpated the Quaker character in some places. Where a large body of devoted men and women once honoured their profession, and exalted the Christian name, by their godly circumspect lives, dry, formal professors, are not unfrequently, almost the only representatives of the society now found. This result is not confined to cities. In many country situations, where experienced gifted Friends formerly resided, and drew together large congregations, little started meetings barely sustain the name, and sometimes occasion a doubt whether the truth is more advanced than retarded by them. This has not been produced by the schism merely, but it is to be feared that the love of other things than the blessed truth has taken the ascendancy, and briars and thorns have sprung up, instead of the fruits of the Holy Spirit, and choked the good seed. Are we not in danger of incurring the denunciation pronounced against Israel, respecting whom the Almighty said, "What could have been done more to my vineyard that I have not done in it? Wherefore when I looked that it should bring forth grapes, brought it forth wild grapes! And now go to: I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down. And I will lay it waste; it shall not be pruned nor digged; but there shall come up briars and thorns; I will also command the clouds that they rain no rain upon it." Are there not many who appear to be in this

condition, insensible of the descending of heavenly rain, and, like branches cast forth and withered, neither pruned nor digged about, and consequently unable to bring forth fruit to the praise of the great Husbandman? Will not the Lord take from such the precious gifts and privileges which he had granted, and give them to others who will gratefully receive and improve them to his honour, and their own everlasting benefit? Has he not planted amongst us "the choicest vine," and can we suppose that his mercies and favours may be slighted and even despised with impunity? S.

A Brief Memoir of Mary Anne Calame, with some account of the Institution at Locle, in Switzerland. By J. & M. Yeardley, (two of the Committee appointed for the care of the establishment.)

Since it has pleased the Most High to take unto himself the excellent fondness of the Institution for poor children near Locle, in Switzerland, we think it may interest those who have kindly contributed to its support, to receive a short account of its present state, with a few particulars relative to the life and death of our beloved, departed friend, Mary Anne Calame.

She was blessed with pious parents, and her father evinced great benevolence of character, cherishing this disposition early in the minds of his children. Mary Anne was endowed with great susceptibility; and, although extremely quick and lively, was of a deeply reflective turn of mind. Drawn by the cords of heavenly love, into a serious contemplation of her state by nature, she was convinced "of the necessity of being redeemed from evil, and very early became acquainted with the voice of the true Shepherd, and was often brought into deep contrition of soul before him. Under this sweet influence, when she was reproved by any of her friends for the little faults natural to her age, she would melt into tears, and retain the impression very long on her mind. Evincing but little taste for the trifling pursuits of her companions, she soon unfolded a remarkable capacity for accomplishing whatever she undertook, with a peculiar talent for drawing. For some years she was afflicted with illness, which was so sacrificed to her soul, that she was brought to living faith in our Holy Redeemer; and through giving up her whole heart into his Divine hand, she was strengthened by his Holy Spirit to resist the snares and temptations which surrounded her. When enabled again to mingle in society, she was so highly appreciated for her universal kindness and superior talents, that the jealousy of others was often excited. This she met with Christian humility, and strove by her attentions to remove it from their hearts.

"The extreme sympathy she felt in the sufferings of her fellow creatures, from whatever source, was extended to all within her sphere; the animals also partook of her tender care, and she exhibited such a talent for arrangement, order, and propriety, in her own affairs, that she was mostly at liberty to enter into the concerns of others.

Thus, the poor and the helpless became the principal objects of her attentive care; she not only visited them, and gave them support, but her deep interest in their welfare caused her to enter into the particulars of their wants and miseries.

The result of these visits was a strong conviction, that the want of education on Christian principles, was one great source of their vices and distress, with a belief that their condition might be, in some measure, ameliorated. It was then she received an impression, that it was her religious duty, to seek to withdraw at least a few of the children of vicious parents, from the baneful influence of their example, and she began with only five, asking at first about a farthing a month from all who surrounded her, which small sum she thought would make the subscription general.

The first two farthings were brought to her by her little niece, who had begged them of her mamma for her aunt's poor children; and it seems as if a blessing rested upon this infant offering, seeing that for nearly twenty years this institution has been a refuge for the poor from vice and misery, and that the number of children has been continually augmenting till the present time, when two hundred and fifty are nourished, clothed, and educated, by benevolent contributions.

The particulars of this asylum, and the way in which it is conducted, have been already published in a pamphlet entitled, "*Faith and Benevolence exemplified in an Institution for poor Children, at Locle, in Switzerland,*" to which we refer; but as it has been visited by several Friends since that time, we would give an extract from Stephen Grillet's letter, and a few particulars from a still later visit which we paid to our dear friend, within a short time of her decease.

A letter received from Stephen Grillet, dated Yverdon, 4th of 11th month, 1832, contains information respecting the state of the establishment, which, it is believed, will prove highly gratifying to many, and induce them to cherish the feeling of continued interest in its support.

EXTRACT FROM STEPHEN GRILLET'S LETTER.

"In company with Mary Anne Calame, I went to her Orphan Institution. She has now about 250 children in her family, which continues to be supported by acts of charity; and it is marvellous how, time after time, when in the greatest need, supplies have been furnished. She feels much indebted to Friends in England. I wish those, who have so liberally contributed to it, could see its excellent order and extensive usefulness. All the children love her as a mother—she speaks to them and treats them as such. The school for little ones has interested me much; they were at their little works, for industry is a special branch of their education.

"The very little ones, about two or three years of age, were unravelling old silk; the others, up to five and six years, were at their knitting, whilst a blind woman, knitting also, spoke to them in a familiar and very kind manner, putting to such as she called out by name,

various questions in the Scriptures, and even in Roman history and geography. It was astonishing how readily these little ones answered her questions, without ceasing from their work; and perfect silence prevailed, none speaking but the one whose name was called upon. What has given me special comfort is, the marks that some of these children bear that they have known something of the dear Redeemer's love. The whole family were collected together, children and assistants, as well as servants. I had a precious opportunity with them; many of their young minds manifested that they felt what was communicated:—once, particularly, when I enquired if some of them felt not at times that which prompted them to wish for some corner privately to seek the Lord, and pour out their prayers to him, Mary Anne Calame told me, it was only the day before that some of the girls had asked for the use of a corner in the garret, not occupied, and enquiring of them for what purpose they wanted it, with some hesitation and tenderness they said, they wished to have a little by-place to retire to, for they felt as if they must in that way seek and pray to the Lord. Mary Anne has given them the use of the closet in a chamber she lies at the institution.

"In the evening I had another meeting in the village at her house, where those who are in the practice of meeting with her came, and some others also. Her own family is large—Marguivite Zimmerlin is her intimate friend, with whom she has been in near union for eighteen years, and forms one of the domestic circle."

* * * * *

VISIT OF J. AND M. YEARDLEY.

We visited this institution in the 8th month, 1833, and found dear M. A. Calame rather oppressed with the weight of the concern, yet still full of faith and daily dependence on her great and holy Helper; we felt much sympathy with her and her precious companion, M. Zimmerlin, and were favoured to be refreshed together under a sense of Divine love and mercy.

Dear M. A. C. appeared then to have a presentiment that she should not remain very long in mutability; expressing, with submission, her desire to 'depart and be with Christ'; and it was very sweet to be permitted, when in her company, to believe, that whenever that moment arrived the change would be glorious.

A few young women were still educated for governesses in the house of M. A. C., and there were 250 children in the Asylum, which appears still to be regulated in a very agreeable manner. We had religious meetings with the various classes, and were comforted in partaking again of the sweet influence, which pervades the mind on visiting this institution.

The dear children appeared remarkably cheerful, happy, and full of affection for their benefactress. We were informed that, although many of them have been taken from the most depraved class in society, yet, that very few instances had occurred since the asylum was provided, of any having been sent away as incorrigible; some of the vagabond boys, unac-

customed to restraint, have at times run away, but it seems as if they had been still the objects of providential care, since they were brought back in a better disposition of mind, and with good desires for the future. One of them, aged twelve years, fled to Neuchâtel, where, not knowing what to do, he addressed himself to a friend of M. A. Calame's, who sent him back with a note, intreating that he might be forgiven. This intercession was unnecessary; for his adopted mother no sooner saw him arrive, than, imitating the father of the prodigal son, she ran to meet him, and embraced him many times; afterwards came her admonitions, but these were so full of tenderness, that the boy was sufficiently punished by the shame and regret he felt in having caused pain to his tender benefactress.

"We had a very affecting parting with our beloved friend, and were never permitted to behold her again. A striking proof of her presentiment respecting her death is afforded by the following circumstance:—One of her friends sent her a card, greatly desiring she would write something upon it by way of remembrance. She had been made an instrument of much religious instruction to him, as she had to many others within her influence. After some time she returned the card with a tree drawn upon it, under the branches of a tree; the inscription was "*Jesu, ici, et au delà. M. A. C.*" This he received some months before her death, and when she was in usual health.

She was seized with dysentery on the 17th of 10th month, 1834, from which she believed she should never recover. Although at times in great agony of body, her soul was filled with enriching peace. She had much conversation with her beloved friend, M. Zimmerlin, and committed the institution to her superintendance; encouraging her to believe she would be strengthened for the task. For twenty years they had been bound to each other in the closest bonds of friendship and religious unity of spirit, so that she considered it would be a blessing to the asylum to have it continued on the same foundation upon which it had been raised; daily dependence upon the providential care of Him who is a Father to the fatherless. She imparted counsel to the various individuals of her household, and had interviews with several others interested in the cause; and being perfectly sensible to the end, the words which fell from her lips were a source of comfort and support under the heavy affliction which awaited them. A little before the closing scene she asked for some grapes, and not receiving them immediately, she quickly added, "they are not here! Well! I shall soon gather fresh grapes in the vineyard of my Lord and Saviour."

She continued only five days from her first attack; and, a short time before her death, was favoured with perfect ease of body, truly enjoying the prospect of her speedy release, that she might for ever be united unto Him, "whom, not having seen, she loved," and had endeavoured to follow and obey, according to the manifestations of his will in the secret of her soul; and although deeply sensible of her many failures and infirmities, she could rely with firm

dependence upon her beloved Lord and Saviour, and through his propitiatory sacrifice, offered for her sins, she was prepared to meet him with "joy unspeakable and full of glory."

The day of her interment proved extremely wet, yet the company of mourners was unprecedented in the small town of Locle. Many friends came from a distance, and after her own immediately family and household, she was followed by her 250 weeping children, with their masters and mistresses, not any of whom could be persuaded to remain at home, notwithstanding the inclemency of the weather; the inhabitants of the place also generally attended, and many hearts were deeply prostrated before the Lord.

M. Zimmerlin is remarkably supported, and enabled by her Divine Master to continue the institution on the same footing upon which it was established; and the family of her dear deceased friend seem very desirous of affording her every assistance, as well as several other persons who reside near, and are interested in the cause. There is also a committee nominated by M. A. Calame, composed of those friends who have rendered service to the funds of the institution, and who are very desirous that it may still claim the attention of the benevolent in this country, reverently believing that a blessing is still in it.

EXTRACT FROM THE WILL OF MARY ANNE CALAME.

"I, Mary Anne Calame, the undersigned, desiring, in that solemn day, when it shall please God to take me to Himself, that all things which He has condescended in his great mercy to confide to my care, may be left in order, in security, and protected from being injured by any person whatsoever:—

"I declare, in the presence of God, that I give the establishment for poor children at Billodes, near Locle, and all that it contains, into the hands of a committee, nominated as under, in that confidence which comes from above, that in their hands it will be continued and directed on the same basis upon which it has been founded—that of faith and love in our Lord and Saviour Jesus Christ. Upon that faith which has accompanied the steps which He has been pleased to mark out for me, and upon which He has showered down so many blessings, notwithstanding my numerous failings and infirmities.

"I bequeath also to them the funds which may remain at my death, of whatever kind, with the liberty given to me to use them as I thought best for the benefit of the institution; excepting what may be due to some of the committee, who hold shares in the new house, and the moveables in it.

"This deed is made of my own free will, uninfluenced by any person, according to my conscience, and I desire that no public or private authority may, at any time, or under any pretext, exercise any right or interfere with the object of this institution, which is designed solely for the purpose of bringing up miserable and destitute children in the religion of Jesus Christ, of whatever nation or denomination they may be, regarding all men as my brethren,

and believing myself called upon to fulfil towards all the precepts of my Lord and Saviour, who has commanded us to care for the orphan and the destitute.

"I desire, therefore, that this establishment may be continued after my death to the glory of God, and for the well-being of the souls who do and may hereafter inhabit it; recommending them all to his divine protection; hoping and praying that all who labour in the cause may do it with the same end in view, and in the same spirit, looking unto Jesus, who will be their recompense; and I implore that the benediction of the Eternal God may rest upon them all. Amen.

"MARY ANNE CALAME."

Locle, 7th of September, 1829.

LINES ON PASSING THE GRAVE OF MY SISTER.

On yonder shore, on yonder shore,
Now verdant with the depth of shade,
Beneath the white-armed sycamore,
There is a little infant laid.
Forgive this tear. A brother weeps.
'Tis there the faded flower sleeps.
She sleeps alone, she sleeps alone,
And summer's forests o'er her wave;
And sighing winds at autumn noon
Around the little stranger's grave,
As though they murmured at the fate
Of one so lone and desolate.

In sounds that seem like sorrow's own,
Their funerals dirges faintly creep;
Then deep'ning to an organ tone,
In all their solemn edifice sweep,
And pour, unheard, along the wild,
Their desert anthem o'er a child.

She came, and passed. Can I forget,
How we whose hearts had hailed her birth,
Ere three autumnal suns had set,

Consigned her to her mother earth!
Joys and their memories pass away,
But griefs are deeper ploughed than they.

We laid her in her narrow cell,
We heaped the soft mould on her breast;
And parting tears, like rain-drops fell,
Upon her lonely place of rest;—

May angels guard it—may they bless
Her slumbers in the wilderness.

She sleeps alone, she sleeps alone,
For, all unheard, on yonder shore,
The weeping flood, with torrent moan,
At evening lifts its solemn roar,
As, in one broad, eternal tide,
The rolling waters onward glide.

There is no marble monument,
There is no stone, with grave-stone lie,
To tell of love and virtue felt
In one almost too good to die.

We needed no such useless trace
To point us to her resting place.

She sleeps alone, she sleeps alone,
But, midst the tears of April showers,
The verdure of the wild has strewn,
His germs of fruits, his fairest flowers,

And cast his robe of vernal bloom,
In guardian fondness, o'er her tomb.

She sleeps alone, she sleeps alone,
But yearly is her grave-turf dressed,
And still the summer vices are thrown,
In annual wreaths, across her breast.

And still the sighing autumn breeze,
And strews the hallowed spot with leaves.

PLINT.

The Infant School under the care of the Association of Women Friends, will be reopened on the 24th instant.

A person who professes *not* to be a member of the Society of Friends, intruded himself, in violation of the rules of courtesy and good breeding, into the late Yearly Meeting of Friends in London, and has published a pretended account of its proceedings. This account has been re-printed in this country by the Hicksites, and widely circulated. As it is grossly defective and perverted, we deem it proper to put Friends on their guard by inserting the following official notice of its unfairness:—

To the Editor of the Christian Advocate.

Having noticed in the last number of the Christian Advocate, a long article headed "Quakers' Yearly Meeting," I am instructed to observe that all meetings for discipline of the religious Society of Friends, are held exclusively for the benefit of their own body, and not open to any who are not members of that religion Society. It may be further remarked, that in order to prevent any one from continuing in our late Yearly Meeting, in ignorance of this fact, notice of the select character of the meeting was publicly given by the clerk of the meeting, both at the commencement and in the progress of its business.

Under these circumstances, any one not a member of the religious Society of Friends, who attended, and obtained this information, did it in violation of the rules of common courtesy, and of the rights of distinct bodies of religious professors, in conducting their respective concerns.

There is no intention of entering into any discussion which affects the accuracy of the report furnished to the Christian Advocate, any further than to say, that it is strikingly partial and incorrect.

The subject having been animadverted upon by the editor, in the leading article, it is expected that he will, in common fairness, feel himself bound to give the above a prominent place in his paper.

WILLIAM MANLEY,

Recording Clerk to the Society of Friends.

Devonshire House, Houndsditch, 5th of 6th m. 1835.

In No. 19 of our seventh volume, we copied from the Annals of Education, an interesting account of the Asylum for Poor Children at Locle, in Switzerland, under the care of Mary Anne Calame. This amiable woman, who, in her humble walk through life has furnished so lovely an example of purity and singleness of purpose, has lately been called away by death from the scene of her Christian charities and labours. A small pamphlet containing a brief memoir respecting her, together with some extracts from her letters, &c., has been published in England, which it is our intention to insert entire, and accordingly, the memoir is given to-day—the extracts being intended for our next number.

The committee charged with the care of the boarding school at Westtown, will meet there on fourth day, the 2d of next month, at 9 o'clock in the morning.

The visiting committee will meet at the school, on seventh day, the 29th instant.

THOMAS KIMBER, Clerk.

8th mo. 22, 1835.

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For "The Friend."

INSECTS.

NO. VII.

Habitations of Ants.

The habitations of ants vary according to the species which construct them. The nest of the large red ant (F. Rufa) is wholly composed of small apartments, of different sizes, communicating with each other by means of galleries, and arranged in separate stories, some very deep in the earth, others a considerable height above it; the former for the reception of the young in cold weather and at night, the latter adapted to their use in the day time. In forming these, the ants mix the earth excavated from the bottom of the nest, with the other materials of which the mount consists, and thus give solidity to the whole. Besides the avenues which join the apartments together, other galleries, varying in dimensions, communicate with the outside of the nest at the top of the mount. The habitations of these ants are sometimes as large as a small hay-cock, but they are mere molehills in comparison to the enormous mounds which other species, apparently of the same family, but much larger, construct in warmer climates. Malonst states that in the forests of Guinea he once saw ant hills which, though his companions would not suffer him to approach nearer than forty paces for fear of his being devoured, seemed to him to be fifteen or twenty feet high, and thirty or forty in diameter at the base, assuming the form of a pyramid, truncated at one third of its height; and Stedman, when in Surinam, once passed ant hills six feet high, and at least one hundred feet in circumference.

The nest of *Fornica Brunnea* of Latreille is composed wholly of earth, and consists of a great number of stories, sometimes not fewer than forty, twenty below the level of the soil, and as many above, which last following the slope of the ant hill are concentric; each story, separately examined, exhibits cavities in the shape of saloons, narrower apartments and long galleries which preserve the communication between both. In con-

structing these immense citadels they employ soft clay, only scraped up when sufficiently moistened by a shower. Different labourers convey small masses of this ductile material between their mandibles, and with the same instruments they spread and mould it to their will, the antennae accompanying every movement. These cities, while building, present a most interesting spectacle. "In one place," says Huber, "vertical walls form the outline, which communicates with different corridors by openings made in the masonry; in another we see a true saloon, whose vaults are supported by numerous pillars: and further on are the cross ways or squares where several streets meet, and whose roofs, though often more than two inches across, the ants are under no difficulty in constructing, beginning the side of the arch in the angle formed by two walls, and extending them by successive layers of clay till they meet: while crowds of masons arrive from all parts with their particle of mortar, and work with a regularity, harmony, and activity which can never enough be admired. So assiduous are they in their operations, that they will complete a story with all its saloons, vaulted roofs, partitions, and galleries, in seven or eight hours. If they begin a story and for want of moisture are unable to finish it, they pull down again all the crumbling apartments that are not covered in.

Another species make their habitations in the trunks of old oaks or willow trees, gnawing the wood into numberless stories, more or less horizontal, the ceilings and floors of which are about five or six lines asunder, black, and as thin as a card; sometimes supported by vertical partitions forming an infinity of apartments, which communicate by small apertures: at others, by small light cylindrical pillars furnished with a base and capital, which are arranged in colonnades, leaving a communication perfectly free throughout the whole extent of the story. These immense works, greater, compared with the size of the architects, than the pyramids of Egypt, or the tunnel under the Thames, are accomplished by minute insects, unassisted by any mechanical inventions, which so much facilitates the labour of man in all his great undertakings. The advantages which they possess of commanding the aid of countless numbers, stimulated as they all naturally are by a patience which never flags, and a perseverance and industry which surmounts every difficulty—enables them to perform their herculean tasks in comparatively a short time.

This quality of perseverance in ants is strikingly illustrated by an anecdote which is related of the celebrated conqueror, Timour,

who, it is said, being once forced to take shelter from his enemies in a ruined building, sat alone many hours; desirous of diverting his mind from his hopeless condition, he fixed his observation upon an ant which was carrying a grain of corn (probably a pupa) larger than itself, up a high wall. Numbering the efforts that it made to accomplish this object, he found that the grain fell *sixty-nine times* to the ground, but the *seventieth* time it reached the top of the wall. "This sight," said Timour, "gave me courage at the moment, and I have never forgotten the lesson it conveyed."

The industry of the ants even exceeds that of the bees, for the ants not only employ each moment of the day in incessant labour, but are also engaged at nights, almost without intermission, unless hindered by excessive rains. This fact, asserted long ago by Aristotle, and admitted by Gould and Huber, is confirmed by some observations which Kirby made for that purpose. "My first," he says, "were made at nine o'clock at night, when I found the inhabitants of a nest of red ants (*Myrmica Rubra*) very busily employed. I repeated the observation, which I could conveniently do, the next being in my garden, at various times from that hour till twelve, and always found some going and coming, even while a heavy rain was falling. Having in the day noticed some aphides upon a thistle, I examined it again in the night, at about eleven o'clock, and found my ants busy milking their cows, which did not for the sake of repose intermit their suction." At the same hour another night, he observed the little negro ant engaged in the same employment upon an elder; and states, that being desirous of ascertaining the accuracy of M. Huber's statement that the hill ant (*F. Rufa*) shut their gates, or rather barricade them every night and remain at home, he visited a nest of them situated not far from his residence, accompanied by a friend, and, to their surprise and admiration, found the ants at work, some being engaged in carrying their usual burthens, sticks and straws, into their habitations, others going out from it, and several were climbing the neighbouring oaks, doubtless, to milk their aphides. The number of comers and goers at that hour, however, was nothing compared with the myriads that may always be seen on these nests during the day. It so happened that their visit was paid while the moon was near the full, so that whether this species is equally vigilant and active in the absence of that luminary, yet remains uncertain.

Kirby states he once saw two or three horse ants hauling along a young snake, not

dead, which was of the thickness of a goose quill, and St. Pierre relates that he was highly amused with seeing a number of ants carrying off a Patagonian centipede, which they seized by all its legs, and bore along as workmen do a large piece of timber. Nothing, it is stated, can divert these creatures from any purpose which they undertake to accomplish; a species which is found at Sierra Leone, march in columns that exceed all powers of numeration, always pursuing a straight course, from which nothing can cause them to deviate; if they come to a house, or other building, they storm or undermine it: if a river cross their path, they will endeavour to swim over it, though millions perish in the attempt. In Paraguay the ravages which they commit are of a very serious character: the account states that they flock in vast companies to the sacks of wheat, and carry off by degrees many bushels; they entirely strip fruit trees of their leaves, unless a cow's tail is twisted round the trunk to hinder their ascent, and eat away crops so completely that one would suppose they had been cut with a sickle. If meat is left, either dressed or raw, in an apartment, it will soon be blackened with swarms of ants. They devour all sorts of trash, the very carcasses of beetles, toads, and snakes. In the dead of night they issue forth from the wall or pavement in immense armies, get upon the beds, and unless the inmates instantly make their escape they will be stung all over. This happens so frequently in the Guaraney colonies that they are obliged to burn candles at night, for lighted sheets of paper are the only means of driving them away. "The Portuguese have an old saying that 'the ants are queens of Brazil.' Certainly!" this account states, "we have found them sovereigns of Paraguay. There may be said to be more trouble in conquering these insects, than all the savages put together; for every contrivance hitherto devised serves only to put them to flight, not banish them effectually."

HUBER.

The subjoined interesting and instructive narrative is from the London Christian Observer. Some slight changes in the language have been made.

The Path of Duty is the Path of Peace and Safety.—Psalm xci. 11, 12.

S—, a country gentleman and magistrate, resided at B—, in the vicinage of Cork. Early in the last century, a prisoner, charged with sheep-stealing, was brought to his house; and while S— was engaged in writing a committal, and the bailiffs in making the necessary preparations for carrying forward the prisoner, the latter was placed, for safe custody, in a yard enclosed by a lofty wall. In this yard a child, son to S—, and afterward father to the lady who related to me this anecdote, was amusing himself with some childish sports. The prisoner was in early youth. He had but just entered upon his vicious career, and his feelings and fears were not yet extinguished and rendered callous by habitual crime. He sat down upon a stone

in the yard, placed his head between his knees, and wept bitterly. The child was immediately arrested in his play by this piteous spectacle, and, with all the veneration which deep sorrow secures from every feeling mind, drew near to the sufferer, and timidly enquired why he wept. The prisoner, hunted down by all, sinking in despair, and perhaps catching at the slender hope which the sympathy of the *magistrate's child* held out to him, told, with all the pathos of real woe, the tale of his sorrows, and wrought powerfully upon the feelings of the child. His first reply was a rapid and earnest enquiry, "Why don't you run away from them?" The man pointed to the lofty wall and locked door, and said, "How can I?" This difficulty the child at once overruled by saying, "I will let you out;" and, without waiting a reply, ran quickly into the house. He will not say he stole the key, for he never thought of any objection against his using it, but quite the contrary: in the most perfect simplicity and good feeling he took it, unobserved, from the table at which his father was writing the committal; unlocked the wicket, through which, with a hurried step and parting blessing, the prisoner quickly escaped; and when the committal was made out, and the bailiffs were ready, the object of all these preparations had safely fled.

Years, too, fled rapidly. The child became a man, and put away childish things. He substituted—I fear it may be said of those days—the foxhunt and carousal, those rational enjoyments of manhood, for the top, and ball, and hoop, the simple sports of childhood; and may it not be said of *any days*, until the millennial, the heavy and up-hill drag of worldly business and worldly cares, for the alternating business and relaxation, tears and laughter, of the school-room and the play-ground.

In the course of business, the son, who had now succeeded to the property of his deceased father, had a large engagement to meet at the Cork bank. Disappointed by tenants, the utmost provision which he could make for it in the country fell short of its amount, and he found it imperatively necessary to get into Cork the night before the bill was payable, that he might make arrangements to prevent its being dishonoured. He arrived at Mallow as the day closed. At that time the road between Mallow and Cork was infested by a desperate gang of highwaymen, and robberies of an intrepid and ferocious character were of frequent occurrence. The experiment of traveling this road at night, and with a large sum of money, was most hazardous; but credit was at stake, and there was no alternative. He arrived safely at White Church, a ruin within about five miles of Cork, and there, at an angle in the road, was stopped by a footpad, who, with a pistol to his breast, demanded his purse. He frankly told his circumstances, but an appeal or remonstrance was unavailing. Money and credit were now gone: and perhaps at this moment S— might have thought with a sigh upon the careless and disengaged hours of childhood, and deemed its peaceful calm but ill compensated by that independence of manhood after which

it so intensely breathes, with all the vexing cares and harassing turmoil which manhood brings along with it.

It was a moonlight night, occasionally dimmed by floating clouds. Just as the robbery was completed, and the highwayman, looking up, commanded him to go forward, the moon suddenly emerged from behind a dark cloud, and shone full upon the face of S—. The highwayman for a moment looked upon the countenance with an intense and searching gaze, and then abruptly demanded, "What is your name?" This was to S— no gratifying recognition. He had succeeded his father in the magistracy as well as estate, and discharged its duties with zeal and efficiency. The thought naturally at once rushed into his mind, "This is some felon who has been brought before me and punished, and, if he recognises, will assuredly murder me." He was just about to give a false name, when the better thought was suggested, "I am under awful circumstances: if I am this moment to pass into eternity, let it not be with a lie upon my lips: 'My name is Spread.'" The highwayman, as if transformed by some magic spell, in manner, accent, and feature, and with a voice, whose softened and subdued tone seemed to make a faint appeal to the memory of S—, asked, with feeling and respect, "Do you remember, sir, the prisoner that you let out of your father's yard at Ballycanna, nineteen years ago?" S— did not immediately recollect the circumstances, but they were soon recalled to his memory. The highwayman said, "I, sir, am the man whose life you that day mercifully saved." He returned him his purse. He said, "This would little avail you: there are six men at different points on the road between you and Cork, that, if a traveller escapes one, another may meet and secure him." In answer to some questions of S—, he confessed it not at all improbable, that if he were found empty, and the account of his previous robbery not credited by the next who stopped him, he might be murdered. He walked by the side of S—'s horse; conducted him safely through the gate to the turnpike at Blackpool, in the suburbs of Cork; and, at parting, compelled him to receive gold sufficient to complete his engagement at the bank. S— gave him much advice, and many promises of protection and security if he would abandon his evil course; and he promised, that, when he could extricate himself with safety at once to his comrades and himself, he would break off from the confederacy, and place himself under S—'s protection.

Had S— followed that first impulse of the natural heart, which would have led him to withdraw himself by falsehood from the protection of Providence—had he rejected the monitor within, which told him (conscience echoing the word of God) that "Whosoever would save his life shall lose it; but whosoever will lose his life in this world shall keep it until life eternal!"—what then would his benevolence have effected? It would have resuscitated a viper to sting him. It would have nerved the paralysed arm which

was to rob him of property, of credit, perhaps of life itself.

This anecdote furnishes, as appears to me, a powerful and pleasing illustration of the importance of placing ourselves continually, as Scripture directs, with Christian simplicity and rectitude of principle and conduct, under the protection of a good Providence; and, in every critical emergency, endeavouring to realise by faith the presence and the guardian care of God. It teaches and encourages us never to withdraw ourselves from that charmed circle within which all things work together for good, and whose limits and immunities the Apostle thus describes: "Who is he that will harm you, if ye be followers of that which is good? But, and if ye suffer for righteousness' sake, happy are ye; and be not afraid of their threat, neither be troubled: but sanctify the Lord God in your hearts—having a good conscience."

Brief Notice of the Life and Character of Jonathan Hutchinson, late of Gedney, England, in an Epistle to a friend.

"— Who can view the stately pillars gone,
Those firm supports of virtue's weighty dome,
And not unite in tributary tears?"

5th of 5th Month, 1835.

MY DEAR FRIEND,

Thou hast been informed of the loss which the church, and an extensive circle of private friends have sustained, by the decease of my beloved relative, Jonathan Hutchinson; and thy knowledge of the virtues that adorned his character may enable thee to form an estimate of the magnitude of this loss to his beloved family, and to all who had enjoyed the privilege of his intimate and truly instructive acquaintance.

In my last letter, I expressed an intention of furnishing thee with a brief notice of the life and character of this exemplary individual; and I shall now endeavour to perform the task, in the best manner that my limited opportunity will allow.

Jonathan Hutchinson was the son of John and Lydia Hutchinson, of Gedney, in the county of Lincoln, where, on, or near the spot which his ancestors had occupied more than three centuries, he was born in the second month, 1760. He was an only son, and had but one sister, (Lydia, the wife of William Burt, of Fulbeck,) between whom and himself a tender attachment subsisted until the decease of the former, which took place only about ten months previous to his own.

By information derived from this branch of his family, it appears, that in his youth he possessed a lively disposition, somewhat impatient of control; and, judging from selections which he made from some of our best authors, he seems, at this period, not only to have had a considerable relish for intellectual pleasures; but, also, to have laid the foundation of that correct and delicate taste, for which he was afterwards so justly admired.

Ardent in the pursuit of knowledge, and unsuspecting of the poison which is too often concealed in a certain class of specious publi-

cations, he became, at an early age, unsettled and sceptical in his opinions; and in this dark and cloudy day, the principle of truth in his mind was so awfully obscured, that afterwards, during his Christian course, I believe, he rarely adverted to it without that feeling of humble gratitude, which a sense of his happy delirance was calculated to inspire.

He was cautious in speaking of his religious experience, and, when referring to this portion of his history, appeared to be fearful of disclosing more than might tend to edification; but, when unfolding as much as he considered himself justified in doing, he would intimate that the darkness of such a state could scarcely be conceived by those who had not experienced its terrors; and, under a tender solicitude for the welfare of young persons, he would make solemn and instructive allusions to the sufferings in which, by an injudicious course of reading, he had been so deeply involved.

The following memorandum impressively records his feelings, some years after the spiritual darkness above-mentioned had yielded to the cheering beams of the Sun of Righteousness. It was written, and partially circulated, with the hope of its proving serviceable to others, and includes a stanza from Beattie, to which I have frequently heard him allude, as containing, in some measure, an epitome of his own history.

"It is very probable, that the stanza annexed may correspond, in no inconsiderable degree, with the experience of many; but it has been found to be highly descriptive of the progressive changes of one individual, who, though born and educated in the Society of Friends, yet, from an unwillingness to submit to those reasonable restraints which a consistency with their principles requires, a conduct in many instances opposed thereto, and an injudicious reading, became, in early life, deeply entangled in the snares of scepticism and irreligion.

"This circumstance he is willing to disclose, from the hope that a knowledge of it may induce some to seek, by the same efficacious means of contrition and prayer, a like happy result to that which he has had the benefit and the consolation to experience; a change, both in judgment and practice, almost as great and as marvellous in his own eyes, as if one had risen from the dead.

"It may, perhaps, be further encouraging to those who have arrived at the ninth or eleventh hour of their day, to be told, that the change alluded to was not, in the present instance, fully effected until the subject of it had passed what is generally considered the meridian of life, and had nearly lost hope of reconciliation with his God.

"He is now living, but, conscious that though thus favoured, his warfare is not yet accomplished, and that it must be by a watchful perseverance to the end that a prize immortal can be obtained, he deems it consistent with the diffidence which these considerations appear calculated to excite, to conceal his name.

"Was thus by the glare of false science betrayed,
That leads to bewilder and dazzles to blind,

My thoughts wont to roam from shade onward to shade,

Destruction before me, and sorrow behind.

O! pity, Great Father of Light, then I cried,

Thy creature who sin would not wander from thee!

Lo! stumbled in dust, I relapsed to my pride;

From doubt and from darkness Thou only canst free.

And darkness and doubt are now flying away;

No longer I roam in conjecture forlorn;

So breaks on the traveller, faint and astray,

The bright and the balmy effluence of morn."

Adverting to this memorandum, in a letter to a near relative, who desired to possess the autograph, he thus expresses himself. "Thou art quite welcome to the paper which thou hast kept. Should I hold out to the end, and finish my course in peace, it may serve thee to look over at a future day, as a short history of not a very short part of a journey, in which, alas! were many wearisome and painful steps.

"O! the dark days of vanity! While here

How tasteless! and how terrible when gone!"

After a season of deep mental suffering, the important change here mentioned was commenced, by a ray of light and hope being unexpectedly vouchsafed to his agonized mind. The time, the place, and other circumstances, attending this event, were never to be forgotten while the retentive faculty remained. He was, at the moment, supplying food to part of the cattle on his father's farm; and, in strains of reverent gratitude have I heard him relate the dealings of Divine Goodness with him on this memorable occasion. Perceiving within himself a feeling of tenderness, and yielding to the power from which it had emanated, his humbled, but, as yet, partially enlightened soul, poured forth its complaint, and ventured to prefer its petition to that Almighty Being, from whom he had so long stood aloof, and of whose very existence, even now, the enemy of all good attempted to insinuate a doubt.

"As a father pitieth his children, so the Lord pitieth them that fear him;" and with an increase of this fear, my beloved relative seems to have experienced a corresponding increase of consolation. But, deeply did he lament in after life, that, as an ox unaccustomed to the yoke, he was yet unwilling wholly to resign himself to the guidance of Him, who had seen his afflictions, and had graciously made bare his arm to deliver him from a bondage incomparably more fearful than was inflicted by Pharaoh in the days of old. This neglect of his Redeemer's love, which it rendered a succession of fiery baptisms necessary, long obstructed his progress towards that glorious liberty which Divine Truth alone can give; and which, however he might despair of possessing it, he ardently longed to enjoy.

Amongst his severest trials in early life, perhaps, the loss of an amiable female, to whom he was under a marriage engagement, may be regarded as one of the most powerful means by which the Divine Hand operated on his mind. He had cherished a virtuous attachment, and was on the point of marriage, when the death of his friend so suddenly cut off all his brightest earthly hopes, that, after the commencement of the attack, he had little more than time to reach the object of his affection, before her eyes were closed for

ever. By this awful stroke, he appears to have been drawn nearer to Him who is "the way, the truth, and the life;" and being now prepared, by painful experience, to form a more correct estimate of temporal enjoyments than heretofore, his affections were increasingly placed on things above; but, although, through the divine blessing on the means employed to reduce the opposing unregenerate nature, he was, to a considerable extent, made willing to take up his daily cross, and to despise the shame, he was not yet able (practically at least) to count all things but as dross, that he might win Christ; and, greatly as he was then beloved by his friends, for many valuable properties, it was not until about the forty-fifth year of his age, that he made that full surrender of himself which was due from him to his Creator, and essential to the peace of his own mind.

At this period, he was favoured with a remarkable visitation, during a solitary ride between Lincoln and Gedney; and, cordially accepting the offers of redeeming love then graciously extended, he bowed in reverent submission to the will of his Creator, whom he now joyfully acknowledged as his "Lord and his God."

He, who knows what is in man, and who seeks, in all his merciful dispensations, to redeem him from the sin and misery consequent on his fall, led his now obedient follower, step by step, from one degree of strength to another, "after the counsel of his own will;" so that they who mourn his loss have no hesitation in believing, that, through the atoning blood of Christ, this once benighted traveller became a monument of mercy, and a pillar in the temple of his God, to go no more out.

Referring in a letter to what has just been related, he thus feelingly expresses himself: "The visitation of divine love and mercy which thou wast favoured with in thy lonely journey, appears to have been a very precious one indeed, and has reminded me much of that which (as perhaps I have before told thee) about fourteen years ago, as I was riding alone on the highway, completed, as I am willing to hope, a conversion which had previously been most unstable and wavering; or rather, shall I say, which rescued me from the law of the lion, and paw of the bear, and placed my poor soul in a capacity to endeavour to know and to do the will of God. Since that eventful crisis in my spiritual history, I think I have never absolutely turned my back on the way which appeared to be cast up for me, nor wilfully departed from my God; though I have had some conflicts, and have yet at times so feelingly to deplore the remaining weaknesses of my nature, that even this very morning I could only find access to the footstool of mercy by loathing and abhorring all that could properly be called *myself*, as in "dust and ashes." But, what a favour it is, when, even through the deepest humiliations, peace is restored to the sorrowful or "wounded spirit."

Thus disciplined in the school of Christ, he who had been forgiven much, also loved much. Glory to God, and good will to man, became his predominant principle;—a plant of the

Lord's right hand planting, which, in due time, brought forth fruit to his praise; for having known the terrors consequent on sin, as well as the peace which is permitted to flow as a river into obedient souls, he felt deeply solicitous on behalf of those whose spiritual or temporal interests were endangered, by unwatchfulness, or inexperience; and to such, of various ages and stations in life, he became an able counsellor, and a faithful friend.

Many, indeed, who now mourn the loss which his death has occasioned, can bear grateful testimony to his unwearied exertions for their advancement in the paths of safety and peace.

As a man of deep penetration, whose religious knowledge had been matured by large experience of the warfare carried on in the human mind between the two principles of light and darkness, his communications were highly valued by that section of the church in which his lot was cast; while, to an extensive circle of private friends, his presence was in no common degree acceptable. To the aged it was animating, and to the middle-aged it was instructive and pleasing; but, looking with peculiar interest towards those on whom the affairs of society must speedily devolve, his mind was affectionately drawn towards the rising generation.

To the youth he loved to address himself; and to this important class, both on solemn religious occasions, and during the hours of social enjoyment, he rendered himself particularly attractive. His lively recollection of the feelings incident to their age; his charitable allowance for unintentional failings; his discriminating judgment, and unceasing courtesy, while they commanded admiration, softened, enlarged, and edified the hearts of his juvenile friends. If they were of a literary turn, his knowledge of the best authors furnished him with subjects congenial to their taste. If conversation of a more general character prevailed, he enriched it with the observations of a Christian philosopher, and was admirably qualified to give an improving direction to what might otherwise have degenerated into trifles. If rural affairs were preferred, as a practical agriculturist he would often prove interesting, and seldom failed to secure their attention. If they enjoyed the beauties of nature, he enjoyed them also, in no ordinary degree, and willingly imparted the fruits of his careful observation and pious reflection.

In these conversations, which I have often listened to with delight, his own admiration of a beneficent Creator, as discovered in the rich variety of his works, habitually led him to excite a similar feeling in the minds of others. A shell, a stone, or a seemingly insignificant plant, furnished him with subjects on which instructively to dilate; for he loved to lead his hearers from *created* beauty, to reflect on that Perfection which was without beginning, and will have no end.*

The productions and operations of nature he viewed as so many evidences of a wise and beneficent Being, who, though perpetually opposed by his rebellious creatures, has merci-

fully designed and provided for the happiness of all.

Possessing such sentiments, it may easily be supposed, that the rural avocations to which he had been trained, inspired him with pleasures unknown to those of less cultivated minds. Through the fine old ashes in front of his windows, (which he sometimes appropriately denominated the trees of his forefathers,) how often have I seen him gaze, with solemn admiration, on the splendour of a setting sun; or behold, with similar emotion, the magnificence of a starry sky! With a vivid recollection of the hours that we have spent amidst the scenes of his nativity; the conversations that we have held; and the sympathy which, in seasons of trial, we have enjoyed together; thou, my dear friend, will not be surprised at my selecting a characteristic passage from one of his letters, couched in the following touching expressions:—

"Advancing," says he, "as I am in years; increasing, as I feel myself, in certain infirmities; and willing, as I sometimes think I should be, to quit, in the right time, a world which (sin excepted) is so worthy of its Divine Creator, and so mercifully adapted by him to the probationary condition of its principal inhabitant:—yet, whilst thus it is with me, I am not insensible to the various objects of beauty, excellence, and accommodation, wherewith I am surrounded; and of which, as at the present juncture, I am often a solitary spectator. When thus viewing, and *calmly* soliloquizing, (for rapture is long left in the distance of former days,) on "scenes so wondrous fair," I sometimes remember, with a degree of sweet and soothing pleasure, how we have *walked, and talked, and admired* them together."

With a pious reference to the Great First Cause, and a just sense of the honour due unto his name, he loved to direct his attention to these visible demonstrations of an invisible hand; and lamenting the apathy of sordid or insensible minds, he seemed to desire that, with himself, every rational being,

"With filial confidence inspir'd,
Might lift to Heav'n an unexpressed eye,
And, smiling, say—'My father made them all.'"

* I recollect one instance, in particular, of his happy mode of addressing the juvenile mind. A child having picked up a shell, for the mere pleasure of destroying it, almost immediately crushed it under his foot; upon which a brief but effective remark, from the subject of this notice, so forcibly impressed his young visitor with a conviction that he had wantonly destroyed a specimen of skillful contrivance for the accommodation of an inferior link of creation, that a train of new ideas was awakened, which ultimately led to such an investigation of the works of nature, as forty years afterwards had not ceased to afford much rational delight.

(To be continued.)

HAVERFORD SCHOOL.

The examination of the students of Haverford school, will commence on fifth day, ninth month the 10th, and terminate on fourth day, the 16th. Parents and others interested in the institution, are respectfully invited to attend. Copies of the order of the examination may be obtained at the school, and at the office of "The Friend," No. 50, North Fourth street, after the 5th proximo.

A Brief Memoir of Mary Anne Calame, with some account of the Institution at Locle, in Switzerland. By J. & M. Yeadley, (two of the Committee appointed for the care of the establishment.)

(Concluded from page 368.)

EXTRACTS FROM LETTERS.

Locle, 9th Month, 1829.

The Lord bless thee, my beloved friend, for the consolation which has flowed from thy pen. The hands which presented thy precious lines are very dear to us.* They are pursuing the same heavenly route with you, and we bless God for having been made acquainted with them. They will tell thee themselves in what state they have found our large family, now consisting of 236 persons. The God of Abraham, of Isaac, and of Jacob still watches at the door of this asylum which he has prepared for his children, and which is blessed more and more, so that nothing seems wanting. Thanks to that infinite bounty which day by day sends what is necessary for us. How shall I be sufficiently humbled with the benedictions of my God! What, again forty guineas! Oh! that his name may be praised and exalted amongst us, and that the *deu* from above may refresh and make fruitful the benevolent Friends who have contributed to the well-being of these children of Providence. Our prayer ascends, through Divine Grace, for blessings upon them. I am pleased with the plan of putting the rest into the bank as a reserve. May the Father of the fatherless guard it for them in the time of need! and I can only say *Amen* to the wisdom of this provision.

Our Friends B— have had a religious meeting of about thirty persons—silence preceded the prayer and exhortations, and I trust that the opportunity will be blessed. These, thy dear friends, dwell in our hearts, and our best desires will accompany them. They presented me, on parting, with the little book, containing an account of your excursion to our mountains, and your precious visit to the institution, when your departure cost us so much; surely your benevolent views in tracing those lines have been answered and blessed, to the good of our establishment. I have also received the little "wreath," and all are accepted with love and gratitude. * * * * * Yes, my beloved friend, I do wish to walk more and more by faith, and to live to accomplish the holy will of my God. May thy love for me induce thee to unite in asking this of the Lord for me, for he will grant the requests of those who are united in him.

It appears to me that the little flock at the Institution *g^o* well: some make progress, and a blessing rests upon them, notwithstanding the efforts of that enemy who is never quiet; but when we lean upon the "Rock of Ages" for support, the waves break themselves at his feet before they reach the poor dependent child who is prostrated there. The awakening at Neuchâtel appears to augment, but there are not many who devote

themselves to spiritual religion. Ask for us the true life, and that our desires may arise with yours in silence before the Lord.

—
Locle, 5th Month, 1830.

Beloved Friend,—My heart is full of gratitude to Him whom I desire to love, for the letter which thou hast sent me, so full of encouragement to follow Jesus wherever He may be pleased to lead us, which has also strengthened our faith in causing us to see his unbounded love for our large family by again assisting its funds through your means. * * * * * We are sensible of His love in enabling us to persevere, and to come before His throne of grace in order to obtain mercy, desiring that He may be "made unto us wisdom, and righteousness, and sanctification, and redemption."

Alas! my dear friend, who shall I say to thee respecting myself? deep conflict is often my portion, and I only find peace in looking unto Him who "hath borne my sins in his own body on the tree," and thus paid the price with his precious blood; desiring in this ocean of divine love to be purified from every defilement, and be prepared for admission by this His free grace unto the marriage supper of the Lamb. I am at present in a state of dryness and desertion, and under a weight which makes me sigh for heavenly rest. While I feel the importance of the days still granted to me here below, in order that the great work of sanctification may go forward, I am sensible that without this unmerited mercy, I should become "a castaway." I am thankful for that love which still enables thee to bear me upon thy heart, and be assured thou yet livest in mine midst all its infirmities. May God bless thee out of Zion for all thou hast done for my children, who continue very numerous. My health has been much impaired, and the enemy has taken advantage of this period of weakness to shake my faith in the advancement of the work, that the Lord has begun in my soul; but the Great Physician has put his hand upon me, and I am much better in health. I have been absent for a short time at the baths of Baden on account of indisposition, and some friends have been with me and dear M. Zimmerlin, who has participated in my sufferings—may the Lord reward her!

* * * * *

The little meetings held in silence are continued here and at Neuchâtel, and some of our friends are made sensible, that at times it is more blessed to listen to the voice of the true Shepherd than to speak. The little flock persevere in the divine life, thanks to our gracious Helper! The wife of our friend D—, who sat beside thee in the meeting you held with us under our own roof, has now entered the eternal world. For some time she was afflicted with serious illness, during which her soul made great progress in piety, so that she was enabled to sacrifice every thing here below with joy, and we believe is now at rest with her Saviour. She was so helped under her infirmities, that those nights that would have been nights of anguish, were times of refreshment and rejoicing.

The resignation of her husband is edifying, and he is increasingly precious to us. One of our under-masters has also entered into his heavenly rest; he was ill some time, and died we believe in the Lord; he rejoiced to depart, and his last moments were spent in addressing those who surrounded his bed; and his concluding words were, "Farewell, I go to Jesus Christ." The rest of our large family are in health, although the angel of death has thus entered into our asylum, we have still to praise the Lord for the multitude of his mercies. * * * * * May your life and health be preserved, and may all your paths be directed by the Holy Spirit. I commend myself, and those who surround me, to thy prayers; and resign my pen under a feeling of love and unity which shall never know an end.

M. A. C.

—
Locle, 3d Month, 1831.

We have not exchanged a letter for some time past, yet, my beloved friends, are we daily with you, and our silence is only exterior. I trust also, that in idea, you sometimes journey in the mountains of Neuchâtel, where your friends maintain for you such true affection.

I have felt thee, my beloved friend, at times near to my soul, which has had to pass through a desert land; but thanks to the Lord I am in some degree delivered, and the peace of Jesus again renders me happy in the midst of the daily trials I am called to experience. One, at the present time, is the state of want to which my large family is reduced; so that I have been obliged to-day to borrow a small sum, in order to pay the bill for bread for my children, after having emptied my own purse; but calling to mind what the Lord has reserved in thy hands, I have decided to draw for it, and this will relieve me for a time from the state of trial in which the Divine Master has thought fit I should be placed.

I cannot have the advantage of the interest of the legacy until the fifth month.* The question was,—what is to be done until that time? for in the sorrowful state of commercial affairs in our mountains, our work affords no means of support for my 236 children; notwithstanding, I have been able to provide till the present moment, and this is the first time since we met that I have come short in my means. The Lord, blessed be his name! has not suffered me to fall into distrust. I have had regard to His infinite bounty, and the remembrance of what your kindness has kept for me in England, has been brought to my mind with this encouraging language, "Confide in the Lord thy God." For some time past provisions have been very dear, and all our resources from industry have nearly ceased. The lace produces nothing for us, and all the sewing and knitting is necessary for the use of the house; so that, like the young ravens, my children wait for their nourishment from their heavenly Friend. In

* Some friends who visited this Institution in a journey to Italy for the health of some of the family.

* A legacy left to the Institution at this time of £100 per annum.

the midst of these trials, I have had to endure blame, calumny, and contradiction, of every sort: these strokes are hard to the natural part, but very good for the soul; and in being enabled to bear them, I bless the Most High, endeavouring to rest in true silence and tranquillity before Him who has given me to comprehend that it is His divine will that the work of sanctification should be effected in us. In this total surrender of myself I have found peace, desiring nothing but that the will of our Divine Master may be accomplished in us and by us to the glory of His name. It is thus that my friend M. Zimmerlin and I go on from day to day; these pass quickly over, yet it seems to me that the day of heavenly rest is long in coming, for "blessed are the dead who die in the Lord;" but I dare not ask for this sooner, since it is doubtless in the Lord's mercy, that he keeps us here below; and I feel sensibly that I am very far from being dead to all earthly things. May the Lord put it into thy heart to ask in thy retired moments that thy poor friend of the mountains may become so passive in the Divine hand, that He may perfect this work to his own eternal glory.

My large family is blessed. Every year it improves sensibly; the exterior is in order, and I trust the interior is kept in dependence upon Divine Help—the instruction well conducted, and the education as good as can be expected in such a multitude, yet far below my desires, as also the interior, for it is written, "The King's daughter is all glorious within, &c.;" but I must give up all unto Him who only can perform His own work—unto Him confide my charge, for He is faithful to guard it. Nothing has been altered in my paternal abode: We continue well and live in peace. My health, which has been delicate, is now re-established; I have resumed my labours, and regained almost all my strength, blessed be the Author of all good!

* * * * * I put the bill of exchange in circulation this day for £40 sterling. Be persuaded, my dear friend, that it is of urgent necessity. Without these helps I should have been obliged to send away many children. Bless God with me, that he has thus provided for the well-being of poor and destitute orphans. M. A. C.

Locele, 6th Month, 1831.

Dear and Precious Friends,—May the peace of our Lord Jesus be your portion now and for ever!—It is time that I inform you of £40 more, which the Lord has sent me by your means. This gift has arrived in the time of great need, and will be a source of good to many. Express for me the feelings of deep gratitude which flow from my heart to those Friends who have contributed so largely toward the support of my great family; may they receive the blessing reserved for those who care for the little ones!

Thanks be to God the Institution goes on well; the peace of Jesus reigns more and more in it, and the health of the children, who were ill, is improved; my own health also, which has been delicate, is now nearly re-established, so that I am again able to re-

sume my occupations, and I bless the Author of all good, who has given me a little more time in order that the great work of regeneration may be effected in me. I have daily to mourn over my unfaithfulness, and can only commit myself just as I am into the hands of Him, who alone is faithful, exposing my infirmities to the sunbeams of His righteousness, that I may be healed, and that through this work of unmerited mercy His name may be glorified.

We go on pretty well at the Institution with respect to the outward, but some of us feel more and more the necessity of sitting like Mary at the feet of Jesus, that our strength may be renewed, and there is much unity of spirit amongst us. Our friends at Neuchâtel are some of them still in great activity; others, more retired in spirit, are removed into the environs, where they seek solitude and the Divine guidance. May this last be the desire of us all!

My dear friend, M. Zimmerlin, says that time and distance does not at all weaken her affection for you; her health is pretty good, but her spirit often oppressed in sympathy with mine, under the cares of our large family; if the Lord enable you, pray for us. Our beloved friend, F. P. has left us, but we hear from her every week. It appears to me, that the Lord has pointed out a thorny path for her, yet she evidently advances in it toward the kingdom of heaven. A path like this is often a means of checking the activity of our nature, and enabling us to dwell more under a sense of the Divine presence. She says this path is a mercy to her, and she blesses the Author of all good for all his dispensations. She desires to salute you, and adds, that she feels more and more united to you in spirit. Our friends in German Switzerland, whom you visited, persevere and appear to grow in that knowledge which is life eternal. This flock is guarded by the Lord, so that the troubles which have agitated our country have been sanctified to them, and made a means of increasing their faith, and enabling them to take up their cross, and produce the fruits of righteousness. We are tranquil at present, and enjoy more liberty of conscience than heretofore, and the religious awakening continues to increase, thanks to Divine goodness!

Let us ask of the Lord that his light may shine over all, that it may arise and shine in every heart; and, O! ask for me, my beloved friend, that I may live for Christ alone, to accomplish his holy will, that Christ may so live in me, that I may breathe for him alone. When not sensible of his love I am languid, and powerless, my desires turn again to the earth,—this state of exile! O that I might live alone unto Him, who is "the way, the truth, and the life!" I have at length been put into possession of the legacy of the now ever blessed S. P., and the income amounts to £100 per annum; yet so great is the expense for flour only in the Institution, that this pays but a small part of it. The Lord who has seen meet to confide to my charge this large family, will give me the means for its nourishment.

May our holy Redeemer rule and reign in our hearts! May all crowns be cast down at his foot-stool, and may the bonds which unite us to each other in him, never be dissolved in time or in eternity.

MARY ANNE CALAME.

For "The Friend."

The remarks on the inordinate pursuit of the things of this world, contained in the last number of "The Friend," were designed to introduce some cases of the constancy and zeal of the early Friends, in suffering for their religion. A scrupulous adherence to the doctrines of Christ in discharging all their religious duties, superseded every other consideration with them. They felt the obligation to provide for their own families, and were remarkably cared for, when prevented by force from fulfilling this duty; yet, being crucified to the world, and the world to them, neither its profits, honours, or pleasures, could draw them from their fidelity to their divine Lord and Lawgiver. Robbed and imprisoned, the temptations to engage in extensive trade, could not, at the period of persecution, have been great, and consequently the opportunities for amassing wealth must have been rare. But their history, I think, gives no reason to suppose, that when at liberty, they did not with others enjoy their proportion of the comforts of life. In printing and spreading religious books, travelling in the work of the ministry, building meeting houses, and relieving those who were impoverished by distraints, they must have been liberal in disbursing their means. If all these necessary ends were accomplished, under such extraordinary embarrassments, proof cannot be wanting that we need but little here below, and that that little can be obtained, not only without infringing on higher vocations, but even when many obstacles to encounter. If they partook of the gifts of Providence, relieved their poor, and met every expense which civil and religious society required, with the very limited means they possessed, what absolute necessity is there, that Friends should now be a very rich people! Happiness is not increased by wealth. It is not wanted for the cause of religion. This flourishes best where there is neither poverty nor riches. It seems like a mere delusion, to exhaust every moment of life, in acquiring what is never enjoyed—for little else than the love of it, or the empty name of possessing it. What benefit can it be to a man to possess an estate, one half the income of which he never uses, nor permits any one to use? To lay it up for the children, is either to doubt their capacity to provide for themselves as he has done, or to distrust Providence in blessing their lawful exertions. Inherited estates often make drones, or prodigals of the heirs; and in such instances, they prove more like a curse than a blessing. With what a catalogue of diseases, and infirmities, real or imaginary, men who rapidly accumulate estates, or have never laboured for their own bread, are often afflicted. Had they been compelled to work in a moderate

way for their own subsistence, as every able person ought, they would probably have been much more useful in the creation. And if every one performed his portion of duty, labour would be more equalised, a proper independence of spirit maintained, and in this healthful action of body and mind, more rational views would be entertained of the value of wealth, and the folly of laying up treasure on earth more clearly seen and felt. But what is of the greatest importance, the mind being free from useless anxiety after riches, it would be left at liberty, and be in a better condition to answer the design of the Creator, in placing man in this state of existence. Instead of being buried in haies and boxes of merchandise, buying and selling, planting and building, bonds and mortgages, stocks, and interests of every kind, it would rise above all undue attachment to these perishable things, and seek after the knowledge of the only true God and Jesus Christ whom he has sent, which is life eternal.

The history of Friends for the year 1684, consists principally of wanton robberies committed upon their estates, and imprisonments for the conscientious support of the doctrines of the New Testament, in discharging the duty of public worship, or for refusing to take oaths, and maintain a hireling ministry. Informers of reprobate character, and vindictive judges and jurors combined to lay them under suffering, inflicted in the most aggravating manner. Disturbances created by persons with whom they had no connection, were also made the pretence for persecution after persecution, till many were completely spoiled of their goods and estates, and subjected with their children to grievous hardships. Wm. Kenway, of Bridport, being fined five pounds for a meeting there, the informer and constable broke into his house, kept possession two days and nights, eating and drinking his provisions, and burning up his fuel. They carried off every thing movable within and without doors, and threatened that if he brought any goods into his house, they would also take them, and he was in consequence compelled, in the winter, to remove his family out of the town. Neither age, nor sex, nor infirmity, moved the merciless magistrates, or informers to compassion. Five women were taken from a meeting at Ipswich and carried before the bailiff, who committed them to prison; three of them were nearly eighty years of age, and one of these old Friends also blind, so that she was led between two men to the bailiff's house. Not unfrequently the informers prosecuted on mere conjecture, and levied heavy fines on persons, for meetings which they had not attended. Two of them in Leicestershire distrained fines of some Friends for a meeting they had not been at; and seeing another Friend in the road, they swore before the justice what they only imagined, and obtained a warrant to rob him of four cows. Amongst the numerous prosecutions and plunderings, the cases of John Fox and Richard Banks exhibited a degree of unrelenting barbarity, which we should suppose could hardly be tolerated in a Christian government. A meeting being

sometimes held at the house of the former, by one distraint after another for fines of twenty pounds a month, they strip him of almost every thing, taking away even the meat, his casks of beer, tearing up the floor matting, and removing a copper furnace, and abusing him with profane language, because he denied the assertion contained in the warrant, that there were more than five persons beside the family at the meeting. About two weeks after, hearing the poor man (made so by their rapine) had procured some bedding and other necessary articles for his family, they returned, and threatened the officers that if they left any thing in the house to the value of a penny, it should cost them five pounds a man; upon which they swept off all they could find. This faithful Christian was compelled with his wife and children, to seek lodgings amongst those who would receive them, having no way of accommodating themselves, and the hardships to which they were subjected in the depth of winter, brought on heavy colds.

Richard Banks was prosecuted in the ecclesiastical court to excommunication. The informer turned the threshers out of his barn, and nailed up the granary and barn door. He came again in the night after the family had retired to bed, turned his cattle out of the stables, and the ground being covered with snow, some of the calves perished; tore away the hedge from his hay stack, and put his own cattle to eat it. The poor man had about two hundred sheep, to which this hard hearted persecutor laid claim, and thus deterred others from purchasing them. After contesting this claim, and nearly one third of the flock dying, the owner was compelled to let the prosecutor take them at his own price, which was about one third the value. Perceiving he was not likely to enjoy any rest, R. Banks took a farm twenty miles distant, whither he was pursued by this wicked man, and he and his wife arrested, separated from their children and family, and taken to prison. On the way Richard solicited only two days to put his affairs in a condition to be left, but his persecutor replied, "he would not give him two hours."

In the present day of outward prosperity, would those who are endeavouring to unchristianise these sufferers, bear with the same patience and firmness, similar treatment in support of the doctrines of the Redeemer? Would they be willing to part with liberty and property, to sell all and follow Christ, not in word and profession merely, but in suffering the loss of all things, and counting the riches and their reputation amongst men as dross and dung, in comparison with the excellency of the knowledge of Christ, and of that peace which he gives to those who hate their lives for his sake and the gospel's?

To our worthy ancient Friends, it was given, not only to believe in the Lord Jesus, but also to suffer for him. They believed in his divinity, both as God manifested in the flesh, and as the true light which lighteth every man that cometh into the world. Their sincerity was tested by their sufferings, and the scriptural soundness of their principles

and practice, by the powerfully convincing effects which they had on the thousands, whom the Lord inclined to unite with them. And although the first preachers were men of little polish and education, yet persons of almost all ranks in a few years received their doctrines, and maintained them till death. They came out of all religious denominations—papists, episcopalians, presbyterians, baptists, &c., who had been educated in their respective tenets, and who all acknowledged the authority of the Holy Scripture. Some were military men, other judges of courts, and many of them preachers of the faith of their respective societies. Can we suppose they were ignorant of their own principles, or under such "fogs of mysticism," that they were incompetent to judge correctly of the doctrines of George Fox? It is really ludicrous, in reading the different reviews of Isaac Crewdson's Beacon, recently published in a pamphlet, and now circulating in this country by some of his friends, to see the sentiments which reviewers advance. We might suppose them extremely ignorant of the doctrines of Friends, or through prejudice incapable of estimating the value which they have ever placed on the Holy Scriptures. Is it not singular to hear persons rejoicing that Friends are now acknowledging those sacred writings? Look at R. Barclay's catechism and confession of faith; the replies in one, and the declarations of the other are all given in Scripture language. They contain our faith in the very words of Holy Scripture. But let the reviewers bring the writings and proceedings of the fathers of their own churches, to the test of what they call the Word of God, and we venture to say, they will find discrepancies, which they cannot prove against the Quakers. Where will they find such sentiments as the following in the Bible—"I say, that by the ordination and will of God, Adam fell. God would have man to fall. Man is blinded by the will and commandment of God."—Calvin. "God," saith Zuinglius, "moveth the robber to kill." "God," saith Beza, "hath predestinated, not only unto damnation, but also unto the causes of it, whomsoever he saw meet." When the priests in Scotland heard that George Fox had arrived, they assembled and drew up a number of curses to be read in their steeples, of which these are samples:—"Cursed is he that saith, every man hath a light within him sufficient to lead him to salvation; and let all the people say, amen." "Cursed is he that saith, faith is without sin; and let all the people say, amen." And moreover, did they derive their authority from the sacred records, to spoil Friends of their goods, banish, imprison to death, and actually execute some, because they said *thee* and *thou* and refused to swear and take off their hats in courts—and because they would not come to their worship, and support their hireling preachers? Are these the prescriptions of the Bible? And is Isaac Crewdson's Beacon designed to light us back into harbours, where such doctrines are the signals for church communion?

At the lapse of nearly two centuries it will be found too late, either for open enemies, or

pretended friends, to succeed in destroying the Christian character of George Fox, Robert Barclay, Wm. Penn, George Whitehead, Stephen Crisp, Isaac Pennington, and the many thousands who held Christian fellowship with them. They took the Bible as their creed, and they held no doctrine which they did not believe was founded on its precepts. The Holy Spirit by which it was dictated, they regarded as its interpreter, and the rule and guide of their lives. And so scriptural and evangelical a system of faith and church discipline, we believe, whether we are thought bigots or not, has not been established among any other body of Christians, as by the founders of this despised Society. They came to the Holy Spirit in themselves, and that spirit led them to take the plain obvious meaning of the precepts of Christ and his apostles, and to carry them out into practice, consistent with the divine nature and scope of the gospel. They made no attempt to evade the force of any command, because other professors disregarded it, or ridiculed and persecuted them for daring to differ from others. And if there be any of the members who are countenancing those who would uproot this Society and its principles, it would be well to enquire, whether they are not actuated by the love of popularity, or a desire to assimilate with the professors amongst whom they mingle, more than to correct error, or practise truth? Have not wealth and worldly grandeur, or their literary acquirements, made them ashamed of the simplicity of their forefathers, and of the cross which they faithfully bore, and therefore they do not choose to be identified with those men, termed narrow and illiberal, but who in truth were servants of the Lord Jesus Christ, and practical believers in the doctrines and principles of the everlasting gospel, as laid down in the Holy Scriptures. S.

The following relation was handed to us by a friend for insertion in "The Friend." Instances illustrative of the doctrine of a particular province should not be adduced without due regard to the strength of the evidence upon which they rest, and we may observe, with regard to this, that the respectability of the source from whence it is derived is unquestionable.

EXTRAORDINARY PRESERVATION.

During the autumn of 1830, I— and A. M. T—, J— T—, and S. C. H—, made a visit to some friends in Canada, when the following interesting instance of Divine interposition in the preservation of a Friend, his wife, and eight children, from starvation, was related to them by a member of that family.

In the early settlement of the country, a few families removed from Pennsylvania, and passing through a wilderness of considerable extent, settled in the compass of the present Pelham monthly meeting, nearly thirty miles west of Buffalo. They cleared a small tract of land, and raised grain for their own use. In the fall of the year a number of families

joined them, depending for sustenance on the crops of those who had preceded them; but in consequence of so large an addition to their settlement, their provisions failed, and the severity of the weather, in addition to the great depth of the snow, rendered travelling impracticable. Their only resource was to procure slippery elm and haws wood, of which they made a kind of jelly, and subsisted upon it for some time, hoping that an early spring would afford relief. But, soon, their dependence on this food failed; for when the sap began to rise, instead of affording them nourishment, it caused sickness. In this state of trial and dismay, with no prospect before them but that of death, the family assembled, and while their minds were turned to Him who careth for the sparrows, and heareth the young ravens when they cry for food, a pigeon was discovered to alight on a tree near the door, was taken by one of the family, and being prepared by the mother, supplied them with sustenance for that day. For fourteen successive days, they were fed every morning by a pigeon in the same remarkable manner; on the fifteenth this supply ceased, and one of the little boys, already weakened by the scantiness of his portion, lay in bed anxiously watching for their daily visitant, and when the time passed by that he had usually made his appearance, he looked at his mother and asked if the Great Spirit was offended that he did not send another pigeon. Again it seemed to this poor family that death was inevitable; but the man on going out to a stream of water found the ice was beginning to give way, and caught some fish, which, with the sap that soon commenced to flow from the maple trees, preserved their lives. This relation was given by one of the family who is now a valuable member of the Society of Friends.

LIBERAL RELIGION, OR POETIC FLOWERS GONE TO SEED.

Old women long have chatter'd, priests have raved
Of fallen Adam, and a world deprav'd;
But spite of priests, and in old women's spite,
"One truth is clear—whatever is, is right."
This being true, I ask the bigot throng,
Triumphant ask, Pray what, or who, is wrong?
Ye, ye are wrong, and here your error see,
Who judge of man as if his acts were free,
Account for moral, as for natural things;
Stern fate is both each new mutation brings;
None blame the av'lanche from the mountain's brow
Down thundering, to the afflicted vale below;
No more the husband blame, whose murderous knife
Seeks the fair bosom of a faithful wife;
Fate is supreme, at her resistless call
The wife must perish, and the av'lanche fall.
"If plagues and earthquakes break not Heaven's design,
Why then a Borgia or a Cataline?"
If plagues and earthquakes Heaven's design promote,
Why not the man who cuts his father's throat?
This precious truth, "Whatever is, is right,"
Omen cinctura, is a robe of light;
Another follows, sweet it goes in song,
The action right, the actor can't be wrong;
Thieving is right, as part of Heaven's great plan,
The thief that steals is an honest man;
Blame not the swindler, with his coffers swell'd
At your expense; be acted as impell'd;
Nature requires not "ever cloudless skies,"
And why then man "for ever just and wise?"

"Say not that man's imperfect"—odious thought!
"Say rather man is as perfect as his ought;"
And if the race can pure perfection claim,
Each individual may do just the same.

Shout, then, ye rogues and ruffians, great and small,
Villains and cut-throats, perfect are ye all!
"As perfect as ye ought," I said before,
And pray who would be, nay, who should be more?

Another glorious truth demands my lay,
"This is, O man!—"To enjoy is to obey."
Lo! then the mind from all enquiry eased
By this plain rule, "You're virtuous when you're

Call it enjoyment, pleasure, glad, or fun,
Where'er you find it, there God's will is done.
Go, happy mortal, then, on duty haste,
And in what fashion, just consult your taste.

"For modes of faith let graceless zealots fight,
But 'tis not wrong, whose life is in the right."
"And 'is all right?," proof follows then as strong
Whether adding orders, beads, or birds,
In point of faith, no man has ever er'd.
The African's feticch, the Persian's flame,
"Jehovah, Jove, or Lord," 'tis all the same,
God or no God, your creed has no defect,
Provided always that your life's correct.

And so it must be as was shown before;
Be easy, then, O man, "and God adore,"
If you believe in him:—if not, O man,
Why, then, be easy—easy as you can.

THE FRIEND.

EIGHTH MONTH, 29, 1835.

"Liberal Religion or Poetic Flowers gone to Seed," we copy from the Churchman, where it is stated to have appeared in a New England paper, and is believed to be from the pen of a clergyman of the episcopal denomination. It is a neat and close imitation of Pope's style of versification, while the absurdity and radical unsoundness of the poet's often quoted couplets is more fully exposed than perhaps could be effected by elaborate argument.

A small volume has recently been printed in London, a copy of which is now before us, entitled, "Extracts from Letters of Jonathan Hutchinson, late of Godney, with a Brief Notice of his Life and Character." Having derived gratification and instruction ourselves from the perusal, we propose transferring to our pages a large portion of the contents, and accordingly have commenced to-day with part of the biographical sketch. It will be proper to observe that we have good authority for stating that the deceased was held in much estimation as a consistent and truly useful member of our religious Society.

The committee charged with the care of the boarding school at Westtown, will meet there on fourth day, the 2d of next month, at 9 o'clock in the morning.

The visiting committee will meet at the school, on seventh day, the 29th instant.

THOMAS KIMBER, Clerk.

8th mo. 22, 1835.

Died, on the 25th instant, at his residence in this city, JOSEPH ROBERTS, JR., in the 43d year of his age.

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For "The Friend."

INSECTS.

NO. VIII.

White Ants or Termites.

Having given the most prominent and interesting traits in the habits and instincts of the ant, we shall proceed to give a similar sketch of those of the termites, or white ants, which, in many respects, closely resemble them. Although their proceedings have not received the attention which has been bestowed upon the labours and habits of their prototypes, the ants, yet enough has been observed by Smeathman and others, to render their history exceedingly interesting and instructive. They are natives of tropical countries, where the ravages which they commit, and the losses which they occasion, render them the greatest plagues. "When they find their way," says Kirby, "into houses or warehouses, nothing less hard than metal or glass escapes their ravages. Their favourite food, however, is wood, and so infinite is the multitude of assailants, and such the excellence of their tools, that all the timber work of a spacious apartment is often destroyed by them in a few nights. Externally, however, every thing appears as if untouched: for these wary depredators, and this is what constitutes the greatest singularity of their history, carry on all their operations by sap and mine, destroying first the inside of solid substances, and scarcely ever attacking their outside, until first they have concealed it and their operations with a coat of clay." The proceedings of the whole tribe are very similar, but the most formidable is a native of Africa, and called by Smeathman *Termes Bellicosus*. From their large clay nests, which will be described in a future number, they excavate tunnels often several hundred feet in length in various directions, by which they will descend a considerable depth below the foundation of a house and rise again, enter it, and by the most consummate art and skill cut away all the inside of the wood work belonging to it, except a few fibres here and there, which is just sufficient to keep the two sides or top and bottom connected, and to give it

the appearance of solidity after the reality is gone. If a post be the most convenient road to the roof or any other object, and has any weight to support, which how they discover is not easily conjectured, they eat away the interior, and as they proceed leave in its place a species of mortar, reserving only a trackway sufficiently large for themselves, and thus, as it were, convert it from wood into stone, as hard as many kinds of free stone. In this manner houses, and sometimes, it is stated, even whole villages, when deserted by their inhabitants, are so completely destroyed that in two or three years not a vestige of them will remain.

The rapidity with which they proceed is amazing. Kempter, speaking of the white ants of Japan, observed, upon rising one morning, that one of their galleries of the thickness of his little finger had been forced across his table, and that they had bored a passage of that thickness upon one foot of the table, and then pierced down another foot into the floor, which was all done in the few hours that elapsed between his retiring to bed and rising again the next morning. An engineer having returned from surveying the country left his trunk on a table: the next morning he found not only all his clothes destroyed by white ants or cutters, but his papers also, and the latter in such a manner that there was not a bit left of an inch square. The black lead of his pencils was consumed; the clothes were not entirely cut to pieces and carried away, but appeared as if moth-eaten, there being scarcely a piece as large as a shilling that was free from small holes: and it was further remarkable, that some silver coin, which was in the trunk, had a number of black specks on it, caused by something so corrosive, that they could not be rubbed off, even with sand. Smeathman relates, that a party of them once took a fancy to a pipe of fine old Madeira, not for the sake of the wine, almost the whole of which they let out, but of the staves, which, however, must have been strongly imbued with it, and perhaps on that account were not any the less agreeable to the taste of the termites. Having left a compound microscope at Tobago for a few months, on his return he found that a colony of a small species of white ants had established themselves in it and had devoured most of the wood work, leaving little besides the metal and glasses. Forbes, in his *Oriental Memoirs*, states that on surveying a room which had been locked up during an absence of a few weeks, he observed a number of advanced works in various directions towards some prints and drawings in English frames: the glasses of which appeared to be uncommonly dull, and the frames

covered with dust. "On attempting," says he, "to wipe it off I was astonished to find the glasses fixed to the wall, not suspended in frames as I left them, but completely surrounded by an incrustation cemented by the white ants, who had actually eaten up the deal frames and back boards, and the greater part of the paper, and left the glasses upheld by the incrustation or covered way which they had formed during their depredation." Humboldt states that throughout all the warmer parts of equinoctial America, where these and other insects abound, it is very rare to find papers which go fifty or sixty years back.

There can be little doubt that the destructiveness of these insects is one of the most efficient means of checking the pernicious luxuriance of vegetation within the tropics: no large animals could effect in months what these minute insects can execute in weeks: the largest trees which falling would decay and render the air pestilential, are so thoroughly removed by them that not a grain of their substance is to be recognised. Not only is the air freed from this corrupting matter, but the plants which would have been destroyed by the shade of these giants of the vegetable world, are thus permitted to shoot. The inhabitants of those countries use them for food, and esteem them a delicious morsel. In some parts of the East Indies the natives catch the winged insects just before their period of emigration, in the following manner—they make two holes in their nests, the one to the windward, the other to the leeward; at the leeward opening they place the mouth of a pot, the inside of which has been previously rubbed with an aromatic herb called *bergera*: on the windward side they make a fire of stinking materials, which not only drives these insects, but frequently the hooded snakes also, into the pots, on which account they are obliged to be cautious in removing them. By this method they catch great quantities, of which they make, with flour, a variety of pastry, which they can afford to sell very cheap to the poorer classes of people; but when this sort of food is used too abundantly, it produces cholera "which kills in two or three hours."

In Africa the natives skim them off the surface of the rivers, (into which they fall in immense shoals after swarming,) with calabashes, and bringing them to their habitations parch them in iron pots over a gentle fire, stirring them about as is usually done in roasting coffee: in that state, without sauce or any other addition, they consider them delicious food, putting them by handfuls into their mouth, as we do raisins. "I have,"

says Smeathman, "eaten them dressed in this way several times, and think them delicate, nourishing, and wholesome: they are something sweeter though not so fat and cloying as the caterpillar, or maggot of the palm tree snoutbeetle, which is served up at all the luxurious tables of the West Indian epicures, particularly of the French, as the greatest dainty of the western world."

Man may be truly said to be an omnivorous animal, for there is nothing scarcely, however disgusting it may be to the inhabitants of one nation, that is not considered the most delicate food by another. Flesh, fish, fowl, insects, even the gigantic centipedes of Brazil, many of which are a foot and a half long, and half an inch broad, were seen by Humboldt to be dragged out of their holes and crunched alive by the children. Sparrman says that the Bashee men consider spiders as the greatest dainties, and Labillardiere asserts that the inhabitants of New Caledonia seek for a species nearly an inch long, which they roast and devour in large quantities. "Even individuals," says Kirby and Spence, "amongst the more polished nations of Europe, are recorded as having a similar taste; so that if we could rise above vulgar prejudices, we would, in all probability, find them a delicious morsel." Reaumur tells us of a "young lady who, when she walked in her grounds, never saw a spider that she did not take and crack upon the spot;" and another female, the celebrated Anna Maria Seburman, used to eat them like nuts, which she affirmed they much resembled in taste, excusing her propensity by saying, that she was born under the sign Scorpio. Serpents of all sorts have been consumed as food; and the host of the celebrated inn at Terracina, is said to accost his guests by politely requesting to know whether they prefer the "eel of the hedge or the eel of the ditch." Naturalists, to evince their attachment to their favourite pursuit, have tasted and recommended insects. Darwin, for instance, considered the caterpillar of the hawk moth as delicious, and Kirby and Spence pronounce the ant good eating. Indeed, their entomological appetite was such as to enable them to distinguish between the flavour of the abdomen and thorax; they state "they have no unpleasant flavour, but are agreeably acid." Jackson, in his travels in Morocco, observes that when he was in Barbary, in 1799, dishes of cooked locusts were generally served up at the principal tables, and esteemed a great delicacy. They are said to be preferred by the Moors to pigeons, and a person may eat a plate full, or two or even three hundred, without feeling any ill effects. Several other insects have been considered esculent by the inhabitants of different countries, but as the readers of these essays may be presumed not to have risen "above vulgar prejudices," they may think the digression has been extended far enough, sufficiently so at least, I expect, to convince them of the truth of the old adage, "de gustibus non est disputandum."

HUBER.

For "The Friend."
PHENOMENA OF VISION.

(Continued from page 235.)

So much time has elapsed since my last number that I suppose most of my readers have lost sight of the subject altogether; but there are a few remaining facts illustrating the phenomena of vision which I think are worthy of notice before the subject is dismissed.

I have before remarked that the organ of sight is constructed upon the same principles with the "Camera Obscura," though infinitely superior, from the perfection in which those principles are modified and adjusted; and that the whole of its complicated apparatus is intended to form upon the retina the images of external objects; to effect which, the refractive bodies are so placed, and constituted, as to cause the concourse of rays of light proceeding from objects situated at different distances to fall critically upon that nervous expansion. This may be laid down as a general rule; but the "visual point," or the distance at which an object is distinctly seen, varies in different persons, though the general average is about eight or ten inches. There are some, in whom the visual point is so close that every object to be examined must be brought near the eye. They are said to be *short-sighted*; and the defect arises either from too great a convexity of the cornea or crystalline lens, producing a corresponding excess of refractive power; or from the depth of the eye being so great that the rays of light entering the cornea, are brought to a focus before they reach the retina, and consequently fail to form upon it an image of the bodies from which they proceed. To remedy the inconvenience produced by this state of things, we place a concave glass before the eye; which renders the rays proceeding from the object more divergent when they fall upon the cornea. Short-sightedness is sometimes induced by long protracted attention to minute objects, which are brought near to the eye; and during the wars in which Napoleon so long involved France, the young men frequently produced this myopic state of the eye, by the constant use of concave glasses, in order to escape the demands of the conscript laws. The opposite of this defect, where the visual point is much more distant than the average, is owing either to too feeble a refractive power in the transparent parts of the eye, or to too close an approximation of the cornea to the retina; so that the rays of light entering the eye do not sufficiently converge to form a perfect image upon the nerve, but fall behind it. There are comparatively few, who do not experience more or less inconvenience from this defect, after middle age; and are obliged to palliate it by the use of convex glasses, which converging the rays proceeding from objects before they reach the eye, enable it to refract them so as to meet at the point required. This condition of the eye is called *presbyopic*, and is sometimes acquired by the habit of looking out for distant objects; as in the sailor, or watchman at a signal station.

The retina is sensible to visual impressions

over its whole surface, but not with equal distinctness and accuracy. There is one point (supposed to be the extremity of the optic nerve, from which the retina expands) which is entirely insensible to light; and there is a small spot opposite to the pupil, and immediately in the axis of the eye, where the sensibility is most acute, and from which it decreases to the extremity of the circumference. Hence it is, that in our examination of objects, we endeavour to cause the rays proceeding from them to fall upon this part of the retina, in order to render the impression vivid and distinct. The impression upon any other part being unsatisfactory, there is consequently a continued desire felt to exercise this most sensible spot, and an effort is almost involuntarily made to receive the rays of light upon it, which produces the constant searching motion of the eye. The decrease of sensibility in the retina from its centre to the circumference is a most admirable provision of nature, whereby vision is preserved under circumstances, which otherwise would extinguish it. It is thus that we are enabled to see objects by reflected light, at the same time that rays coming direct from a luminous source are entering the eye. When in full day, we stand so that the sun's rays pass immediately to the eye, it is perfectly evident that if the part of the retina upon which they impinge was as sensible to their impression, as the centre would be, the glare would be as painfully powerful as when we look directly at the sun; and, consequently, all secondary impressions would be unnoticed, and the sight of any object towards which the eye might be directed would be destroyed. But to obviate an evil of such magnitude, our benevolent Creator has provided, that the part upon which the direct light falls, under those circumstances, shall be less sensible; while the light reflected from the objects looked at, is received upon a part alive to the most delicate impression, which it transmits with equal accuracy to the brain. This interesting fact is easily illustrated in a room illuminated by lighted candles, for if we place one of them immediately between the eye and a person opposite, we do not see him; because the direct light from the candle received upon the centre of the retina effaces the impression of the light reflected from the person behind it. But if we move the candle to one side, so that its rays will strike upon the retina near its circumference, and allow the light coming from the person to occupy the centre, we then see him distinctly.

A certain intensity of light is necessary for distinct vision; which varies, however, according to the previous state of the organ: for the retina, like most other parts of our complicated structure, is liable to weariness and exhaustion. If the light which falls upon the eye be feeble, or if we look for a long time upon a minute object, the retina becomes fatigued, and the sensibility of that portion upon which the image falls exhausted; and the objects will appear and disappear alternately. If we pass suddenly from an illuminated room, where the eye has been long

stimulated by the light, into the dark, it is some time before the retina is capable of appreciating the feeble impression of that given off by the objects around us; and consequently we are incapable of seeing any thing until the exciting effect of the brighter light has passed off. On the other hand, the sudden impression of a powerful light overwheals the retina, and arrests its functions; and hence the unpleasant sensation produced at the first introduction of lights into a room which was previously dark. Another fact, which illustrates the effect produced upon vision by the exhaustion of the sensibility of the retina, and proves that we are capable of distinguishing impressions made upon particular parts of it, from the general effect upon the whole surface, is, that if we look steadily upon a dark object placed upon a white ground (as a black wafer on a sheet of paper,) until the eye is fatigued; and then immediately direct it to some object of a dark colour, the image of which will occupy the whole retina, we will see a spot of white upon the object corresponding in size to the black wafer, in consequence of the exhaustion of that part of the retina upon which the image of the wafer had been impressed; and the converse of this will result from gazing upon a white spot on a black ground. This constitutes what is denominated "ocular spectra." A still more curious fact is, that when one coloured ray of light has impinged upon any part of the retina until it has exhausted its sensibility to that ray, it still retains the capacity to distinguish the colour formed by the other rays, which enter into the composition of white light. Thus, if the eye be directed for some time to a red wafer, and then is turned upon a sheet of white paper, there will appear to be upon it, a spot the size of the wafer, of a green colour; because the part of the retina upon which the image of the wafer was impressed has lost its sensibility to the red ray, but retains it to the yellow and blue, which united, form a green. This constitutes "accidental colours." If the experiment is varied with wafers of different hues, the accidental colours will vary also; being always such as result from the union of the rays of the solar spectrum, except that sent off by the object which we have been long regarding. Here again we perceive how essential to distinct vision, is the natural disposition to keep the eye in constant motion; for if it remained long fixed upon one point, instead of wandering over the prospect, the light, shade, and colour of objects, striking upon the same part of the retina, would exhaust its nervous power. But as soon as the eye shifts its position the least, there is a new exercise of that power. That part of the nerve which immediately before was opposed to the bright light, is now opposed to the shade; those parts which were opposed to the various colours, are now opposed to others; and the change in the exciting cause keeps up renewed sensation. Every impression of light continues its effect upon the retina for at least one sixth of a second. If, therefore, we take a stick ignited at one extremity, and whirl it round six or

seven times in a second, there will appear to be a continuous circle of fire; and it is from the same cause that meteors or rockets passing swiftly through the air appear to leave a train of light behind them.

But as the wise Author of our being has bestowed upon us two eyes, both constituted, and exercising their functions alike; the question naturally arises, how is it, that when we look at an object, and the image is equally impressed upon the retina of each eye, we do not see the object double? The only satisfactory answer which in my opinion can be given to this query, is, that He who formed the organ has so ordered it, that when an image is impressed exactly upon the corresponding parts of the respective retine, they should create but one perception. But as this is rather stating the fact as experience has demonstrated it, than explaining its cause, it has been denied, and philosophers and physiologists have entered into endless disputes; and advanced numerous theories to explain what at last is beyond human comprehension.

Smith, Buffon, and some others, contend that we really do see every object double, and that it is not until the sense of touch has informed us of the error, that the mind learns to rectify it; and habit finally enables us to do this unconsciously. But there have been many persons restored to sight who had been blind from birth, and who never complained of double vision, and we cannot suppose that brute animals obtain a knowledge of there being but one object by an intellectual process. Another hypothesis is, that but one perception is communicated to the mind, in consequence of the union of the two optic nerves before they reach the brain. But then double vision should never occur, and we find that under some circumstances it is produced. Again, it has been maintained that we never use but one eye at a time, and that there is a rapid alternation from one to the other, according as accidental circumstances influence us; and that hence it is we naturally shut one eye when taking the direction of objects in a straight line, as in shooting, &c. The objections to this supposition are numerous, but need not be entered into here. All our information at last is limited to the fact before stated, that if the image is made upon corresponding points in the two eyes, vision is single. But if the movement of the eyes be disturbed so that the rays from an object do not impinge upon corresponding points of the retine, vision is double. Thus, if when viewing an object we press with the finger upon the ball of either eye, so as to destroy its natural relation with the other, the object will appear double; and although we know there is but one, yet we cannot prevent the perception of two.

We can now more correctly appreciate the inimitable skill which has adjusted one eye to the other with such marvellous precision, and so adapted the strength and play of those muscles which move each ball, to correspond with the sensation produced upon the retina; as that they invariably move together in pursuit of an object, never failing to accompany it correctly, and to present the axis of vision

successively to it as it changes place, be it the flight of a bird as it sails in the air, or the course of a meteor as it shoots across the heavens.

With a few more observations I shall conclude the subject in the next number.

SCHOOLS FOR JEWISH CHILDREN.

The Posen (Germany) Society have already established *nine schools for Jewish children*. The report thus opens the subject of the schools:—

Without entering into a particular account of the labours of the missionaries of the London Society engaged in this country, and in close connection with us, we pass at once over to our work in the different fields of labour, which we have chosen under the direction of the Saviour, viz, the city of Posen, Margonin, Schlichtingheim, Inowracław, Storchnest, Sandberg, Rogasen, Kempen, and Cracow.

The following statements in the report are of the most encouraging nature:—

With regard to the blessing which the Lord has laid upon our schools, we are able, upon the ground of the examinations, which have been held by one or more members of the committee, to affirm that they are in a thriving state. The children speak not only of the promised Messiah, but also of the Saviour already come, and this not only from impressions which memory had received, but rather from those which have entered the heart, so that the deputation who was present was hardly able to repress his tears of inward joy and gratitude to the Lord. The following extracts from the reports of the masters will confirm this general testimony:—“With regard to the conviction of the children, I can only say with certainty, that the Saviour has become more known to them with regard to his person and offices, and that they take not so much offence at the thought of his suffering and death for the redemption of the world: they themselves often speak of it without any reserve. Last month we read the latter part of the prophet Isaiah and the whole of Jeremiah, and the 53d chapter of Isaiah was learnt by heart. I have reason to believe that now they understand it, after having spoken to them on two successive mornings how and why the Messiah ought to suffer, and that such had already happened in the latter time of the second temple, since which the sacrifices had ceased, the one all-sufficient sacrifice having been offered in Christ. This led me to relate the whole history of our Saviour, which affected them so much, that they promised always to pray in the name of the Messiah. Two boys after this came into my house, when I read to them Acts i. 2, 3. Having finished the Old Testament at the end of the last month, I began this month to read to the children the history of the New Testament, and this in such a manner, that whilst the children looked out for the predictions in the Old Testament, I related or read of their fulfilment from the New. Thus I acquainted them with John, as the forerunner of the Messiah, and also with

the prediction and the birth of Jesus Christ. In the New Testament, the Gospel according to St. Matthew and St. John have been read, but when I thought the children were prepared and inclined to read the whole New Testament, I commenced with them St. Matthew again, explaining it more fully.

"Of some children I can say in truth, that they acknowledge Christ to be the Son of God, who came to this earth to suffer and to die for the sins of men. They read the New Testament diligently. The day before Christmas particularly interesting. I endeavoured to make the children comprehend that the whole of the Old Testament speaks of but one Redeemer and Saviour, and referred them to several passages. At their request I read to them the history of the birth of the Lord, upon which I closed the school for the holidays with prayer. In the evening the children brought me Christmas presents, and that with such joy as if I had given them something. On asking the question why they brought them just to-day? they answered, in order that you may have much joy on the birth-day of Messiah. The children, especially the little ones, take great pleasure in learning passages of Scripture by heart, which they do at their own request, and I need not now, as formerly, fix the time to learn them in, as they will get them up sooner, and beg generally to have another given to them.—*Sunday School Journal.*

From the Southern Religious Telegraph.

SIGNS.

The fruits of intemperance and irreligion as seen in a prevailing indifference to the authority of God, the desecration of the Sabbath, the rapid increase of crime in various forms, thefts, robberies, murders, &c. which have become things of almost daily occurrence, and the recent scenes of outrage in different parts of our country in which many have conspired to trample the laws of the land in the dust, and set at defiance the officers of justice,—are SIGNS, which no attentive observer can view with unconcern. Here are the elements of anarchy, waging war against the laws of God, the order and peace of society, and the government of the country. And what do their late eruptions indicate? What do they forebode?

We will not attempt to answer these enquiries. But there is another—What are the immediate duties of Christians at such a crisis? which claims the attention of every one. If the state of the country suffer, they too must suffer with it. They must share the calamities of the community in which God has placed them, to be lights in the world. What then should they do at such a time?

Make renewed, unceasing, and persevering efforts, to diffuse the knowledge and blessed influences of Christianity among all classes of the community, with impertunate prayer to God for his blessing upon such efforts. Divine truth is "the salt of the earth," that which preserves the people from moral corruption. Christianity, impressed on their hearts, is the foundation and chief pillar of social order and prosperity. So it was regarded by the father

of his country, and thousands now see the truth of his remarks. Let every appropriate means be adopted for the general diffusion of truth. Here is an enterprise compared with which the sectarian and party interests and conflicts of the day dwindle into insignificance. The truths of the Bible must be diffused, and written upon the hearts of the people, or human laws will not, can not control them. The laws of God must be recognised through our country,—or our civil institutions will be swept away by lawless anarchy and unbridled licentiousness. The only earthly refuge from these evils, is *Despotism.*

Oh! for the high blessing of a tender conscience, such as shrinks from the approach, and abstains from all appearance of evil—not venturing to tamper with any self-pleasing way, but hating it, as false, defiling, destructive. I have marked the apple of my eye, that tenderest particle of our frame, that is not only offended by a blow or wound, but that if so much as an atom of dust find entrance, it would smart till I had wept it out. Now may such be my conscience—sensitive of the slightest touch of sin,—not only fearful of resisting, rebelling, or "quenching of the spirit," but grieving for every thought of sin that grieves the blessed Comforter and tender Friend!—*Church Advocate.*

OCEANIA—ITS GREAT EXTENT.

The geographical region or quarter which has been designated Oceania, or *Oceania* in French, extends from about the 95th degree of east to the 110th degree of west longitude, and from the 25th of north to the 50th of south latitude. Within these limits, stretching ten thousand miles in every direction, we have a vast ocean, with a profusion of islands scattered over it, one of them rather a continent than an island; five or six more, each equal in magnitude to almost any in the world; and one peninsula of great size. The great mass of the land lies between the 95th and the 106th degree of east longitude. Beyond the tropics, we have about two thirds of Australia and the whole of New Zealand. All the rest of this region is strictly tropical, and by far the larger portion of it lies within ten degrees of each side of the equator. The total superficies of the land has been estimated at 3,100,000 geographical square miles, making this division of the globe therefore larger than Europe, although greatly smaller than Asia, Africa, or America. A more distinct notion, however, will be conveyed to the reader, by giving the superficies of a few of the principal countries composing it, as follows:—

Australia	1,496,000 square miles.
Malayan Peninsula	48,000
Sumatra	130,000
Borneo	212,500
Java	40,000
Célebes	55,000
New Guinea	213,300
Mindanao	25,000
Luconia	30,600
New Zealand	150,000

2,410,400

Besides these, nearly 100,000 square miles may be added for many considerable islands, varying in size from 1000 to 9000 square miles; so that the total area, exclusive of a vast multitude of isles and islets, which not only cannot be measured, but cannot even be counted, will be upwards of two millions and a half of square miles. Here are countries, then, greater in extent than China and Hindostan put together. Australia itself is more extensive than the Chinese empire; Borneo three times the size of Great Britain; Sumatra larger than Great Britain and Ireland put together; while Luconia, the principal of the Philippines, is equal in size to the last named island.—*Foreign Quarterly Review.*

True religion is the true rule and right way of serving God. And religion is a pure stream of righteousness, flowing from the image of God, and is the life and power of God, planted in the heart and mind by the law of life, which bringeth the soul, mind, spirit and body to be conformable to God, the Father of Spirits, and to Christ; so that they come to have fellowship with the Father and the Son, and with all his holy angels and saints. This religion is pure from above, undefiled before God, leads to visit the fatherless, widows, and strangers, and keeps from the spots of the world. This religion is above all the defiled, spotted religions in the world, that keep not from defilements and spots, but have their professors impure, below, and spotted; whose fatherless, widows, and strangers, beg up and down the streets.—*George Fox.*

Pride is an excess of self love, joined with an undervaluing of others, and a desire of dominion over them; the most troublesome thing in the world. There are four things by which it hath made itself hest known to mankind, the consequences of which have brought an equal misery to its evil. The first is, an inordinate pursuit of knowledge. The second, an ambitious seeking and craving after power. The third, an extreme desire of personal respect and deference. The last excess is, that of worldly furniture and ornaments. To the just and true witness of the eternal God, placed in the souls of all people, I appeal as to the truth of these things.—*Penn.*

Lift up your heads, O ye weak and faint of the flock, for iniquity and oppression must fall both within and without; and the tender God of everlasting love will turn back the captivity of his people, and of his creatures. Be not therefore affrighted at the inward power of sin in the heart, nor at the outward oppressing powers of the earth; for the Redeemer's strength is above all; and he is stretching forth his mighty arm to save; in the true and living faith of the elect it is felt.—*Pennington.*

There are few occasions in life in which we are more called upon to watch ourselves narrowly, and to resist the assaults of various temptations, than in conversation.—*Hannah More.*

Brief Notice of the Life and Character of Jonathan Hutchinson, &c.

(Continued from page 372.)

The subject of this brief notice married Rachel, daughter of Thomas Procter, of Selby, a consistent and valuable Friend. He settled on the farm which had long been occupied by his family, and had several children, of whom two daughters were cut off in early life; one, while at school, and the other, shortly after her marriage. A few days after the birth of his youngest son, it pleased Unerring Wisdom suddenly to deprive him of a beloved wife, and his children of a tender mother. This bereavement he keenly felt; but, humbly seeking for divine support, he was enabled to bear the afflictive dispensation with Christian submission.

A female of exemplary character, and capable of filling the important office, undertook the care of his family, and was proceeding in her engagement much to his satisfaction, when, after a short illness, she also was removed from all subsidiary cares,—an event, that, for a time, pressed heavily on my afflicted relative, whose solicitude for his children formed a leading trait in his character. The loss of this friend was, however, ably supplied by the judicious and dutiful attention of his niece, Sarah Burt, who, at an early age, removed to Gedney, where she remained as long as her superintendence of his domestic concerns was considered necessary. She was a pious young woman; and much reciprocal affection subsisted between her and her uncle, until she was removed by death, about five years after her marriage. The following extract from one of her uncle's letters, written to her after she had returned from Gedney, is descriptive of his affection for her, his solicitude for his motherless off-spring, and the humble state of his own mind:—

"I have," he observes, "been much from home, on one account or other, for the last few months. Thou wilt believe, that these separations from my dear children, though transient, compared with what some of our friends have to pass through, are nevertheless attended with much tender solicitude. Yes, my dear relative, to thee I may say, (and I do not know to whom I could say it with greater freedom and confidence,) they are accompanied at seasons with both prayers and tears;—and finding my mind much affected this morning, on account of them and myself, and in the full remembrance of thy former long and kind care for us, I have been induced to seize this interesting moment, as one not the most unfavourable for addressing, though with trembling hand and moistened eye, a mind so feeling as thine. I want not to distress thee, whilst I ask the continuance of that interest in what concerns me and mine, which thou hast so kindly and cordially expressed; neither would I have thee apprehend, that, most unworthily as I feel myself of the least of the Lord's mercies, I have lost my confidence in Him. I endeavour to keep my hold of *that*, which, I humbly trust, I may say, has hitherto helped me through many troubles; while, at the same time, I must acknowledge, that I am enduring, in no ordi-

nary degree, the anxiety of a parent, and the weakness of a man."

After deep preparatory exercises, it pleased the Great Head of the church to call him to the solemn work of the ministry; in which he came forth with a public testimony, in the 49th year of his age, while travelling with Deborah Darby, and Mary Jeffrey, then on a religious visit in his neighbourhood. In this labour of gospel love, he continued to be exercised, until near the time of his dissolution; his communications being lively, pertinent, and edifying;—weighty in their character, and perspicuous in their delivery;—and feeling the responsibility of his commission to feed the flock of Christ, he was diligent in waiting for heavenly bread, and careful in administering it without addition and without deduction. In public prayer, he was as in his petitions in the domestic circle, he was watchful to follow the motions of his Heavenly Guide; not using vain repetitions, but in the name of a crucified Redeemer, making known his requests unto God; his filial confidence being so blended with humility and love, as to administer grace to the hearers.

Having himself largely partaken of "the woodwind and the gail," he had a quick perception of the sorrows of others; his heart being so alive to sympathy, that it almost seemed the element in which he breathed. In the mansion of opulence, and in the cottage of the poor, wherever affliction had entered, how skillfully and how tenderly would he apply "the oil and the wine," with which his compassionate Master had furnished him! Frequently, as I have had the privilege of visiting that hospitable abode, which he used pleasantly to call his "lodge in the wilderness," I believe I never was there, without finding him participating in the cares and sorrows of others. Indeed, while his various qualifications rendered him acceptable to the higher, his kindness as a neighbour justly endeared him to the middle and lower, classes of society. To the former, as opportunity presented, he contributed his share of usefulness and rational enjoyment; and to the latter, it is believed, he never denied a favour which he could with propriety confer.*

* Whilst he carefully discouraged demoralising recreations, he loved to augment the harmless enjoyment of the poor; and the following account, given by one who was present at the annual entertainment of his sheep-shearing, may serve to illustrate this part of the character of my departed relative.

"In the summer of 1834," says my correspondent, "whilst on a visit at Fleet, I accompanied my friends, I. and S. M., to dine with their venerable uncle, Jonathan Hutchinson. It happened to be at the close of his sheep-shearing (a time of general gladness in most of our rural districts,) and I was much gratified in observing the pleasure which our benevolent host derived from bestowing his annual treat on the peasantry of his neighbourhood; of whom upwards of three hundred were entertained in a spacious and beautiful field adjoining his house. Each individual had brought a basin and a spoon; and all plentifully shared in the simple repast that had been provided for them. In every direction, groups of women and children were sitting on the grass, and were supplied with an excellent mixture of boiled wheat, milk, and raisins, from a capacious vessel placed in the centre. Happy contentedness and cheerful conversation abounded amongst them, whilst the no less happy provider instructively adverted to the delightful scene; and on its conclusion,

In the year 1821, symptoms of declining strength awakening the anxiety of his friends, I received a letter from him, in which the following passage agreeably depicts the feelings of a well-regulated mind.

"Although I hope to convince thee before long, that the apprehensions of my dear Fulbeck relatives respecting my health, have been rather in the extreme, yet thy enquiries were so kind and solicitous as to induce me to rise a little earlier than usual to satisfy them, and save the post. It is true, that I have been poorly, but am now better; it is true also, (at least I think so,) that the world and I are gradually receding from each other; and though our pace is not always equal, on the whole, it is *gentle*; which I ought to consider a favour. As to the *when*, the *where*, or the *how*, my earthly warfare may terminate, I desire to leave, with the most entire submission to Him who ordereth all things that are committed to him, in the best possible manner."

From this period, though vigorous in mind, my valued relative may be considered as having gradually declined in corporeal strength; yet he was diligent in attending meetings for worship, as well as those for the support of Christian discipline, both in his immediate neighbourhood, and at a distance from home; and, taking a deep interest in the concerns of his own religious community, he seldom omitted joining his friends at the yearly meeting in London. On reaching this city in 1834, which was the last time of his being present on such an occasion, he received intelligence of the decease of his sister, Lydia Burt, to whom, as has already been observed, he was tenderly attached. He had long been accustomed meekly to how to whatever affliction might befall him; and the observations which he then made, as well as his perfect acquiescence in the divine will, were both instructive and consolatory; his apprehension being, that his beloved relative had been prepared, by a succession of trials, for an entrance into the realms of everlasting peace.

In the second month, 1835, while on a visit at the house of his eldest son, at Clinteris, he was seized with alarming symptoms of inflammation at the chest; and being in imminent danger, the solemn prospect of death was much before him. His sufferings were great; but the compassionate arm of his Redeemer was near to sustain, and, in the time of his greatest need, to satisfy his soul with renewed assurances that "His mercy endureth for ever."

In sickness as in health, he appeared deeply solicitous for the prosperity of truth; and after many years of steady conformity to its precepts, he had now impressively to declare that he had not been following cunningly devised fables. He expressed the comfort it had been to him to be nursed by his children; and his gratitude for "the goodness and mercy extended to him through our Holy Redeemer."†

To a friend who visited him he spoke nearly

spoke in the kindest manner to many of those who had partaken of his bounty; his simple but dignified appearance forcibly reminding me of those patriarchal days which have long gone by."

† Extracted from the letter of a friend who visited him.

as follows:—"I have had to pass through deep baptisms; I am ready to think, never deeper. The conflict has at times been great indeed; but in the end I have been favoured to feel true peace." He added, that if he should be then removed, he was prepared. "There was nothing for him to do,—nothing in his way,—not so much as the weight of a feather to hinder."

It pleased Divine Wisdom so far to restore his strength at that time, as to enable him to return to Gedney, where, although greatly enfeebled, he again enjoyed the society of his family, and such of his near connections as had come to visit him; and it is understood that he had even entertained some idea of once more attending the yearly meeting; but his destination was of a higher kind. In the church militant his work was finished, his warfare was accomplished, and he was now about to lay down his armour to join the church triumphant in unceasing praise.

On the 31st of the 3d month, about two weeks after his arrival at Gedney, he was well enough to be in his garden, superintending the removal of some plants. He sat up later in the evening than he had previously done since his recent attack, and his cheerfulness amidst his beloved family was such as to attract particular attention. It was the refined cheerfulness of a spirit about to take its flight from scenes of temptation and trial. He retired to his room that night to return no more. About two o'clock on the following morning, he arose and went to a candle, to ascertain the time by his watch; soon after which he was seized with violent paroxysms of pain in the chest, which continued, with little intermission, for about an hour, during which he was perfectly sensible, excepting, perhaps, for a few seconds, when he appeared to sink from exhaustion. He expressed his conviction that his departure was at hand, and petitioned for some mitigation of his excruciating sufferings. A few minutes of bodily and mental calm were granted, when he gently resigned his spirit into the hands of Him who, having washed him in his own blood, was now come to conduct him through the valley of the shadow of death; giving him, even while here, such a prospect of future glory, that, raising his hands, with his expiring breath he uttered these memorable words, "O! beauty! beauty!" and so departed."

He died in his 76th year, on the 1st, and was interred on the 7th, of the 4th month, 1835, in the private burial-place upon his own estate; when a numerous and respectable attendance, not only from Gedney and the adjoining parishes, but also from the neighbouring counties, evidently marked the feeling with which so great a loss was regarded.

Thus, through the power of redeeming love, the subject of this brief notice was gathered to his eternal rest; his spiritual history strikingly verifying the declaration of his Divine Master, "He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die." John ii.

He has passed from death unto life. The morning of his day, obscured by the clouds of scepticism, forcibly depicts the fallen condition

of our nature. His noon, the brightness of his strength, presents him to our view, as yielding to the convictions of gospel light, and gradually becoming willing to put on the whole armour of Christ. Provided with the invincible shield of faith, he was enabled to quench the fiery darts of the wicked one; and in the strength of his Lord to make successful war against the Prince of this world, who had once held him in cruel thralldom. Enduring hardness as a good soldier, the evening arrived, and found him at his post; having neither hope nor confidence in man, but entirely trusting for final victory to the merits of Him, who on Mount Calvary had made that great atonement which will now form his never-ending theme of adoration and praise.

And now, my dear friend, whatever in his character was lovely or of good report; whatever might be his Christian virtues or attainments in holiness; as they are solely attributable to the free grace of God in Christ, for whose sake a blessing was granted on his endeavours to "walk worthy of the vocation wherewith" he "was called," may we ascribe all honour and praise to their legitimate source; reverently uniting in the language of the psalmist:—"Not unto us, O Lord! not unto us, but unto thy name give glory." Psa. cxv. 1.

With feelings of continued regard,
I remain thy affectionate friend.

For "The Friend."

SELECTIONS FROM LONDON EPISTLES.

NO. IX.

The discipline of our yearly meeting requires its subordinate meetings periodically to answer the questions, "Are love and unity maintained amongst you? Are tale-bearing and detraction discouraged? And where any differences arise, are endeavours used speedily to end them?" The extracts given below are in strict accordance with these queries, and show how uniform has been the concern of the society for the preservation of its members from these evils.

The circulation of reports calculated to injure the reputation of another, is a breach of the law of love, and is a direct violation of our Saviour's precept, "Whosoever ye would that men should do unto you, do ye even so unto them;" yet it probably much oftener arises from mere thoughtlessness than settled malignity. Its tendency, however, even in its most mitigated form, is manifestly pernicious, withdrawing the mind from its proper business, a serious attention to its own state, and a daily concern for its own preservation, as well as fostering those feelings which are the reverse of "good will towards men," and which unfit for the performance of that spiritual worship, in the exercise of which, we are enabled, in deep prostration of soul, to ascribe "glory to God in the highest."

True religion leads directly to the practice of those social virtues on which depend much of the harmony and comfort of every community, and keeps under control those evil affections, from which not only wars and fightings

arise, but also those lesser violations of Christian meekness, which introduce disorder and confusion into families and neighbourhoods: it does more than this; it introduces into a fellowship and harmony of which the unregenerate man is incapable, and which is only to be attained and preserved by an habitual abiding in the truth, enabling the believer in Christ to hold forth in his life and conversation, the language of invitation, "Come and have fellowship with us, for our fellowship is with the Father, and with his Son Jesus Christ." T.

1692.

All Friends and brethren to be careful and watchful against all whisperings, backbitings, and tale-carrying, to the defaming of Friends or others, and to put a speedy stop thereto; and pass righteous judgment upon all whisperers and backbiters, who appear instruments of division and offences, contrary to that peaceable truth and gospel we profess.

And that where any have received offence from any other, first to speak privately to the party concerned, and endeavour reconciliation between themselves; and not to whisper or aggravate matters against them behind their backs, to the making parties, and the breach wider.

1695.

Let those just and ancient commands of God be observed; viz. "Thou shalt not go up and down as a tale-bearer among thy people;" "Thou shalt not bear a false report." "He that backbiteth not with his tongue, nor doth evil to his neighbour, nor taketh up a reproach against his neighbour," &c. It is only such innocent ones that shall abide in the Lord's tabernacle, and dwell in his holy hill. Wherefore in the fear of the Lord stand against all whisperers, backbiters, tale-bearers, defamers, and slanderers; and against all whisperings, backbitings, tale-bearing, reproaching and slandering; and put a speedy stop thereto, as much as in you lies. For such works of darkness and envy tend to division and discord; and the righteous law of God goes against both the authors, fomenters, receivers, and encouragers thereof.

1699.

Because our comfort, as a people, depends upon our care to maintain peace and fellowship amongst brethren, in all our services we earnestly recommend an humble and condescending frame of spirit unto all; that with godly fear, wisdom and meekness, we may be so ordered in all our respective services, that every high and rough thing may be laid low, and all occasion of striving be prevented, and the peace of the church of Christ preserved and augmented among us; and to that purpose it is tenderly advised, that we diligently and carefully observe the comely and blessed gospel order, so long known and in practice among us, in the spirit of meekness and a sound mind; which is the way to crush all differences in their infancy, and suppress the rise, as well as stop the progress, of every thing that is unseemly, and inconsistent with the testimony of the precious truth.

1730.

Among the gospel precepts, we find not any

thing more strongly and frequently recommended by our Lord Jesus Christ and his apostles to the primitive believers, than that they should love one another; and as we are sensible, that nothing will more contribute to the peace and prosperity of the church, than a due regard to this advice, so we earnestly desire that it may be the care and concern of all Friends, every where, to dwell therein; and, in the unity of the Holy Spirit, to maintain love, concord and peace, in and among all the churches of Christ.

1804.

From obedience to the law of Christ, arises also that stream of love to the brotherhood, which, if suffered to flow in our hearts with unobstructed course, would bear away all malice and guile, and cause all complaints of tale-bearing and detraction to cease in our borders. O, the precious care that attends the mind in which Christian charity is become habitual! Charity, saith the apostle, "hath all things." It divulges not the faults of others, because, in its unbounded hope, it desires their removal without exposure. For the mind in which it dwells, ascribes its own preservation, and the cleansing of its former sins, to the unbounded love of God in Christ Jesus; and it prays that all may partake of the same benefit. How opposite that disposition, which delights to report evil, and to accuse! Shun it, dear Friends, as the poison of asps. Even the sacred writings emphatically denounce the name of accuser of the brethren. "Follow," therefore, "peace with all men, and holiness, without which no man shall see the Lord: looking diligently, lest any man fail of the grace of God; lest any root of bitterness springing up, trouble you, and thereby many be defiled."

1806.

Let love, pure, unconquerable love, reign in our hearts. We have often expatiated on this topic; but yet we most violate our feelings, if we suppress some further observations on it at this time. Friends, remember, that to be made perfect in love, is a high state of Christian excellence, and not attainable but by the sacrifice of selfish passions. No degree of resentment can consist with this state. Some persons are apt to profess that they can forgive those whom they suppose to have injured them, when such are brought to know, and acknowledge their fault. But that is little else than a disguised pride, seeking for superiority. The love which Christ commanded to his church, goes further than that. "This is my commandment, that ye love one another, as I have loved you." And how did the Lord love the world? Let the apostle answer. "God commandeth his love towards us, in that while we were yet sinners, Christ died for us." And, Friends, mark and remember his gracious dying words, when praying for his very persecutors, he said, "Father, forgive them; for they know not what they do." And shall we expect access for our feeble prayers, at the throne of grace, if we harbour any ill will to our fellow travellers towards immortality? Let us hear again the Saviour of men: "And when ye stand praying, forgive if ye have aught against

any." He doth not allow time for seeing the injuring person become submissive; but,—standing, forgive; for "if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." O, the excellence of Christian love, and the temper of forgiveness! It is the indispensable requisite in that spiritual worship to which we as a people more peculiarly bear testimony; yea, is it not the very balm of life, and the passport to heaven?

1812.

Seeing the infinite value of love, that indispensable qualification of a true disciple, we are desirous of pressing it on every individual, to examine impartially how far he feels it to flourish in his own mind, and to influence all his actions, thus inducing others to follow him, as he is endeavouring to follow Christ. And we believe that nothing will be so favourable to the preservation of this holy disposition, as humility of heart, a temper in which we constantly see ourselves unworthy of the least of the Lord's mercies, and dependent only on his compassion for our final acceptance. Seeing also, that no awakened mind can be without a view to a better and an enduring state, and that no one knows how soon he may be called to put off mutability: let us bear in perpetual recollection that, in the state to which we aspire, there is nothing but eternal love, joy, and adoration, in the presence of Him, through whose love we were first awakened.

HAVERFORD SCHOOL.

The winter term of this institution will commence on fourth day, the 14th of tenth month next. The examination of new students, preparatory to their classification, will take place on that day, and it is expected that all the pupils will then be in attendance. Inconvenience having arisen from a want of punctuality at the opening of former terms, parents and others are respectfully requested to see that this regulation be complied with. The price of board and tuition, including washing, is \$200 per annum, payable as follows, viz: \$60 at the commencement, and \$60 at the middle of the winter term; and \$80 at the opening of the summer term. With a view to promote uniformity in the editions of the text books used at the school, which has been found to be very desirable, the superintendent is authorised to furnish them to the students at wholesale prices. The officers of the institution are the following:

John Gummere, Superintendent and teacher of Mathematics and Natural Philosophy.

Samuel J. Gummere, Assistant teacher of Mathematics and Natural Philosophy.

Daniel B. Smith, Teacher of Moral Philosophy and English Literature.

William Dennis, Teacher of the Latin and Greek languages, and Ancient Literature.

William Gummere, Teacher of the Introductory school.

Benjamin F. Hardy, Assistant Superintendent.

For further information, the managers refer to a pamphlet recently issued by them, entitled, "An Account of Haverford School,"

and also to their circular of fourth month last, both of which will be furnished on application to the superintendent, to the undersigned, or at the office of "The Friend." Those who propose to enter students for the ensuing session, are requested to forward their names as early as practicable to the secretary of the Board, No. 39, Market street, Philadelphia.

By direction of the Managers,

CHARLES YARNALL, Sec^y.

Philad. 9th mo. 1835.

INDIAN TRIBES.

The subjoined statements are derived from a publication recently issued under the authority of the United States Government.

Estimated quantity of land assigned to the tribes who have emigrated from the eastern to the western side of the Mississippi.

	Aeres.		Aeres.
Cheotaws	15,000,000	Kaskaskias and Peorias	96,000
Creeks and Seminoles	13,140,000	Ottawas	34,000
Senecas and Shawnees	100,000	Shawnees	1,600,000
Quapaws	96,000	Delawares	2,205,000
Piankeshaws and Weas	160,000	Kickapoos	765,000

Statement of the numbers of the Indians, west of the Mississippi, who have emigrated.

Delawares	826	Senecas, from San-	
Shawnees	1,250	dusky	251
Kickapoos	470	Senecas and Shaw-	
Ottawas	240	nees	211
Weas	222	Creeks	2,459
Piankeshaws	162	Cherokees	5,000
Peorias and Kaskaskias	132	Appalachians	265
Pottawatomies	191	Cheotaws	15,003

Statement of the numbers of Indian tribes east of the Mississippi.

Indians in New York	4,716	Ottawas and Chippewas, of Lake Michigan	5,300
Indians, from New York, at Green Bay	725	Chippewas, Ottawas, and Pottawatomies	8,000
Wyandots, in Ohio and Michigan	623	Cherokees	3,500
Miamies	1,200	Seminoles	2,430
Creeks	22,638	Appalachians	340
Cherokees	10,000	Menomonies	4,200
Chickasaws	5,429	Pottawatomies	1,400
Winnebagoes*	4,591		

Statement of the numbers of the Indian tribes, residing west of the Mississippi.

Siox	27,500	Crows	4,500
Ioways	1,200	Quapaws	450
Sacs of the Missouri	500	Poncas	800
Omahas	1,400	Osages	5,120
Ottos and Missourias	1,600	Sacs	1,471
Pawnees	10,000	Aricaras	3,000
Comanches	7,000	Cheyennes	2,000
Udandans	1,500	Blackfeet	30,000
Mintacrees	1,500	Foxes	1,600
Assinabois	8,000	Arrephahs, Kiowas, &c.	1,400
Crows	3,000		
Greco Ventres	3,000		

* Part of these have gone west of the river, but their number is not known.

From the Christian Observer.

OH GOD, WHOSE GLORIES LEAVE.

Oh God, whose glowing glories leave
Their traces on the golden eve;
Whose stars the couch of night adorn,
Whose torch illumines the dewy morn;
Oh, while we live, and when we die,
Thy pure light to man supply!

Oh! e'er with clouds in shadow'd o'er,
And midnight hears the tempest roar;
Oh, gushing forth in wintry tears,
The morn in sackcloth garb appears;
But when Thy light informs the soul,
No vapours o'er its ray shall roll.

When all the stars of heaven decay,
It shall not wane or fade away,
But brighter still, and still more pure,
Long as the Source Divine endure,
While ages but confirm its beams,
Mighty to bless and to redeem.

When the last trumpet's sound shall stir
The rocks, to rise no more for ever;
When the last sun's extinguish'd fire
Shall in the pall of night expire,
And the quench'd moon refine her light,
How shall Thy glory strike the sight!

Yet now, less dazzling to behold,
Thy splendor to our hearts unfold;
Though now, with reverence less intense,
It strike and awe the raptured sense,
The sinner's eye to this shall turn
From meteors that obscurely burn.

Oh, through this vale of storm and gloom
Do Thou our rugged path illumine;
Like Israel's firm pillar seen,
Guide o'er the wastes that intervene,
Till heaven a brighter scene impart,
To know and see Thee as Thou art.

Woe to them that have their hearts in their earthly possessions! for when they are gone, their heaven is gone with them. It is too much the sin of the best part of the world, that they stick in the comforts of it; and it is lamentable to behold how their affections are bemired and entangled with their conveniences and accommodations in it. The true self-denying man is a pilgrim; but the selfish man is an inhabitant of the world. The one uses it as men do ships, to transport themselves; or tackle in a journey, that is to get home; and the other looks no further, whatever he prates, than to be fixed in fulness and ease here, and likes it so well, that if he could, he would not exchange. However, he will not trouble himself to think of the other world, till he is sure he must live no longer in this. But then, alas, it will prove too late; not to Abraham, but to Devils he must go; this story is as true as sad.—*Penn.*

Wouldst thou know the lawfulness of the action which thou desirest to undertake, let thy devotion recommend it to divine blessing; if it be lawful, thou shalt perceive thy heart encouraged by thy prayer; if unlawful, thou shalt find thy prayer discouraged by thy heart. That action is not warrantable which either dashes to be a blessing, or, having succeeded, dures not present a thanksgiving.—*Quarles.*

It behoves us ever to bear in mind, that while actions are always to be judged by the immutable standard of right and wrong, the judgment which we pass upon men must be

qualified by considerations of age, country, situation, and other incidental circumstances; and it will then be found, that he who is most charitable in his judgment, is generally the least unjust.—*Southey.*

Those, who, in the confidence of superior capacities or attainments, neglect the common maxims of life, should be reminded, that nothing will supply the want of prudence; but that negligence and irregularity long continued, will make knowledge useless, wit ridiculous, and genius contemptible.—*Johnson.*

ANTHRACITE ASHES.

The *Philadelphia United States Gazette* says, "a lot of land, clay and sand, was covered over with ashes from anthracite coal, and clover seed sown upon it in abundance. The clover after waiting a little while longer than usual, sprung up like an ill weed, and about two weeks since presented a luxuriance of growth exceeding any thing of the kind we ever saw. The clover had the appearance of tall pea vines, so rank had it shot up. If anthracite ashes have such virtue, it would be well for the public generally to understand it."

From London's Gardener's Magazine.

To Preserve Celery through the Winter.

Get up the celery on a fine dry day, before it is injured by the frost, cut off the leaves and roots, and lay it in a dry airy place for a few days; then remove it to a cool cellar, where it will be quite secure from frost, and pack it up with sand, putting layers of celery and of sand alternately.

THE FRIEND.

NINTH MONTH, 5, 1835.

We have occupied but little space in the columns of the Friend in recording passing events; yet it may be proper, briefly to notice some recent occurrences in relation to the people of colour. In a state of extraordinary excitement, acts of outrage have been committed on their property and persons in some towns of the northern states; menaces, and in some cases, personal injuries have also been offered to white persons, who have been friendly to the education of the free, and the emancipation of the enslaved, coloured population. In the south, post offices have been illegally searched for papers on the subject of abolition; and on an apprehension of insurrection, coloured and white persons have been put to death without legal investigation or trial by jury. From mere suspicion, travellers in the southern states have been arrested on the groundless charge of circulating works intended to rouse the slaves to resistance, and subjected to vexatious detention and the danger of losing their lives by furious mobs of unprincipled persons. We have no desire to say any thing that would increase this excitement, but while we should condemn without hesitation injudicious and inflammatory essays on the question of slavery, especially such as were

intended to produce a state of warfare between the master and slave, if there be any of this character, we cannot relinquish the right to discuss the injustice and gross iniquities of slave-holding, and the inalienable claim to liberty and the enjoyments of life, property, and happiness, pertaining to the man of colour equally with the white. Neither threats nor dangers should deter the Christian from pursuing his duty in a proper spirit and manner, "in meekness instructing those that oppose themselves, if God peradventure will give them repentance, to the acknowledging of the truth." The pretexes for these violent measures are wholly insufficient to justify the actors, and we trust that in the hour of sober reflection, many of them will deeply regret the part they have acted.

Viewing all men as the offspring of our common parent, and the objects of the same redemption which Christ purchased by his blood, we cannot but desire that the blessings of that benign religion of which he is the author, may be extended to the members of the human family of every colour. We have therefore ever been advocates for according freedom and instruction to the slave, and improving his condition by the same means which are employed for his white brethren, not merely from political motives, but on the ground of religious duty. To the circumstances in which the slaveholders are involved, we are not insensible, and wish to cultivate those feelings of charity which are due to such of them as are placed in difficulties respecting the liberation of their slaves, which appear to them insurmountable. We cannot, however, divest ourselves of the persuasion, that many who have professed to deprecate its horrors, and the inevitable results, like Pharaoh, have been more fond of the present fruits of their unpaid labour, than willing to listen to requisitions for their liberty, which conviction has urged upon them. Time past they were more willing to anticipate their freedom than it would seem they now are. It will, however, be their true interest to take just views of the rights of this oppressed class, and do to them as they would wish to be done unto, were they in their condition: break every yoke, undo the heavy burden, and let the oppressed go free; lest He of whom it is said, justice and judgment are the habitations of his throne, shall answer them by terrible things in righteousness respecting this matter.

The essays on the subject of slavery which have appeared in our columns, under the signature of E. L., and which have for some time been suspended, we understand it to be the intention of the writer to continue at a future period, when leisure shall permit.

HAVERFORD SCHOOL.

The examination of the students of Haverford school, will commence on fifth day, ninth month the 10th, and terminate on fourth day, the 16th. Parents and others interested in the institution, are respectfully invited to attend. Copies of the order of the examination may be obtained at the school, and at the office of "The Friend," No. 50, North Fourth street, after the 5th proximo.

THE FRIEND.

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Communicated for "The Friend."
VENICE.

In attempting to give such a sketch of the history of Venice, as the present, it would be impossible for me to enter into minute details, however interesting in themselves these might be. I shall endeavour, however, to combine so much as may furnish a general and correct view of the causes which led to the rise, advance and decline of that celebrated state. And perhaps a sketch of this kind may be at least as useful, as one more diffuse, as in reading histories which abound in detailed accounts of the events they narrate, there is a danger of losing sight of the outline of the whole.

In the northwestern part of the Adriatic, lie numerous small islands, formed by the continual washing of the Adige, Po, and other rivers, which there empty the waters supplied by the melting of the Alpine snows. Between them and the shore the water is shallow, generally not more than two feet deep, and the bottom is a soft mud. This, which is usually called the Lagoon, is intersected by deep channels, of intricate and difficult navigation. From the sea they are protected by long, slender strips of land, with narrow openings between. In very early times these were inhabited by a few fishermen, who subsisted by selling fish and salt to the inhabitants of the neighbouring country. When Attila, with his Scythian barbarians, invaded Italy, Aquileia, the first town which resisted his progress, was completely destroyed. Many of those who escaped from its ruin fled to the islands in the Adriatic for refuge, and others from the contiguous districts were also driven thither, through fear of a similar fate. They employed themselves like the neighbouring inhabitants, in fishing, making salt, and trading with the surrounding country. Thus from the very beginning of their existence they were a commercial people.

The irruption of Alboin, king of the Lombards, drove a new colony of settlers to the hospitable protection of the Venetian islands, and as they enjoyed the blessings of peace and quiet, whilst all around was confusion and disorder, their manufactures, trade, and popu-

lation rapidly increased. Anterior to the year 697 A. D. the different islands chose each its own rulers, but at that time it was agreed that the power over the whole should be entrusted to one man, with the title of doge or duke. The only other authority recognised in the state, was a council consisting of forty persons, whose functions were chiefly judicial. In the interval between the death of one doge and the election of his successor, the whole powers of the government devolved upon it. It was in such an interval, that, by the institution of a council of 480 persons, instead of the popular assemblies, and by vesting the election of the doge in their hands, the government was changed to an oligarchy. The manner in which the doge was elected when the new form of government was established, is curious on account of its great intricacy; this was designed to prevent the influence of intrigue, and one might think it could not fail to have that effect. The grand council elected twenty members from its own body. These were reduced by ballot to nine, who named forty provincial electors, out of whom a new committee of twelve were chosen. These twelve named twenty-five others, from whom nine were chosen by ballot, who named forty-five, out of whom eleven were selected. These eleven named forty-one final electors, each of whom must be approved by a majority of the grand council. The forty-one were immediately shut up, and allowed to have no intercourse with those without, until they had decided on a doge, who must have at least twenty-five of their votes in his favour.

It has already been related, that the commerce of Venice rapidly increased. It gradually extended so as to include almost the whole trade of the Levant. Important exemptions were obtained from the Greek emperors of Constantinople, and the Syrian and Egyptian sultans, and the rich produce of the Indies, which was brought by immense caravans to Alexandria twice in a year, was distributed from thence over Europe by the Venetian ships. A new series of events which contributed to elevate her power and glory, still more, and raised up an inveterate rival of her greatness, commenced about the beginning of the twelfth century. The military and religious fanaticism of Europe was turned, by the exertions of Peter the Hermit, towards the East, and all Christendom united in endeavouring to rescue the holy sepulchre from the hands of the infidels. At first Venice entered but coldly into the concern, her commercial connections with Constantinople induced her to sympathise with the feelings of that court, whose fears were alarmed by the immense multitudes of disorderly warriors

who poured into her neighbourhood. The influence of her doge, Michael, however, prevailed, and she joined the crusaders with 200 vessels. He totally destroyed the Saracen fleet, and chiefly through his assistance and advice Tyre was taken. He seems to have been satisfied with this success, and to have performed nothing further. A quarrel broke out soon afterwards between Constantinople and the emperor, which led to a war between those powers, of long duration, and which in its course involved the capture of Constantinople and the expulsion of the Greek emperors. It was often interrupted by a peace or a truce, but they were hollow, ill observed, and soon broken. When the fourth crusade was fitted out, the adventurers, warned by the difficulties their predecessors had experienced in going by land, agreed with Venice to furnish them with ships and provisions at a stipulated price. Venice fulfilled her part of the engagement, and fitted out fifty additional vessels at her own expense; but the funds of the crusaders being insufficient to enable them to perform what they had promised, they remained indebted to Venice. This gave the Venetians great influence in their councils, as till the money was paid they might refuse to allow their ships to sail. This influence was exerted in turning the arms of the crusaders against Constantinople.

A. D. 1202. The armament set sail from the port of Venice. The Venetian ships were under the command of the doge Dandolo, who volunteered his services, though blind and upwards of eighty years of age. After a short siege the city was taken, and though a great part of it was destroyed by a conflagration, yet the plunder was estimated at £2,250,000. The Venetians obtained for their share, half of this, the Morea and many islands in the Archipelago. Baldwin, Count of Flanders, was placed on the vacant throne, and the Greek emperors made Nice their capital. The jealousy between the Genoese and Venetians had been gradually increasing for a long time, and at length blazed out into open war. The Genoese had assisted the Greek emperors in recovering Constantinople, and expelling the successor of Baldwin. In return they were distinguished by some commercial privileges, which contributed to exasperate Venice; still more, an accidental encounter between some merchants of the rival nations, kindled the flame of a war, almost unparalleled in history for its obstinacy and fury. In the first eight years five great naval battles were fought, in all of which the Venetians were successful, and yet we find, immediately afterwards, the fleets of Genoa sweeping her merchant ships from the sea,

and braving her even in the waters of the Adriatic. In 1379, she sent a powerful armament against Venice, which took possession of Chiorza, one of her suburbs, and besieged the city itself. Her Italian possessions were at the same time attacked by the Lord of Padua. So great was her distress at one time, that a blank sheet signed by the officers of government was sent to opposite commanders, that they might impose what conditions they pleased. Independence alone was stipulated; even this was denied them. The Venetians refused to submit to such degrading terms, and were amply compensated for their perseverance, by the capture, on the following summer, of the entire fleet and army which had threatened their destruction. Hostilities did not end here; they were continued with intervals, until Genoa lost her independence, by coming under the power of the French.

During the thirteenth, fourteenth, and fifteenth centuries, through which we are now passing, Venice had made important acquisitions in the adjoining parts of Italy. It is not my intention to trace the tangled threads of Italian politics through this period, and relate the how and when of every petty acquisition. It will be enough to state in general terms, that she gradually gained the possession of those territories in the northwest of Italy which are known as the Venetian states, and that in doing this she waged many wars with other Italian powers. In 1489 the island of Cyprus fell into her hands. Guy of Lusignan, its sovereign, had married a Venetian lady, who, on the death of her husband, was induced to resign her pretensions to Venice, though, it is said, very unwillingly.

In the early part of the fourteenth century further changes were introduced into the government. The power of appointing the committee by which the grand council of the succeeding year was to be chosen, had been invested in the grand council, and the consequence was, that it continually re-elected itself. But still there was no obstacle, except the improbability to the election of any citizen to that office. About the year 1300 a series of resolutions was commenced, which closed the doors of ingress, by enacting that the descendants of the members of the original council should constitute an order of nobility, and that on attaining the age of manhood, they should be entitled to a seat in the grand council. Their names were to be enrolled in a book of nobility, styled the Golden Book. But though the Venetians had endured the loss of the reality, yet they murmured when the shadow of authority was taken from them. A conspiracy was formed by the discontented, but discovered in time, by the vigilance of the government. To provide more effectually against similar dangers, a tribunal, known as the Council of Ten, (from the number of individuals which constituted it) was created. Its power was unlimited by the law, and it gradually extended its influence over every department of state. This council was afterwards empowered to choose three individuals from its body with the titles of Inquisitors of state. These

formed a tribunal which might act with great secrecy and promptitude.

(To be continued.)

PHENOMENA OF VISION.

(Concluded from page 326.)

As previously observed, facts demonstrate it to be essential in order to prevent the perception of two objects from a single one, that the rays of light from it should fall upon corresponding points of the retina of each eye. If therefore from any cause, whether disease, or from natural or acquired debility in the muscles which move the ball, the eyes are not properly directed towards an object, and the attention is turned to both eyes, double vision is the consequence. In those persons who squint, the eyes soon become unequal in power, and a habit is acquired of attending only to the impression made upon the eye possessing the most sensibility; while the weaker is turned away (most generally towards the nose) so as to allow as few rays as possible, coming from the object looked at, to enter it; and thus prevent the vision of the other from being interfered with. Thus, although when squinting commences there is double vision, yet nature so exerts herself as ultimately to render it single. If the stronger eye of a person who squints is closed, the other immediately resumes its proper and natural direction. This fact is of considerable importance, inasmuch as it points out the practicability of remedying the defect if the case is attended to timely. Strabismus results from the unequal power or irregular action during infancy of the motor muscles of the eyeball, whereby the equilibrium has been destroyed, and the ball kept rolled, so as to present its front obliquely. Now we know that the power of a muscle is increased by its action, and also that whenever an object is so presented to the eye as to throw its image near the circumference of the retina, there is a constant effort naturally made to direct the axis of the eye towards it. If therefore we place a bright object in such a position near the affected eye as will induce the child to call into exercise the enfeebled muscles; or if we cover up the stronger eye so as to oblige the other to perform the whole labour of vision, the inequality will after a time be removed, and the defect remedied.

Hitherto we have been speaking of the eye as an organ of sense, exercising its immediate functions by the reception of the impressions of light and colour; which being the result of its constitution, and subject to its own positive laws, require no education, but are performed as soon as the organ has acquired its full development. These impressions being transmitted to the brain by the optic nerve, produce sensation and perception. It would be difficult accurately to define the precise limits of the functions of this, as of every other sense; because in every act of perception which is derived from its use, the instrumentality of the organ is so intimately combined with the operation of the mind, and both are so linked together through the medium of the brain, that it is impossible

for us to decide to what extent the final result depends upon the one, or upon the other. This also is not the proper place to enter upon the vast field of curious but difficult enquiry into those laws which combine and regulate physical and mental phenomena; or to attempt to point out those effects which result from the properties of matter in the living frame, from those which are the results of intellectual processes alone. We know that the organ of sight does not form ideas, but is merely the instrument employed to receive certain impressions, which are transmitted to the brain; and we must distinguish between our perception of external objects and the inferences which we draw by reasoning concerning the qualities of those objects. The picture formed upon the retina by the refracting humours of the eye, is the source of all the perceptions belonging to the sense of vision; but it is the mind that sees and not the eye. We talk of seeing a distant object, but the eye only receives and modifies the peculiar impression made upon the retina by the rays of light coming from it; and by a mental process we infer the figure, position, and magnitude of the object. The construction of the eye, however, and the manner in which all its functions are performed, are in strict conformity with the positive laws of physics, and by no effort of the mind can we alter the result of those laws as they influence vision. Thus the rays of light coming from a rod half immersed in water, will, according to the laws of refraction, make it appear crooked; and although touch may prove that it is straight, yet it will continue to appear bent, in defiance of every endeavour to see it straight. In like manner, when we stand facing a mirror, and see our image in it, we cannot by any effort of the mind succeed in perceiving the image as formed on the surface of the mirror, although we know that in accordance with the laws of reflection it is so. In spite of all our efforts it will appear at the same distance behind the mirror as we are before it. Facts such as these have led some philosophers to the conclusion, that we receive no accurate information by the eye, of the size, shape and distance of an object, but derive it exclusively by habit and from the association of ideas. But, however gratifying it may be to the pride of man to suppose, that by the exercise of the powers he possesses, he is enabled to endow himself with other powers of perception, yet the theory does not hold good; inasmuch as it will not explain the reason why the bird when it first leaves the parent nest does not strike its head against the branches of the tree, or dash itself with violence upon the ground, seeing that it has neither experience or thought. But as soon as the organs are matured, vision is perfect; and it requires neither habit nor education to endow us with those perceptions which are dependent solely upon the constitution of the eye.

But the judgments which we are constantly forming from vision are, as I have before observed, of a much more extensive kind; and hence the elevated rank, which, with its auxiliary functions, have been assigned to this sense. In ascertaining the magnitude,

distance, surfaces and motion of a body, we are obliged to take into consideration the apparent size, the intensity of light, shade, and colour, and other circumstances connected with the appearance of that body, and the size and position of intervening objects. Size and distance are measured by what is called the "visual angle," which is formed by the two lines drawn from the extremities of the object looked at, crossing at the centre of the crystalline lens, and produced to the retina, so that the angle subtended by the object, is exactly equal to that subtended by its image on the retina. It is therefore obvious, that if all objects were equidistant from the eye, and of the same magnitude, they would subtend the same angle; and any difference of magnitude would be accurately indicated by the difference of the angle subtended. A correct idea of the relative size of bodies can therefore only be obtained when we are acquainted with their respective distances; and conversely, we cannot judge positively of their distances without being aware of their size. A man sitting on horseback subtends a certain visual angle when near us, which becomes less and less as he removes farther off: experience, however, teaches us to judge correctly of his size, and we form our idea of his distance from what we know of his size. But if objects, with the appearance of which we are unacquainted, are at so great a distance as to prevent our comparing them with those which are near us, we are always liable to delusion, and are almost irresistibly led to believe they are smaller than they really are. A five-cent piece held a little distance from the eye will subtend as large an angle as the sun, and will prevent the sight of it, although its diameter is eight hundred and eighty-eight thousand miles. The great distance of the sun and moon makes the difference in the visual angle which they respectively form, so slight, that they appear of the same size; and the illusion continues though we are aware that one is ninety-six million, and the other but two hundred and forty thousand miles distant from us.

Again, the visual angle is greatly influenced by the position of the object looked at. A sphere, at the same distance, will always have the same appearance or bulk, let its position be what it may; but if the object is oval, and one end is presented to the eye, it will subtend a much smaller angle, and consequently appear to be really much smaller than if viewed sideways; and if it is held in a sloping position towards the eye, it will appear more or less shortened. This occurs in every object whose longitudinal and transverse diameters differ. The shortened appearance of such a body when held in a sloping position to the eye, is called "fore-shortening," and in all paintings, especially of animals, the principle must be rigidly observed, if we wish to prevent a distorted representation. In proportion as the distance of objects increases, their apparent size decreases; hence when we look along one of our streets, the houses nearest to us form the largest images on the retina, and there is a gradual diminution, so that if the street extended far enough, the line along the tops and bases of the houses would appear to

meet in a point. The art of "perspective" consists in tracing objects with this apparent diminution on account of distance, together with their "foreshortening" on account of obliquity of position. The intensity of light, and its consequent effect upon the retina, rapidly diminishes with the distance of the body from which it emanates. 'Tis constitutes one of the criterions by which the mind judges of distance, and is a source of frequent illusion. In a bright sunshine, objects appear much nearer than when seen on a dark day, or through a mist; and in looking at a row of lamps, if one is brighter than the rest, it will appear to be the nearest; and the more unobstructed passage of light from the sky immediately over us, makes it appear nearer to us than it does when we look towards the horizon. The shade of bodies is equal with their intensity of light, and the shadows of those near us are accurately defined, while the light and shade become blended as the object recedes. It is by the alternation of light and shade that the eye determines the shape of bodies, and distinguishes the prominences and depressions which every where occur. But for these, every thing would exhibit a flat surface, and the only means of discriminating objects by the eye would be by their colour. By attending to this, and varying the depth of his colours, the painter succeeds in representing objects in a landscape both near and distant; those in the foreground are made bold and distinct, while the more remote are less deeply shaded until they fade away. Another means by which we estimate the magnitude and distance of a body, is by the interposition of objects with which we are familiar. When therefore a person, who has not gained experience, looks at a ship upon the ocean, where no object intervenes to assist his judgment, he is likely to form a very inaccurate idea of its distance; and an individual looking down from an elevated height upon a landscape spread out before him will see every thing apparently strikingly diminished in size from the reality; partly on account of their being foreshortened, partly from the absence of intervening objects, and perhaps still more from his novel position. Thus, if we look upon a steep hill which rises far above every thing around it, it looks much higher than it really is, and the vane at the top appears greatly diminished from its real size, because there being no known object near to compare them with, they seem smaller, and the mind irresistibly refers them to a greater distance. Again, when we look down the street, and see the moon rising, apparently extending all across it, she appears much larger than when we view her in the zenith; but to correct the error we have only to recollect, that according to a law of perspective the two sides of the street appear to approach together, and although, where we stand, it may occupy a large portion of the field of vision, yet in the distance it will be diminished to a point, whereas the moon, on account of her great distance, always occupies the same space. We appreciate the motion of bodies by the movement of their images upon the retina, and by the altered direction of the light from them in reaching the eye; but to prevent deception,

we must ourselves be still, as we know that when rapidly passing down a river in a vessel, the objects on the shores appear to be moving while the boat seems to be stationary. Although the eyes are sensible to the modification of light, or the different colours of its component rays, yet the relation of these different colours, their harmony, or discord, are the conceptions of the mind; and occasionally we meet with those who are destitute of the power of discriminating colours, although their eyes are capable of performing the most delicate functions of vision. This defect is similar to that of the ear, which cannot discriminate the notes of music; and while the organ exercises its functions accurately as regards the form, position, and illumination of an object, there is a deficiency in the perception of those differences in the rays on which their colour depends.

I think from all that has been said we must infer, that while there is a power in the eye to judge with some accuracy of the position, magnitude, distance, surface, and motion of a body, yet the knowledge obtained by it alone, is necessarily imperfect, and requires to be corrected and perfected by the intervention of the other senses, and likewise by the instruction of experience.

For "The Friend."

OCCASIONAL THOUGHTS.—NO. 19.

"Truly God is a God in Israel, even to such as are of a clean heart. But as for me, my feet were almost gone, my steps had well nigh slipped."—Psal. lxxiii.

There are many of the poor and oppressed in this world, who some time in their life have been in the like circumstances with King David, when he was brought to make this striking declaration, for says he, "I was envious at the foolish, when I saw the prosperity of the wicked. For there are no bands in their death, but their step is firm. They are not in trouble as other men, they are not plucked as other men. Their eyes stand out with fulness, they have more than heart could wish; they set their mouths against the heavens, their tongue walketh through the earth; they say, How doth God know? And, Is there knowledge in the Most High? Behold these are the ungodly who prosper in the world, they increase in riches. Verily I have cleansed my heart in vain, and washed my hands in innocency." This was the experience and language of David, and thousands since his day have been led into the same chain of reasoning. They forget of how little importance the wealth and honours of this world are when compared with the riches of eternity; but when they see the wicked prospering around them, and they themselves poor and in sorrow; when they behold all their pleasant pictures tarnished; their dearest friends removed by death, or in an inexcusable manner estranged; when they have witnessed the fair schemes they have laid for their future wealth, and aggrandisement, fade away into disappointment and perplexity; they have been ready to exclaim in the bitterness of their souls, Surely in vain have I cleansed my heart, and washed my hands in innocency. This was once my own unhappy predicament. I forgot

the many times the Lord had afflicted me for my profanity, and the many Ebenezers I had set up to testify of his goodness. I remembered not that while I was in prosperity I was unmindful of the great Jehovah, and that it was not until I had partaken of affliction and sorrow that He gave me to taste of those joys which flow only from His presence. I was almost envious when I saw the prosperity of the *ricked*. "So foolish was I and ignorant, I was as a beast before him." But what did David do when he was brought to this pass? He says, "I thought to know this, but it was too painful for me. Until I went into the Sanctuary of God, then understood I their end." Oh! here it was that he learned again to see things in their true light. "Surely thou dost set them in slippery places, thou castest them down into destruction as a dream when one waketh; so, oh Lord, when thou arisest thou shalt despise their image." It was well for David that he went up to the sanctuary as he did, (for his feet were almost gone), and by the same blessed means may those who have been drawn into similar circumstances, often become enlightened with regard to their true interests, while they hold silent communion with the Father of Spirits, or listen to the words of peace and consolation from the lips of his anointed servants, who have walked in the same path of sin and sorrow before them. Here we may again be reminded that "whom the Lord loveth he chasteneth," and that the poor of this world, rich in faith, are objects of his peculiar regard, and that the great, the rich and the noble (as men count greatness) are truly and really so, only as they are preparing for the great day of decision, when all earthly honour and glory shall fade away as nothing; when all we have, and all we are, shall be weighed in the true balance of the sanctuary, and they only, whether rich or poor, who have made the kingdom of God and his righteousness their supreme desire, shall appear among the "redeemed from the earth." Then, and not till then, shall the poor and the rich, the noble and the ignoble, meet together as brothers and equals in glory. "Then shall the righteous stand forth in great boldness before the face of such as have afflicted him, and made no account of his labours, while these shall be amazed at the greatness of his salvation so far beyond all that he had looked for—and shall say among themselves, "This is he whom we had sometimes in derision, and a proverb of reproach;—we fools counted his life madness, and his end to be without honour; now is he numbered amongst the children of God, and his lot among the saints." . . . h.

Extracted from "The Friend."

Birth Place and residence of Dr. Watts.*

Southampton, June 13th, 18—.

You remember Watts' beautiful hymn, as every one accustomed to imitable, and all but inspired psalmody must,

* The author's name was appended to this letter, but has accidentally got torn off, and the transcriber has forgotten it. . . . h.

"There is a land of pure delight,
Where saints immortal reign."

And when I tell you that I am now penning these lines from the very spot, and sitting at the window which looks out where he looked, on the

"Sweet fields beyond the swelling flood,
All dressed in living green,"

which so awoke his thoughts of Heaven, and helped him to sing the Christian's triumph in the Jordan of Death, you will not perhaps think it unworthy that I should allude to this interesting circumstance. Southampton is the birth place of this sweet singer of our modern and Christianised Israel, and the house in which I am a guest is the spot where he wrote the hymn above mentioned. The town lies on a beautiful swell between the Test and the Itchen, the latter of which is the "swelling flood," celebrated in the song, one mile or less from the present position, and beyond which, is seen from this place "the land of pure delight,"

"Where everlasting spring abides
And never withering flowers."

So at least it might seem. It is indeed a fair and beautiful type of that Paradise which the poet sung. It rises from the margin of the flood, and swells into boundless prospect, all unanted in the richest verdure of summer, checkered with forest growth and fruitful fields under the highest cultivation, and gardens and villas, and every adornment which the hand of man, in a series of ages, could create on such susceptible grounds. Our poet's imagination, so spiritual and heavenly, leaped from this enchanting scene to the fields and gardens of the upper world. As he looked down upon the waters now before me, and then before him, he thought of the final passage of the Christian—

"Death like a narrow sea divides
This heavenly land from ours."

And are these indeed the circumstances which suggested the lines, that have been such a help to so many believers in Christ, and which for ages to come, are likely to breathe from the dying lips of those—

Who see the Canaan which they love
With unclouded eyes?

The American Gardener's Magazine contains the following interesting fact under the head of

ABERRATION OF ANIMAL INSTINCT.

Early in February of the present year, a summer parlour, which had been closed since the autumn, had occasion to be opened. Notwithstanding the unusual severity of the season, the excellent lady of the house was surprised to find therein an unexpected and unbidden guest, who, not waiting until the usual compliments of invitation were issued, had introduced its company in a most unceremonious manner. After some difficulty, the little stranger was secured, and conveyed to an adjoining grove and liberated, to seek a more suitable home. Not contented with the simple use of the best apartment of the house as an elegant and secure retreat from the winter storms, it had also conveyed, with incredible pains, a considerable quantity of nuts and acorns, whose shells lay in a very ungentled manner on the carpet. These remnants of a luxurious banquet from nature's bounty, had before attracted the attention of the household, and being

quite untidy affairs, they were sorely puzzled to discover how they came. The little grandchildrén were under blame, for children are thoughtless, and consequently inattentive to the mother's care, and indulgent in their gifts. The room, however, was again closed, after a temporary use, and the incidents forgotten.

But the unceremonious visitant was not to be frustrated in its design of casting itself on the protection of the human species. It was again subsequently discovered in the breakfast room, by some circumstance which attracted attention, and its hiding place, for such it had, diligently sought. Every crack, crevice, nook, corner, closet, was literally ransacked without success. At last a table drawer was opened, and there lay, gentle reader, a most singular, magnificent, and grand, a perfect and curious nest of singular materials and wondrous fabric, and within it several young in secure repose. It was the nursery of one of the most graceful objects in the animal world, whose agile motions and silky coat has no doubt often attracted your notice and admiration when fitting from tree to tree in its native woods. It was the little daniel of a flying squirrel; (*Pteromys Volucella*.—Desm. et Godman, *Ann. Zool.*, Vol. ii., p. 146, and corresp. pl. fig. 1.) Its nest was entirely composed of fine threads of silk, whose edges were gnawed, and most innocently appropriated to that end. Neither nature nor necessity knew any law, nor recognise any such artificial distinctions as "trespass on property" and the kind and provident mother of a helpless family might reason on the principle of "lex talionis;" that whatever was once unlawfully taken from another, could with equal propriety be taken again. But whether such were the cogitations of our little friend, which had insinuated itself into our notice, I know not, and leave the matter to be settled by wiser and older heads,—by metaphysicians and others who have to do with theory can imagine. Be that as it may, it has shown no little discrimination in matters of combined elegance and comfort. Behind the drawer, and between its back part and the leaf of the table, was a small narrow aperture, and through this hid the careful mother, in her hours of peace or alarm, to a quiet home. In this apartment were several pencil drawings untouched and unsoiled, though probably not from any special respect or taste for the fine arts. The whole family were, however, removed to a cage, to which it resorted to supply the necessary food, until, jealous of the frequent visits of the curious, it took a good occasion to remove both itself and its charge. The only possible access to the room from the adjoining woods was down the chimney, and as such entrances for visitors are in those days rather unusual, no one thought of such an occurrence.

The flying squirrel constructs its nest in some hollow, and in this particular instance, its instinct impelled it to seek so curious a resort, and so pertinaciously to resist every attempt to exclude it?

On the Rapidity of Vegetable Organization.—The vegetable kingdom presents us with innumerable instances, not only of the extraordinary divisibility of matter, but of its activity in the almost incredible rapid development of cellular structure in certain plants. Thus, the *Borista giganteum* (a species of fungus) has been known to acquire the size of a good sized water-pipe. Now, supposing, with Professor Lindley, that the cellules of this plant are not less than the 300th of an inch in diameter, a plant of the above size will contain no less than 47,000,000,000 cellules; so that, supposing it to have grown in the course of twelve hours, its cellules must have been developed at the rate of nearly 4,000,000,000 per hour, or of more than 96,000,000 in a minute! and, when we consider that every one of these cellules must be composed of innumerable molecules, each of which is composed of atoms, we are permitted to enlarge our imagination on the mass and number of the parts employed in this single production of nature.

It is calculated that no less than 14,000 million silk-worms die every year, victims to the production of the amount of silk which is consumed for one year in England alone.

Yearly Meeting [London], 1835.

This meeting in transmitting the accompanying epistle of counsel to the Quarterly and Monthly Meetings of Great Britain and Ireland, affectionately and earnestly recommends its contents to the close individual attention of all our members.

To the Quarterly and Monthly Meetings of Friends in Great Britain and Ireland.

Dear Friends,—In thus conveying to you the result of some of the exercises into which we have been introduced at the present time, we feel bound to bear testimony to the continued mercy and loving kindness of the Lord. We have met under feelings of deep humiliation, and with fervent desires, that He might be pleased to own us in being together. We reverently trust, that He hath heard our prayers: He hath been gracious unto us, and we offer unto Him the tribute of thanksgiving and praise.

We have been permitted unitedly to labour for the good of the church, earnestly desiring that it may be purified from every defilement; and built on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.

In looking back on our history, and the testimonies which we believe were given our forefathers to bear, we clearly recognise that larger view which they were brought to take of the spiritual offices of Christ, as the foundation of all which distinguished them from other Christian professors.

They were led to this view, through a deep conviction that man, in his natural state, is alienated from God by sin, and that without the removal of sin he cannot be restored to the divine favour. Through deep repentance toward God they came to a living faith in Christ, knowing him to dwell in them, to teach them, and to rule in them, and thus they found true peace to their seeking souls.

It was not as speculative doctrine, that they sought to propagate the truth. They believed it had been much obscured during the long apostasy of the Christian church; that the authority of man had largely superseded the true spiritual authority of Christ, and that outward rites and signs of service had been substituted for the true allegiance of the heart to him.

They were led no longer to trust in man in the exercise of acts of worship; its entire spirituality, the freedom of gospel ministry, the variety of gifts, and the liberty for their free exercise in the church, under a measure of the Spirit of Christ, were truths which opened to their minds, and led them to meet in reverential silence for the worship of Almighty God in spirit and in truth. In thus assembling together they found the declaration to be fulfilled—“Where two or three are gathered together in my name, there am I in the midst of them;” and under the convicting, enlightening, strengthening, and comforting influence of his spirit, they were often united in the fellowship of that life which is hid with Christ in God; and there were raised up those, who, in these meetings, had to tell

of what the Lord had done for their souls, and to offer living prayers, and praises unto him: many ran to and fro, declaring the unsearchable riches of Christ; and, though reviled and persecuted, they 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.

Under the guidance of their spiritual Teacher they were led to see the contrariety of war and oaths to the peaceable and truth-speaking spirit of the Christian religion; and they received, without hesitation, the plain commands of Christ—“Swear not at all;—“Resist not evil;—“Love your enemies.”

The simplicity of their personal attire, of their furniture, and of their address, was only what they believed a true conformity to Christ required from them: often and feelingly did they declare that they affected no singularity and imposed no mere human restraints; that they had no pleasure in offending their neighbour, and no stoical indifference to personal suffering; but that it was in the exercise of a good conscience towards God and man, that they were constrained to differ from others in these respects; and often did they declare, in being thus led to press the knowledge of Christ in his spiritual offices, that they continued in an unshaken faith in the propitiatory sacrifice of Christ, as the only means through which we derive all spiritual blessings, and whereby alone we have the remission of sins. It was nothing short of the gospel in its undivided fulness which they received and sought to propagate.

Whilst thus alluding to our predecessors in religious profession, we would earnestly but affectionately recommend to our dear friends generally, but especially to those in early life, the frequent and serious perusal of their writings; replete as they are with instructive evidence of the sufficiency of that foundation upon which it was their concern to build, and eminently calculated, as we believe they are, to impress the mind with a deep sense of the importance of the experimental work of religion on the heart.

Dear Friends! amidst all our weaknesses in past and in present times, we feel assured, that, under the influence of the truths of the gospel as held by us; sound practical piety, love to God and man, a humble faith in the Lord Jesus Christ, and the ornament of a meek and quiet spirit have been, and still are, to be found amongst us. And we believe that, backsliding and rebellious as we acknowledge ourselves to have been, the Lord, through the power of his grace, has been pleased in great mercy to own us as a part of his heritage, and to enable us in some measure to bring forth fruits to his praise:—to Him be all the glory.

Brethren! the testimonies of our fathers we know are in truth and sincerity dear to many of you. We know, however, that it is possible to hold heavenly doctrines in the head, whilst the heart is in the earth: that it is also possible to maintain them on merely traditional authority, with but little conviction on the understanding; and in times of

trial and sifting, those who thus hold the faith are apt either to be led away with every wind of doctrine, or to support the truth in the spirit of party.

It is good to be aroused from indifference, to be brought to think on the momentous subject of our immortal interests. But it is good also to remember that we are not to expect to discover the whole scope of divine truth at once,—that the things of God are only to be known by the Spirit of God. It should never be forgotten that the end of all true religion is to change the heart, and to render us meet for the kingdom of heaven. If you have been convinced of sin, of the dark and lost condition of the natural man, O! humble yourselves under the mighty power of God, and he will exalt you in due time. He who has begun a good work, the work of conviction, will, as the eye is kept single unto Him, carry it on to conversion, and to true faith in Christ, the Lamb of God who taketh away the sin of the world: in Him you will find peace. You have, however, many lessons to learn in the school of Christ; and these lessons are to be learned in the way of obedience. Be patient; be watchful. *Sure*, though it may be *slow*, is the course of him who submits himself to the gradual unfoldings of Divine Wisdom; and blessed are the privileges of the true scholar of Christ.

This is the course of experience, to which our principles have ever led: and these principles, be it remembered, are, and are no other than the principles of the religion of the gospel of Christ. We believe it is in this course that Christianity, in its full and genuine import, is designed increasingly to lead its professors, far away from the dry and barren hills of airy speculation, and the unstable sea of party contention, to those green pastures and still waters of life, where Christ the good Shepherd gathers and feeds his flock.

Our hearts are at this time enlarged in love, and in an earnest desire for the preservation and growth of our religious body. Dear Friends! we hold to our ancient Christian testimonies on worship and ministry. Nothing has weakened our sense of the value of patient, reverent, silent waiting upon God in religious assemblies; in which we can enjoy that worship which is in spirit and in truth. Opportunities of this description have been owned by the immediate and powerful visitations of divine love; and we trust we can, and do, hold our meetings for worship, though often in silence, to our own edification and the honour of the cause of truth. We are anxious that whilst parents are diligent in instructing their children in the blessed truths of Holy Scripture, and concerned to commend them in prayer unto God, they may never allow any thing to escape their lips that would discourage their attendance of our meetings which may be held in silence. But rather, dear Friends, be of a hopeful mind; we firmly believe that the great Head of the Church has provided within our borders sufficient means, if individual faithfulness were maintained, for the instruction and spiritual improvement of your tender offspring.

A living, rightly authorised ministry, has ever been a blessing to the church: our views on the nature and source of gospel ministry have undergone no change. It is the prerogative of Christ Jesus our Lord to choose and to put forth his own ministers. A clear apprehension of Scripture doctrine, or a heart enlarged in love to others, are not of themselves sufficient for this work. Whatever may be the talents or scriptural knowledge of any, unless there be a necessity laid upon them, and a distinct call to the ministry, our Society cannot acknowledge it: and except there be a sense of the renewed putting forth and quickening influence of the Holy Spirit, we believe it to be utterly unsafe to move in this office. O! that our dear Friends who may be young in the ministry, may take heed to their steps, and keep apart from every thing that would draw them from their own exercises; and that they may be preserved in such a lowly teachable mind, as to avail themselves of the counsel and encouragement of their more experienced friends. May the diffident and fearful, those who go trembling on their way, be strengthened and encouraged; and may all, both elder and younger, be concerned to minister only in the ability which God giveth.

We desire that none may despise the shortness or simplicity of any offerings in the ministry; and that all may be careful not to indulge in a criticising spirit: much less in a disposition to cavil or to judge their brethren, or in controversy. Such things are highly injurious and unbecoming; they lead off from that individual watchfulness and knowledge of ourselves which are essential to a growth in grace, and they are opposed to the meekness and lowliness of a disciple of Christ. Light familiar conversation on the sacred truths of religion is also very dangerous. The more our young Friends are engaged to dwell in true humility, that respect for age and experience which has ever characterised every well regulated community, both civil and religious, will evince itself. It was an injunction to Israel of old, and we regard it as a standing precept, "Thou shalt rise up before the hoary head, and honour the face of the old man; and fear thy God."

We have, many of us, at this time been led to call to mind the days of our early visitation with the day-spring from on high. We know that it was the power of the Lord which first brought us into reverent fear before Him; which was a swift witness against sin, and brought us into deep sorrow because of our transgressions, and led us to ask forgiveness of God. We had in those days some hope that we had peace with Him, and we could have had no true peace but through Jesus Christ our Lord. We feel the value of a broken and a contrite spirit.

We offer these things, dear young Friends, for your benefit. Cherish, we entreat you, a tender religious sensibility. Be sober minded, and lowly of heart. Frequently retire alone to wait before the Lord, and, in deep prostration of soul, to ask for the renewings of the Holy Ghost. Believe in the reality of its sensible operations. A willing and true ac-

ceptance of this doctrine can never interfere with a just value for the whole truths of the Bible: on the contrary, it will render them more precious to you, and lead you to accept the blessed gospel in its everlasting fullness.

We are exhorted to be subject one to another. This submission has much tended to our preservation as a religious Society. It was maintained to a great extent among the apostles; and yet individual liberty was not infringed upon. It is good for us to submit to the judgment of the church; and a departure from this practice would lead into confusion. O! that that bond of unity and true Christian fellowship, which has been so long and so sweetly felt amongst us, may never be broken.

Dear Friends, brethren and sisters, beloved in the Lord, we are about to separate; we trust under some sense of the love of Christ: may we all be found rejoicing in hope, patient in tribulation; continuing instant in prayer.

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

Signed in and on behalf of the Yearly Meeting, by

SAMUEL TUCK, Clerk.

Brief Notice of the Life and Character of Jonathan Hutchinson, &c.

(Continued from page 382.)

The extracts from letters of J. H. which follow the Memoir, constitute much the largest portion of the volume, and were written at different periods from 1809 to 1830. Without noting the dates, we propose inserting a few of those passages which struck us, on perusal, as most worthy of selection. The first which occurs is addressed to his niece, aged 19.

I have not only felt for thee that tenderness which the nearness of our consanguinity at once both excites and justifies; but I have also felt at times an interest, and a solicitude on thy account, superior to natural considerations, and in which I am willing to believe *they* have had no share; even a strong desire that thy immortal spirit may be so conducted through this "land of shadows" to the *young*, this "vale of tears" to the more advanced pilgrim, as that at the conclusion of life's dangerous journey, when, by one awful stroke, all the ties of nature shall be dissolved, thou mayest know an admittance into a mansion of rest and peace, eternal in the heavens. That having whilst on earth supported the important character of a wise virgin, thou mayst, with thy lamp trimmed, and emitting the pure flame of light and love, be introduced by the bridegroom of redeemed souls, into a society celestial, an innumerable company of saints and angels, and the spirits of the just made per-

The inestimable value of this great and glorious object; the goal, to which the Christian traveller runs; this prize, for which the soldier in the church militant contends, I cannot but believe thou hast at seasons been mercifully enabled duly to appreciate, by its being, in the descending kindness of our Heavenly Father, displayed with all its transcendent excellence, in thy view. Thus advantageously circumstanced, with the reward before our eyes, what then remains for us, but seriously to ponder the best means of obtaining it? And here, as at the outset, it may be well for us to remember that the apostle, in allusion, I believe, to certain Gentile games, (to which, merely as an illustration of his subject, he thought fit to compare the Christian race,) tells us that "no man is crowned, except he strive lawfully." Wherein then consists the *lawfulness* of our striving? It appears to me to be in taking the only road cast up for the ransomed and redeemed to walk in; of which we shall find the best description in these expressions of our Saviour: "I am the way; no man cometh to the Father but by me;" and all who attempt to climb up another way, he calls "thieves and robbers." Where then shall we be safely instructed in this way? In the secret recesses of our own hearts. Blessed privilege! Here the spirit of our dear Redeemer as certainly and infallibly leads and instructs those who are *willing* to be led and instructed by it, as ever himself did, when personally conducting his immediate followers on earth. What I want, then, to press in the most earnest manner upon thy consideration, is the *one only* thing needful, is *obedience* to this heavenly guide, this mighty counsellor, this "prince of peace;" being fully of the belief expressed in the late favoured opportunity in your family that "the Lord calls for thee;" and, similar to what was observed of the resurrection of his body, that "he was indeed risen, and had appeared unto Simon;" so I believe he has also *indeed* arisen spiritually, and appeared in thy heart. See, then, that thou not only *open* to him, but *incline* his abode with thee, by faithfulness and obedience to all his requirements, even though they may consist for a time in what too many are apt to call *small* matters; forgetting that nothing can properly be called *small* which has *great* consequences; and such is both every act of disobedience, and every compliance with manifested duty. If we despise the day of small things, we shall not only make no progress in the right way, but there will be great danger of our falling by little and little; and if we are not faithful in the least, who shall intrust us with much? This is plain scripture argument, and I think applicable to our present case.

I am, as thou mayst see, and I hope *feel*, very anxious for thee; believing the time is at hand, if not already come, when thou must, by the expressive language of conduct and example at least, *declare* thyself; and oh! that it may be on the Lord's side! And if it afford thee any support or encouragement to be assured of my sympathy, I can, as no stranger to the conflicts between *inclination* and *duty*, give thee the most ample assurance of it. Be

not then any longer dismayed at the fears with which the enemy of all good may perhaps endeavour to fill thy heart, suggesting, probably, that the loss of reputation and friendship, or perhaps the declining love of thy dearest relations, would be the result of obedience, and circumspect walking as before the Most High; but believe him not; rather tell him that he has been a liar from the beginning, and that, were his insinuations true, even these trying cases are provided for, in this consoling language from the lip of truth, "Whosoever leaveth father or mother, wife or children, houses or lands, for my sake and the gospel's, shall receive an hundred fold in this world, and in the world to come, life everlasting."

I do not wish to discourage the comparing of different sentiments. I rather approve of it, provided the parties can do it with coolness and temper; but, I exceedingly dislike that noisy and petulant contradiction, which seems to be indulged for its own sake, or in other words, for the gratification of self-will and ill-humour, more than for the discovery of right and wrong, which ought to be the only object of every argument, whatever be the subject; for, whoever desires to excel in the art of reasoning, must learn to hear his own opinions called in question, with the greatest calmness and composure. Indeed, I think the excellent language of the apostle is applicable to all persons when engaged in controversy, either upon civil or religious subjects: "Be swift to hear, slow to speak, slow to wrath." Neither would I have them, on the other hand, indulge a light and frivolous conversation, which appears to me to be another hurtful extreme, that, without care, we are at all times in danger of falling into. Perhaps, there is nothing which will, upon the whole, contribute more to make our discourse pleasant and instructive, than frequent intervals of *silence*; whereby, even out of religious meetings, our minds are, if rightly disposed to seek it, frequently favoured with a renewal of wisdom and strength.

Seeing thou couldst not accede to my proposal of coming to Gedney at the time I had wished, thy letter was a truly welcome messenger and representative of its author; particularly that part of it which relates to thy spiritual concerns: for though I can most sincerely say, and I think none can say it more sincerely, that I rejoice in *all* thy prosperity, yet I rejoice in nothing that appertains to thee so much as in *this*—the hope that "thy soul prospereth."

We have been taught, and, I trust, not vainly taught, that our salvation, if effected, must be wrought out "with fear and trembling;" and that in the course of this great and important work, there will be such turnings and overturnings as greatly confound our own wisdom, and not only reduces the pride of nature, but brings our understandings as rational beings, very low; yet let us not be amazed at this, nor conclude that "some strange thing has happened to us:" it appears to have been the good old tribu-

lated way which David and other good men trod, even under the first dispensation, and has it not received additional confirmation by the example of Christ and his apostles, as well as by all the precepts of the gospel? Wherefore, whatever may be our changes, whatever our secret exercises, may we still be "of good cheer;" and I think we have the greater reason so to be; as these "baptisms into death," paradoxical as it may seem, so far from disqualifying us for an attention to or discharge of our religious duties, are, at least so far as my experience goes, among the best preparatives.

To a Friend under deep affliction.—On waking at a very early hour yesterday morning, I was almost instantly immersed (in sympathy I believe with thee) into one of those awful depths, which, with many other things, have contributed to make my pilgrimage (though nearly twice the length of time) like the patriarch's formerly, of few days, and full of evil, or suffering; but from this fresh plunge, (and deeper I have seldom known.) I was soon, by that Adorable Power, which has hitherto often helped me, raised to a degree of peaceful hope; which, as thou knowest where to wait, and what to wait for, I hope is, and will continue to be, thy experience also, as thou endeavourest to keep near the Lord, casting thy care upon him in entire resignation.

I have ever found *this* the *safest*, indeed the *only* way to act in those seasons, when the winds and the rain beat so violently that we must either bend or break—either submit or perish. In these times, the enemy is usually very busy in his attempts to overthrow our faith; therefore, to lay ourselves, as it were, in the dust while the waves of affliction pass over us, seems the likeliest way to escape his baneful influence; for this, whilst it proves the sincerity of our endeavours after entire acquiescence in the Divine will, may procure to us, in the Lord's time, which must be waited for, the balsamic assurance, that "it is enough," that by thus "wringing out the dregs of the cup of bitterness" we have willingly received at the Divine hand, should it be thus in wisdom ordered, "double for all our sins;" and when these tribulations are thus happily "endured," I believe they will generally, not only increase our experience, but prove a prelude to Divine compassionate favour and regard.

I believe it is always the best to look beyond *second causes* up to the *first*, and, through the various mediums by which trouble is conveyed to us, (for truly it springeth not out of the ground.) to raise our thoughts to that all-wise and all-powerful Being, without whose *permission*, affliction could not, by any channel, possibly reach us; remembering too, that however unjust our trials may be from those who inflict them, yet if we look higher, we shall possibly see cause to acknowledge, that every affliction which has hitherto happened, or can hereafter possibly happen, would be just and equal from that God, whom, both by omission and commission, we have so often offended.

This single consideration, also, may help us greatly in receiving the bitterest portions with submission. Christ was not crucified by his Father, but by the Jews; yet we hear him saying, as if the cup had come immediately from the Father's hand, "If this cup may not pass from me, except I drink it, thy will be done." And, in his last agony, "Father, forgive them, for they know not what they do!"

I find thou hast been fineboding the worst that *can possibly* happen. This course exposes us much to the paw of the lion and of the bear; to these terrible anxieties, which I believe are mostly produced by the excess of strong passions, thrown into a ferment by him who goeth about continually, seeking fresh victims to torture or destroy.

We all must remember, whoever grieves us, or however we may be offended, that forgiveness is one of the prominent characteristics of the pure and holy religion we profess. "If thy brother offend thee, thou shalt forgive him," says the Scripture; and consonant therewith, we find the following lines in a beautiful little hymn which I have much admired, and which, I think, thy aunt Hutchinson was over-learned repeating to herself in her last illness.

"I must have mercy, or I die,
And sink in black despair:
I must give offence, or I
Can hope no mercy there."

The extracts which follow from the records of the Yearly Meeting of London, have been handed for insertion in "The Friend," for the sake of the evidence which they contain, in corroboration of other testimonies of the care and concern evinced by Friends in former days on the subject of education.

1737. It has been the concern of this meeting, from its relation given of truth's spreading in foreign countries, that Friends who are of ability, and have the prosperity of truth at heart, would in the education of their children take care, as suitable opportunities and occasions may offer, to let them be instructed in some modern tongues, as French, High and Low Dutch, Danish, &c., that so when they are grown up, they may reap the benefits thereof, and as it shall please the Lord to dispose and incline them, may be of service to the church.

1751. As the want of proper persons among Friends qualified for schoolmasters, hath been the occasion of great damage to the Society in many places, as thereby well disposed Friends are deprived of opportunities for the education of their children in a manner consistent with a religious concern for their welfare, and have been necessitated to send them to those of other persuasions, whereby the tender minds of such children have been in great danger of being leavened into the language, customs, and habits of the world, from whence it is difficult afterwards to reclaim them; we desire Friends would attend to this important point, and in their monthly meetings assist young men in low circumstances, whose genius and conduct may be suitable for that office, with the means requisite to obtain proper qualifications; and, when so qualified, afford them the necessary encouragement for their support.

The following is the hymn to which the extract respects the birth-place and residence of Dr. Watts refers:—

There is a land of pure delight
Where saints immortal reign;
Infinite day excludes the night,
And pleasures banish pain.

There everlasting spring abides,
And never-withering flowers;
Death, like a narrow sea divides
This heavenly land from ours.

Sweet fields beyond the swelling flood
Stand dressed in living green:
So to the Jews old Canaan stood,
While Jordan roll'd between.

But tim'rous mortals start and shrink,
To cross this narrow sea;
And linger, shivering on the brink,
And fear to launch away.

O! could we make our doubts remove,
The gloomy doubts that rise,
And see the Canaan that we love,
With unobscured eyes!

Could we but climb where Moses stood,
And view the landscape o'er,
Not Jordan's stream, nor death's cold flood,
Should fright us from the shore.

GOOD PETER.

Amongst the converts to the Christian faith in one of our Indian tribes, was one whom they distinguished by the name of "Good Peter," and who, with a truly apostolic spirit, used to preach the gospel to his poor benighted brethren. He one day addressed them in language to this effect:—"My brothers, the Great Spirit loves all his creatures; he loved them so much that he sent his own Son to bring them home to himself; but his Son was so bright, brighter, my brothers, than yonder sun, that we could not look at him; therefore he wrapped himself in a mantle of flesh, (wrapping his blanket around him,) that he might live with us, and that we might see him. The good Saviour has shown us the way to his Father; and, lest we should lose the path, he marked it with his blood."

Haverford School.

The winter term of this institution will commence on fourth day, the 14th of tenth month next. The examination of new students, preparatory to their classification, will take place on that day, and it is expected that all the pupils will then be in attendance. Inconvenience having arisen from a want of punctuality at the opening of former terms, parents and others are respectfully requested to see that this regulation be complied with. The price of board and tuition, including washing, is \$200 per annum, payable as follows, viz: \$60 at the commencement, and \$60 at the middle of the winter term; and \$80 at the opening of the summer term. With a view to promote uniformity in the editions of the text books used at the school, which has been found to be very desirable, the superintendent is authorised to furnish them to the students at wholesale prices. The officers of the institution are the following:

John Gummere, Superintendent and teacher of Mathematics and Natural Philosophy.

Samuel J. Gummere, Assistant teacher of Mathematics and Natural Philosophy.

Daniel B. Smith, Teacher of Moral Philosophy and English Literature.

William Dennis, Teacher of the Latin and Greek languages, and Ancient Literature.

William Gummere, Teacher of the Introductory school.

Benjamin F. Hardy, Assistant Superintendent.

For further information, the managers refer to a pamphlet recently issued by them, entitled, "An Account of Haverford School," and also to their circular of fourth month last, both of which will be furnished on application to the superintendent, to the undersigned, or at the office of "The Friend." Those who propose to enter students for the ensuing session, are requested to forward their names as early as practicable to the secretary of the Board, No. 39, Market street, Philadelphia.

By direction of the Managers,

CHARLES YARNALL, Sec'y.
Philad. 9th mo. 1835.

Introduction of Frogs into Ireland.—It is not generally known that the introduction of frogs into Ireland is of comparatively recent date. In the seventeenth number of the Dublin University Magazine, there is a quotation from the writings of Donat, who was himself an Irishman, and bishop of Fesulae, near Florence, and who, about the year 820, wrote a brief description of Ireland, in which the following passage occurs:

"Nulla venena nocent, nec serpens serpit in herba;
Nec coquestra canit gerrula rana lacus."

"At this very hour," says our respected contemporary, "we have neither snakes nor venomous reptiles in this island; and we know, that, for the first time, *frog-spawn* was brought from England in the year 1696 by one of the Fellows of Trinity College, Dublin, and placed in a ditch in the university park or pleasure ground, from which these very prolific colonists sent out their croaking detachments through the adjacent country, whose progeny spread from field to field through the whole kingdom. No statue has yet been erected to the memory of the natural philosopher who enriched our island with so very valuable an importation of melodious and beautiful creatures." We may state, however, that we have learned from good authority, that a recent importation of snakes has been made, and that they are at present multiplying rapidly within a few miles of the tomb of St. Patrick.—*Dublin Med. and Chem. Journal.*

THE FRIEND.

NINTH MONTH, 12, 1835.

We copied into a late number, the printed or general Epistle of the Yearly Meeting of London, held in the fifth month last. Through the kindness of a Friend, we have since been furnished with a copy of another epistle, which that meeting was concerned to put forth, especially addressed to its own members. This epistle is so excellent, both as to matter and

manner, and altogether so well adapted to the state of things amongst us here, as well as in Great Britain and Ireland, that we have not hesitated to give it a place in the present number, and would commend it to the close attention of all our readers.

It may not be amiss to mention that the historical sketch headed Venice, of which we insert the first moiety to day, is the production, as we have been given to understand, of a youth in one of our own seminaries, and we give it place the more willingly, in the hope of encouraging further similar attempts in the same quarter.

The Cincinnati Journal not long since contained several resolutions of the New Richmond Colonization Society. We notice them for the purpose of introducing the following remarkable declaration, which we should be glad to see followed out in practice by colonization societies in general.

Resolved, That this society contemplate with abhorrence, the slave trade, as practised along the Ohio river, and the adjoining slave states, and that it is subversive of every principle of humanity, and inconsistent with the profession of republicanism.

Resolved, That in the origin and progress of this society, the motive of its members has been, and is at present, the benefit of the coloured people in this country and in Africa.

Resolved, That this society highly disapprove of all proscriptive and coercive measures towards the coloured people of this country, with the view of inducing them to emigrate to Liberia, and that whether they choose to go or stay, they should be instructed and elevated.

Haverford School.

The examination of the students of Haverford school, will commence on fifth day, ninth month the 10th, and terminate on fourth day, the 15th. Parents and others interested in the institution, are respectfully invited to attend. Copies of the order of the examination may be obtained at the school, and at the office of "The Friend," No. 50, North Fourth street.

FRIENDS' ASYLUM.

Visiting Managers for the Month.—William Burrough, No. 11, Vine street; Joseph R. Jenks, No. 5, Vine street; Ephraim Haines, No. 174, North Front street.

Superintendents.—John and Lætitia Richmond.

Attending Physicians.—Dr. Robert Morton, No. 101, North Tenth st.; Dr. Charles Evans, No. 102, Union st.

Resident Physician.—Dr. Robert R. Porter.

Married, on 5th day, the 10th instant, at Friends' meeting-house, in Mulberry street, Aaron SHERKLE, of East Bradford, Chester county, to SUSANNA KITE, daughter of Thomas Kite, of this city.

Died, on the seventh of sixth month last, ELIZA L. HICKEYSON, wife of Mahlon Hutchinson, Jr. and daughter of the late Daniel Lovett, Falls Township, Bucks county.

THE FRIEND.

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PHILADELPHIA.

Communicated for "The Friend."

VENICE.

(Concluded from page 385.)

The blow which shattered the fabric of the Venetian government, has opened to us a highly interesting and curious document. This is a set of directions for the inquisition of state, compiled by one of the early inquisitors. The great object of their jealousy seems to have been any intercourse between their nobles and a foreign state. To prevent this, numerous spies were attached to every foreign ambassador, and a nobleman suspected of receiving proposals from such an one, was to be privately despatched without delay. If a nobleman took refuge with a foreign ambassador, he was to be immediately assassinated. If pardon was asked for an exile, who was of low birth, low morals, and narrow circumstances, endeavours should be used to engage him as a spy. In choosing the house for a minister to inhabit, if the neighbouring one was inhabited by a noble, he was to be advised to quit it, and if he has a grain of good sense, says the statute, he will understand and obey. In their other regulations they were equally rigorous, and their power pressed heavily on the Venetian nobles. When it is considered that it might have been abolished for ever, at any one of the four elections in the year, it would seem strange that it was suffered to exist, but it was supported by the conviction, that it was indissolubly connected with the whole frame of their oligarchical establishment, and was therefore retained till the whole frame was involved in one common ruin. A Turkish war, in the latter part of the 15th century, had very much exhausted Venice, but as her commerce and manufactories were in a flourishing condition, she soon recovered, and the close of the 15th, and beginning of the 16th century, may be mentioned as the period, at which her resources, power and glory, were at the greatest height. In the Levantine trade she possessed an almost exclusive monopoly. Her silks, cloths, and linens, were unrivalled in quality. Her glass foundries were equally indispensable to the princes of Europe, and the naked inhabitants of Africa. In Italy she possessed the principality of Ravenna, Trevisano, and its dependencies, Padua,

Vicenza, Verona, Crema, Brescia, and Bergamo. Friuli connected her with Istria; Taras, Spoleto, and the Dalmatic Islands with Albania; Zante and Corfu continued the chain to Greece and the Morea; and numerous islands in the Archipelago supplied the remaining links with Candia and Cyprus. In the whole course of the Venetian history thus far, we may perceive a remarkable analogy with that of Great Britain. Both are insular, and of small extent at home, while they possessed extensive territories abroad. Both have obtained their grandeur and influence by commerce, and finally both have waged long and inveterate wars with a commercial rival.

I have now traced the History of Venice from her first rise to the summit of her power, and noticed the principal circumstances which claimed attention. It remains to advert to her gradual decline, and final dissolution. The discovery of a new continent in the hitherto unexplored regions of the west, and the passage of the Cape of Good Hope, opened new sources of commerce, and turned the trade of India into new channels. England and France, too, were beginning to enter into successful competition with Venice in the trade, even of the Mediterranean. Hence her commerce from this time began gradually to decline, and as her power had risen, so it fell with it. At the close of the 15th century, these causes had not commenced their operation, and the power and resources of Venice were yet unbroken. They were indeed so great, as to excite the jealousy of the neighbouring powers of France, Germany, and Italy, and to determine them to humble her pride. Louis XII. of France, Maximilian of Germany, and Julius II., the reigning pontiff, were the chief parties in the celebrated league of Cambrai, whose design was to strip Venice of her Italian and Austrian possessions. Louis was the first on the field. Early in the following spring, having crossed the Alps into Italy, with a strong army, he defeated the Venetians at Agnadello, and took possession of his share of the spoils. The government of Venice, finding itself unable at the time to defend these provinces, immediately released the inhabitants from their allegiance. A measure equally expedient and generous. Although in this state of affairs activity was of the greatest importance, yet Louis had completed his conquests, and returned home, long before the tardy Maximilian had set foot in Italy. When he did arrive, the crisis of Venetian danger was past, and after losing part of his army before the walls of Padua, he was forced to retire in disgrace. The fiery Julius, whose hot impatience had brewed the storm, repenting of what he had done, soon became reconciled to the

Venetians. Louis joined them in driving Maximilian into Germany, and thus the aspect of affairs was completely changed. So much for the stability of Italian politics. In the end, the dominions of all parties remained nearly the same as when the war began, and Venice emerged from the contest, loaded with debt and glory. She felt the decline of her power, and from hence-forward we shall find her rulers adopted a temporising policy, whose sole aim was to preserve a strict neutrality. In this they succeeded so far, that with the exception of a war of about two years duration with the Turks, an uninterrupted peace was maintained. The interruption was caused by the accession to the Turkish throne, of Selim II., a young, fiery and ambitious prince. He resolved to signalise his name, and extend his dominions at the expense of some of his Christian neighbours; and Venice, weakened by the explosion of her arsenal, and a scarcity of provisions, seemed likely to offer the least resistance. Accordingly, in the year 1570, Selim despatched an ambassador to the Venetian senate, demanding the surrender of Cyprus. War was the result, and the great numerical superiority of the Turks ensured their success, though in the naval battle at Lepanto they were defeated, with the loss of 130 vessels. Peace was concluded on condition that the Venetians should surrender Cyprus, and pay a subsidy of 300,000 ducats. Soon after this, Venice was involved in a quarrel with the Holy See. By resisting all ecclesiastical encroachments, and exercising jurisdiction over her own clergy, she had often incurred the displeasure of the popes. Camillo Borghese, who had ascended the papal throne in 1605, was possessed of the highest ideas of the authority due to the successors of St. Peter. He had many years before contemptuously declared to Leonardo Donato, the Venetian ambassador, that if he were pope, and the Venetians refused to submit, he would at once launch an interdict against them. "And if I were doge," answered Leonardo, "I would despise you anathemas." They now both filled the places they had supposed. Camillo was pontiff, and Leonardo doge, and both acted as they had said. The immediate cause of the quarrel was the condemnation of two of her ecclesiastics by the senate of Venice. The pope demanded their freedom, Venice refused, and for her obstinacy a bull of interdict was issued. Venice disregarded it, and commanded her clergy to disobey it. They who refused were banished, and their effects confiscated. Terrified by such rigorous resistance, the Vatican withdrew the bull, and Venice remained triumphant. About six years after this, a short war with Austria was excited through a colony of

pirates who had settled in Friuli. It terminated in their destruction. Scarcely were these commotions quieted, when the Venetians were alarmed by an event, at once the most celebrated and mysterious in their history. This was the conspiracy of 1618. In the summer of 1617, Jacques Pierre (who a short time before, had left the service of the Duke of Ossuna, then Viceroy of Naples) denounced to the Ten a conspiracy, which he said was projected by the Duke of Ossuna, and in which he was a principal agent. According to his account, he was commissioned to seduce the Dutch troops in the capitol, fire the city, massacre the nobles, and in the end transfer the government to Spain. He continued to make disclosures for ten months, when, by order of the government, he was seized and drowned. More than 300 French and Spanish, in the service of Venice, were silently drowned at the same time, and many more were hung in front of the ducal palace.

It was more than five months ere the government published any account of its proceedings, and what was published is so mixed with falsehoods, so garbled and inconsistent, as to be worthy of little credit. An opinion was entertained by many at the time, and has since received additional probability from the researches of Conte Dana. According to this indefatigable enquirer, Ossuna hoped for assistance from Venice in the design, which he meditated of converting his viceroyalty of Naples into a crown. This having been discovered by the court of Spain, Venice, to conceal her part in the affair, resolved to silence all who had ever been employed in it, or had any knowledge of it. One fact favourable to this supposition, is this, that all who are mentioned as connected with the conspiracy, either in forwarding or opposing it, were publicly or secretly disposed of, with the exception of one individual, whose fate is uncertain. A vessel belonging to the knights of Malta, having captured a sultana, and a son of Ibrahim, the Turkish monarch, the enraged prince ordered an immediate descent on the island of Candia. The war which was thus commenced with Venice, lasted for twenty-five years, and Candia, the capital of the island, endured a siege of twenty. Peace was concluded in 1669, on condition that the island, with the exception of three ports, should be surrendered to the Turks. But Venice did not long remain at peace with her troublesome and dangerous neighbour. Hostilities were again commenced, and in the treaty of Carlowitz, A. D. 1699, she was confirmed in the possession of the Morea, which had been conquered by her general Morosini. But it was again restored to the Turks by the peace of Passarowitz, and the Venetian territories then fixed, ever after remained the same. They comprised the adjacent parts of Italy, Friuli, Istria, parts of Dalmatia, and Albania, the islands of Corfu, Ithaca, Zante, Strophades, and a few others in the Ionian sea.

From this time to the dissolution of her government, the history of Venice is a blank. The neutrality of her territories was disregarded, and they were the scene of more than one battle between contending powers, who were

all at peace with Venice. The funds of the government were embezzled by the officers, and the nobles being forbidden to engage in trade or commerce, many of them became so poor, that they received licenses to practise begging. The year was passed in a continual succession of feasts and holidays. Every event, the election of a new officer, the entrance of a foreign ambassador, was made the occasion of festivity and rejoicing. Venice became unrivalled in splendour and licentiousness. She was the Sybaris of the modern world. Gaming was patronised by the government, and to obtain a revenue it descended to means even more disgraceful. Such was her situation when she was overwhelmed in that great convulsion which shook Europe to the centre, and caused her monarchs to tremble on their thrones. It suited the policy of Bonaparte, and he commanded the destruction of the Venetian government. The obsequious senators hastened to obey, and on the 12th of May, 1797, by a vote of 512 affirmative, in opposition to 12 negative, and 5 neutral voices, dissolved the republic, and laid Venice at the feet of the French.

We introduce from the New York Observer, a presbyterian paper, the following letter of a correspondent, principally on account of the strong language and just views in relation to war. We rejoice in every such proof of the increasing prevalence, among Christian professors, of correct sentiments on that subject.

THE FIELD OF WATERLOO.

[From our Correspondent.]

Brussels, July, 1835.

I have just returned from Waterloo. "And what motive had you, now, after the lapse of twenty years, in going to the battle field of Waterloo?" I must confess, I do not certainly know. Perhaps it was, because the powers of Europe have been so *ungallant*, as not to fight so great a battle since, and where else could I go? Perhaps it was, to gratify an idle and questionable curiosity, to see the place, where the two greatest captains of the age met, and where so many thousands of brave men fell. Perhaps it was, because no body ever thinks of coming to Brussels, without visiting Waterloo. Perhaps it was, that I might have something to write and talk about. Perhaps it was, that I might be able to say, I have been there; just as a gentleman, whom I met the other day in the Pantheon, at Paris, was induced to go down into the tombs of the great men there; and just as travellers go to a thousand other places, which they care as little about, as he did about Rousseau and Voltaire. Or, perhaps, it was, that standing upon the field of battle, I might deepen the abhorrence which I have long felt, and cherished of war, in all its aspects of slaughter, and suffering, and crime. Charity would hope, that this last motive had more influence on my mind than either of the others. But whether it had or not, I have been to Waterloo, and my soul is sick.

The distance from Brussels is twelve miles.

The road lies, nearly half the way, through a very thick and tall beech forest. At the time of the great battle, it was much more extensive than it is now. Large tracts of it have been recently cleared up, and the process of bringing the land under cultivation, in its various stages, reminded me more of what one every where meets with, in the newly settled parts of the United States, than I ever dreamed of seeing, in one of the old countries of Europe. The road, as might be expected, perhaps, is exceedingly infested with heggars, of both sexes and of all ages. And while you are two or three miles from the place, you may expect to be met by from two to half a dozen guides, who not only tender their services, but insist upon showing you the field of battle. One of these ran nearly half a mile by the side of our carriage, till another, whom we had been told was better acquainted with the field, made his appearance, and then the first gave up the chase. As you come a little nearer, women and children rally out with maps, and plans, and *relics*. One wants to sell you a bullet, another offers you a grape shot, another a brass angle, such as the French cavalry wore upon their helmets, another a small piece of a bomb shell, and so on. One little interesting girl, in particular, who met us with some small trophy, seemed so anxious to trade, that I was vexed with the lazaroni, for having got away all my soul before she came up. The only relic which I brought away, was a piece of charcoal from the ruins of the farm house of Hugoumont, that was burnt, full of the wounded, during the engagement. This I value the more, as I feel quite sure, it was not manufactured for the occasion.

In some respects, the field of Waterloo has undergone considerable changes since the battle. A part of the forest through which Blucher brought his Prussians into the action, has been cut down, as has also another small forest on the right wing of the British army, where the battle raged with the most horrible fury and slaughter. But the greatest alteration has been made by the erection of an immense mound, or rather pyramid of earth, very near the British centre. To build this pyramid, which is nearly one-third of a mile in circumference at the base, and about two hundred feet high, the ground has been taken away, to the depth of several feet, for a great distance, so as to reduce the most commanding point of Wellington's position, to a dead level. This, it is said, military men regard as a kind of sacrilege which they will not soon forget nor forgive.

At first, I felt a little inclined to complain of it too; but when I came to ascend to the top of the mound, and to see what a perfect map there lies spread out before you of the whole scene of action; and especially when I came to look eastward and westward and northward and southward, over one of the most fertile and lovely landscapes that ever my eyes beheld, I confess I was glad the pyramid had been raised, even at whatever expense of military taste. Upon the top of the mound is a square stone pillar, or rather a high pedestal, surmounted by an immense

lion, resting one foot upon a globe, and presenting a fine appearance, not only from the plain below, but from a great distance in every direction.

Every one who has the heart of a Christian or a philanthropist within him, will readily conceive, that as I stood over this grave-yard of two mighty armies, and looked first at the ground, and then at the place of battle, I was oppressed by such a throng of rushing thoughts, as can never be adequately expressed, and that when I descended from this watch-tower of death, and walked slowly away, I could not help exclaiming, O Lord, what is man? What is he in his ambition, in his wrath, in the pride of his power, in his cruelty to his own flesh, and in his contempt of the law and authority of his God?

Here, it has been said, was the great battle of emancipation fought on the 18th of June, 1815. Whether it was such, I shall not now stop to enquire. Sure I am, that the results of that murderous conflict, have not answered the expectations of many enlightened Christian patriots, who rejoiced in the mighty downfall which it immediately occasioned. And is that really the very spot on which the most remarkable man of his age staked his diadem, and in the defence of which so many thousands of the bravest of the brave poured out their blood? Is it true history, or is it fable, that I have so often read? How calm and peaceful is every thing now, as if the breath of mortal strife had never caused so much as a leaf to tremble! How bright is that sun which looks down upon it to-day! Did the instruments of death ever intercept those beams? Did the sun of Waterloo ever mourn over the carnage of a great battle? Now, in conscious security, the peasantry are there at their work. The ripening harvest is there, and soon will the reapers be there, to gather it in, and return with joy, bringing their sheaves with them.

But the truth cannot be controverted. Acelladana is the proper name of that field. For there, two mighty armies met, steel to steel. There, flying from rank to rank, went forth the dreadful note of preparation; and the war horse "pawed in the valley, and went on to meet the armed men." There broke forth "the thunder of the captains, and the shouting, and there were the garments rolled in blood." There was the shock of those veterans, who had conquered Europe on one side, and those of lion hearts which, from the cliffs of their own little island, had bid defiance to the conqueror on the other. There raged, from hour to hour, of awful uncertainty, that iron storm, which threatened to beat down every living thing into the dust. There thousands upon thousands fell, to rise no more. From that gory field, went up the voices of the wounded and the dying, and entered into the ears of Him who hath said, "Vengeance is mine, I will repay, saith the Lord." There the victor in a hundred battles played his last game—for at the close of that day, the star of Napoleon went down "into the blackness of darkness for ever."

"It was a glorious battle!" so said the warrior, so said the politician, so said the

moralist, so said the republican, so said the Christian, so said the united voice of Europe and America. But as a Christian, as a philanthropist, as a man, I protest against this decision. Before heaven and earth I protest against it. There is no true glory in slaying forty thousand men in one day, and maiming as many more. That terrible battle ought never to have been fought. Does any one meet me here and say it was necessary? Who, I demand, created that necessity? It was the work of man and not of God. Nothing but human depravity could ever have made such a battle necessary. I do not undertake to decide where the guilt lay. That is quite another question. But war is an inanimate demon. War is wholesale murder, and it is impossible for murder to come from Him who hath said, Thou shalt not kill. The field of Waterloo ought never to have been heard of by the civilised world; and were the principles of the Christian religion to control councils of states and kingdoms, no such murderous conflict would ever again disgrace the pages of history.

But still, it was a glorious victory! It was glorious to be wounded there, to die there; and to be buried there, was to sleep in the bed of glory! It was glorious intelligence that flew from nation to nation, from continent to continent! Yes it was as glorious as the slaughter of forty thousand men could make it! For when the news reached England, as I well remember to have read in the papers, the Park's Tower guns were fired, and there was great public feasting and rejoicing throughout the land. Yes there was a flood of glory. But oh! was there nothing else? Where were the widows and parents and sisters and orphans of those who died at Waterloo? Could the roar of cannon and the ringing of bells assuage their grief? Could the general rejoicing bring back to them their husbands, fathers, sons and brothers? Glorious as that great victory was in the eyes of the nation, it was tears, and agony, and death to the bereaved.

"Is war then, never justifiable?" Let those who believe it is, prove it from the New Testament, if they can. I know that the oftener some conscientious men attempt it, the more difficult do they find the task. But one thing is certain: war is directly contrary to the whole scope and spirit of the gospel. It could never take place, were the great law of love, as it ought to be, the great law of nations. No battle was ever fought, or ever will be, without involving the guilt of murder. It may be on one side or on both; but the stain of blood guiltiness is certainly there, and no rivers can wash it out. How fearful, then, must be the responsibility of wetting the sword upon a point of honour, or making aggressive war under any circumstances whatever. And how will those professed disciples of the Prince of Peace, who either foment, or justify, or cherish a war spirit, meet him in the great day?

But, hark! what sound is that over the field of Waterloo! Look! what heaving of the earth is there! No—I anticipate. I hear no voice as yet—I see no moving of the sleep-

ing dust. But the trumpet will sound over that field, and the dead will awake. All the thousand that lie buried there will come forth from their graves, and will be summoned to the judgment bar. Officers and common soldiers must hear and obey the summons alike. And at the same bar will they meet all those who kindled the war in which they perished. Kings, privy councillors, military commanders, will all be there. And I have the most solemn conviction, that before that dread tribunal, every mortal wound at Waterloo will be held and adjudged as a clear case of murder, the guilt of which must rest somewhere. In whose skirts, or in the skirts of how many, the blood of that most bloody day will be found, it belongs to no mortal absolutely to decide; but the Judge will know, and when the final sentence comes to be pronounced, the universe will know. O how fearful a thing will it be, under such circumstances, to "fall into the hands of the living God." And if all war is murder, who can conceive of the multitudes who will be involved in the guilt of it, when the books come to be opened, or of the punishment which a righteous God will inflict upon the guilty in that world of retribution, where the worm dieth not, and the fire is not quenched? H. H.

For "The Friend."

INSECTS.

NO. IX.

Habitats of Termites or White Ants, &c.

A society of termites is composed of five different descriptions of individuals—the workers or larvæ constitute the most numerous portion of the community. They construct the nests, provide food, and feed the young until they are capable of taking care of themselves. The nymphs or pupæ differ in no respect from the workers, except in possessing the rudiments of wings. The neuters are in numerical proportion to the workers, as one to an hundred, and are much larger. They are known from the others by their long heads, which are furnished with an awl shaped weapon, which renders them formidable enemies to their assailants, and fits them for guarding their abodes, which constitutes their sole employment—from this circumstance they have been denominated *soldiers*. The males and females, of which there is only one of each in every separate society, are exempted from all participation in the labours and occupations in which the others are engaged—when first disclosed from the pupæ state, they have four wings, but like the ants they soon cast them; they may then be distinguished from the larvæ and neuters, by their large and prominent eyes.

The first establishment of a colony of these creatures resembles in many respects that of the ants. They emerge from their clay built citadels by myriads, soon after the first tornadoes that occur in the countries where they are found, and which proclaim the approach of the rainy season. Few of the host which leave the scenes of their nativity, escape the general devastation which it seems wisely ordered,

should befall them. The few pairs, however, who are so fortunate, are found by the workers, who, at this season of the year, are continually on the watch for them. As soon as they have discovered the objects of their search, impelled by their instinct, they immediately select one of them to be king and queen, or rather father and mother of a new colony, and begin to protect them from their surrounding enemies by enclosing them in small chambers of clay, the entrances to which are only large enough to admit themselves, but much too small for the royal pair to pass through, so that their state of royalty is a state of confinement, and continues so during the remainder of their existence. When the business of oviposition commences, an extraordinary change takes place in the size of the queen, so that, in the course of time, her bulk increases so enormously as to be twenty, or thirty thousand times greater than that of a worker. Smeathman supposes that the animal must be upwards of two years old before the abdomen, which originally is not half an inch, is increased to three inches in length. It is then of an irregular oblong shape, and a vast matrix full of eggs, which make long circulations through an innumerable series of very minute vessels. This singular matrix is not more remarkable for its amazing extension than for its peristaltic motion, which resembles the undulations of water, and continues incessantly without any apparent effort on the part of the animal, so as to occasion a constant extrusion of eggs, amounting sometimes in old females to sixty in a minute, or eighty thousand in twenty-four hours. These eggs are immediately removed by her attendants, a great number of which must be required for the purpose, as often, when the nests are large, the nurseries where they are deposited by them, are four or five feet in a direct line, and consequently much further by the winding galleries which conducted to them. The nests of these insects are formed entirely of clay, and are generally twelve feet high, broad in proportion, and conical in form, so that a cluster of them might be taken for an Indian village, and are, it is said, sometimes larger than the huts which the natives inhabit. They make their appearance above ground by a little turret or two, in the shape of sugar loaves, rising a foot or more in height. Soon after, while these are increasing in height and size, they raise others until the space occupied by their underground works, becomes covered with a series of these elevations; the centre turret is always the highest; the intervals between the turrets are then filled, and the whole collected under one dome. The interior turrets answer the purpose of scaffolds, and much of the clay of which they are composed, is probably used several times.

The strength of these hills is very considerable. Smeathman states he got on the top of one of them with four other men, to watch for a vessel; and when they have reached about half their height, the wild bulls of the district station themselves on them, while acting as sentinels, and watching the rest of the herd ruminating below.

In the course of two or three years, the clay of which they are composed, becomes covered

with herbage, which, when it is burnt by the rays of the sun, renders the hillock similar to a large hay cock. A comparison has been drawn between the labours of the termites, and the works of man, taking the termes labourer at one fourth of an inch long, and man at six feet high. When a termes has built one inch, or four times its height, it is equivalent to twenty-four feet, or four times the height of man. One inch of the termes building being proportionate to twenty-four feet of human building, twelve inches or one foot of the former, must be proportionate to twelve times 24, or 288 feet of the latter; consequently, when the white ant has built one foot, it has in point of labour, equalled the exertions of a man, who has built 288 feet. Supposing the average height of the ant hills to be 10 feet, human beings must produce a work of 2888 feet to compete with the industry of these little creatures. The great pyramid is about one-fifth of this height, and as the solid contents of the ant hill are in the same proportion, they must equally surpass the solid contents of that monument of the skill and industry of man. The elevation of their habitations according to this calculation, must be more than 500 times the height of the builders, and were our houses built in the same proportion, they would be 15 times higher than Christ church steeple, of our city, and as has been shown, five times higher than the pyramids of Egypt. These comparisons seemed necessary, in order to impress on the mind of the reader, the extraordinary labours of ants.

The royal chamber occupied by the king and queen, is situated as near the centre of the interior of the building as possible, and generally upon a level with the surface of the ground. It is surrounded by the nurseries and magazines for provisions. Galleries intersect each other throughout the whole nest, some of them are thirteen inches in diameter, and extend more than one hundred yards from the nest, forming the great thoroughfares of the community. Many of these galleries wind spirally up to the top of the hill, and in consequence of this the ascent is rendered easier to the insect toiling under a load. We can form some idea of the labour which must be saved by this contrivance by supposing a man obliged to carry a heavy load of bricks or mortar, up a ladder 2888 feet long.

"The first object which strikes one upon opening their hills, (says Smeathman,) is the behaviour of their soldiers. If you make a breach, in a few seconds a soldier will run out, and walk about as if to reconnoitre. It will sometimes go in as if to give the alarm, but most frequently may be followed by two or three others, who run straggling after one another, and to them succeed a larger body, who rush out as fast as the breach will permit them, and their number increases as long as any one continues battering the building. It is not easy to describe the rage and fury they show. In their hurry, they frequently miss their hold and tumble down the sides of the hill, but recover themselves as quickly as possible, and being blind, bite every thing they run against, thus making a crackling noise, while some beat repeatedly with their forceps upon the building,

and make a small vibrating noise, something shriller and quicker than the ticking of a watch—it can be heard at three or four feet distance. They make their hooked jaws meet at every bite, and if it should be the leg of a man, a spot of blood, extending an inch on the stocking, follows the wound. Nothing can tear them away, but they must be taken off piece meal. If on the other hand you cease to batter, in half an hour they retire into their nest as if they supposed the wonderful monster, that damaged their castle, to be beyond their reach. The labourers who had fled on the first alarm, are now seen hastening to repair the breach, every one with a burden of ready tempered mortar in its mouth. This they stick on to the breach with such wonderful celerity and order, that although thousands, nay millions, seem employed, yet they never embarrass each other. While the labourers are thus engaged, the soldiers retire, save here and there one, who saunters about, never touching the mortar. One, in particular, places itself close to the part undergoing repair; it may be seen turning leisurely on all sides, and every now and then, at an interval of a minute or two, lifting up its head, and with its forceps beating upon the building, and making a vibrating noise, on which a loud hiss, apparently from the whole body of labourers, issues from within side the dome, and all the subterranean passages; that it comes from the labourers is very evident, for all these may be seen hastening at every such signal, redoubling their pace, and working as fast again. Attack the nest again, and with a loud hiss the labourers disappear, and the soldiers rush out; so that the experiment yields constantly the same result, of labourers at work, and soldiers rushing to battle, the duties of each being as distinct as night and day."

HUBER.

Density of Bodies at different Depths.—Prof. Leslie observes that air compressed into the fiftieth part of its volume has its elasticity fifty times augmented: if it continue to contract at that rate, it would, from its own incumbent weight, acquire the density of water at the depth of fifty-four miles. But water itself would have its density doubled at the depth of ninety-three miles, and would attain the density of quicksilver at the depth of 362 miles. In descending, therefore, towards the centre, through nearly 4000 miles, the condensation of ordinary substances would surpass the utmost powers of conception. Dr. Young says that steel would be compressed into one fourth, and stone into one eighth, of its bulk, at the earth's centre. However, we are yet ignorant of the laws of compression of solid bodies beyond a certain limit, though from the experiments of Perkins, they appear to be capable of a greater degree of compression than has been generally imagined.—*Somerville.*

The London Temperance Herald states the members of Temperance Societies in England and Wales, at 117,808, being an increase within the month preceding of 1867. Of these, 30,000 are in Lancashire, 13,617 in Yorkshire, 11,000 in Cornwall, and only 7,345 in Middlesex.

For "The Friend."

Faithfulness in suffering for Truth's sake.

William Bennet, of Woodbridge, in Suffolk, possessed a religious turn of mind from childhood. As he rose to maturity he sought after, and associated with the strictest professors; and the independents approaching the nearest to his views of purity, he frequented their meetings, but became in a little time dissatisfied with his choice. On hearing the ministry of Friends, he was affected with it, and joining the Society continued "a steady, serviceable, and honourable member till his death." Receiving a gift in the gospel, he travelled in many parts of England, to the edification of his friends, and conviction of others; "adorning his profession and doctrine by the innocence and integrity of his life, in so eminent a manner as to gain universal esteem, and to extort, even from the adversaries of his profession, an acknowledgment of his personal merit." "By their fruits ye shall know them." Not only are deceivers known by this criterion, but the sincere servant of Christ will have, at times, a testimony to his integrity in the hearts of his opponents. Although he was a man of undoubted piety, he was persecuted for his religious principles, spending in the latter part of life nearly as much time in prison as in the enjoyment of liberty. In 1661, he was thrown into jail at Bilborough, and in 1662 he and several other Friends were taken from a meeting at Yarmouth, sent to prison, and placed in a dungeon without suitable food, lodging, or other accommodations. When they were released at the succeeding session, no cause of detention appearing, the bailiffs were displeased, and obtaining new mittimus committed them. In or about 1664 he was shut up in Norwich Castle for the same offence, worshipping the Almighty according to the dictates of his own conscience, and in obedience to the New Testament doctrine, for refusing to swear. After his release, he was committed to Edmundsbury jail, in 1665, and suffered a long and severe imprisonment, being kept much of the time amongst felons, for the greater part of eight years, so closely, as scarcely to pass the threshold for five years together. The king's declaration in 1672 gave him a temporary respite from the hands of his unfeeling persecutors. In 1683, the parochial officers of Woodbridge, urged by Edward Brume, priest of the place, came to the meeting there, when the churchwarden and constable seized William Bennet with violence, while on his knees at prayer, and haled him and several others before a justice, who committed them to Melton jail. He was indicted for being at a riotous assembly, but pleading his cause with much force and clearness, the jury returned a verdict not guilty. The chairman of the court, displeased at their honest decision, persuaded them to reconsider, when they altered their verdict to the charge of being present at an unlawful assembly. This was sufficient to answer the design of those who appeared more desirous to extirpate Quakerism, than to regard the rights of the

subject. The chairman ordered him to Ipswich to be fined, and the weather being extremely inclement, he was wet very much, the snow falling the whole way. On arriving at the prison, he was compelled to sit up all night in his wet clothes for want of a bed, by which he contracted a disease that terminated his life. It was an unusually severe winter, and his delicate constitution was unable to sustain such exposure. They fined him twenty pounds, and returned him to prison, but at the succeeding session, the court pretending they had a special order from the king, tendered him the oath of allegiance, which he could not take, consistently with the precepts of his Lord and Master, who gave command not to swear at all. Enmity to Friends led the priests and ruling party of that day, to pursue them with fines and imprisonments, for the purpose of crushing the growing Society. Whatever falsehood or exaggeration was put in circulation against them, they saw that many of the most pious and reputable members of the various religious societies became convinced of the sound Scriptural doctrines which Friends preached, and instead of amusing others with a round of performances which administered no spiritual food, they confirmed their principles, by lives of holiness and self-denial, and thus were instrumental in reviving Christianity in its pristine simplicity and spirituality. Many of the high professors could not endure the strictness of their lives. The preachers denied the possibility of living without the daily commission of sin, and their jealousy was naturally excited at seeing their congregations diminishing by the influence of Quaker preaching and practice. What a sad picture does the history of those times present! Rather than lose their influence and church rates, those whose duty it was to inculcate purity and universal righteousness, denied the practicability of ceasing from crime, and promulgated from the pulpit that man was under the necessity of committing it. And yet Friends were plundered and thrown into filthy jails because they could not attend a worship, and support a ministry which taught them the hopeless lesson of never being able to overcome their evil propensities, and the temptations of Satan.

The frequent hardships which William Bennet underwent destroyed his health; he was kept immured from the comforts of life for the sake of the laws of his God, until, like many others who fell martyrs to their faith, death terminated his sufferings on the 23d of the fourth month, 1684.

Equally unjust were the repeated and severe sufferings of Thomas Story, of Moorhouse, in Cumberland, who also laid down his life in the same year in Carlisle jail, under a cruel persecution for the testimony of a good conscience. Descended from a family of repute, and inheriting a valuable estate, had his religious sentiments fallen in with the passion for conformity then predominant, he might have ranked with the most eminent of that country. But becoming deeply thoughtful respecting the work of the soul's salvation, he was restrained from seeking the honours and plea-

sure of a vain world, and drawn into the love of true religion, as the foundation of peace here, and everlasting happiness hereafter. In this situation he joined the independents, by whom he was highly esteemed for his talent in religious exhortation, and exposition of scripture, practised among them. After some time he left them, and united with the Society of Friends. Embracing a profession which was hated and vilified, and subjected those who adopted it to the loss of all that mankind esteem most valuable in this world, he proved the earnestness of his search after substantial food, and that he had counted the cost in taking it upon him. He might have lived in ease and affluence, but he chose rather to suffer affliction with this despised people, than to enjoy the pleasures of sin, or the smiles of the world for a season. In his private relations, he was much respected for his sober and temperate demeanour, his upright dealings, his obliging disposition, being hospitable in his house, and liberal to the poor around him. But whatever virtues he might possess, they were insufficient to screen him from the rage of those who in effect said, conform or suffer. His first imprisonment, which lasted nine weeks, was in 1660, for declining to take the oath of allegiance. Being at Carlisle assizes in 1662, he went to the prison to visit some friends, where he was illegally detained by the jailer, taken to the sessions house, tendered the oath again, and for refusing to swear, was placed among the felons. Next day, he and Stephen Pearson were indicted, and the sentence of *premanure* passed upon them. Soon after the sheriff seized their cattle, corn, and other goods, and sold them at public sale far below their value, few being willing to buy them, as they considered it plunder. Under this hard sentence he was kept a close prisoner ten years from his wife and family, being supported by the evidence in his own heart, that he was suffering in the cause of Christ. After being in jail eight years, as if loss of liberty and estate was not enough to satisfy his persecutors, a warrant was granted against his goods, for a fine of twenty pounds, for a meeting at Moorhouse, in which he could not be present. By the king's declaration, he was restored to liberty in 1672, and his real estate recovered through the intercession of the Earl of Carlisle, but his personal estate was entirely lost. On a revived obsolete statute of Queen Elizabeth, for twenty pounds a month for *absence from public worship*, he was again thrown into prison, where he remained several years, being only released by death, which took place the 22d of the 10th month, 1684. His close was peaceful, near which he said to some of his friends, "If you continue faithful to the Lord whilst ye live in this world, he will reward you, as he now rewardeth me with his sweet peace."

Persecution furnishes adequate proof, that those who practise it, are not governed by the precepts or spirit of Him who came to *save* mankind, not to *destroy* them; and though he drove some *out* of the temple, who were converting it by their traffic into a den of thieves, we do not find that he ever whipt any *into* it.

The cords which he uses to gather his worshippers to his temple, are cords of conviction and love. And nothing gives such force to the doctrines of any society, as a life of holiness, in which the love wherewith Christ first loved us, is exemplified by fruits of gentleness, meekness, long-suffering, patience and perseverance, which, without any selfish motive, seeks the good of all. The early Friends felt themselves religiously bound to observe all the commands of Christ; and in suffering persecution, they evinced the influence of his spirit, when he prayed, "Father, forgive them, for they know not what they do." They endured stripes and imprisonments, and cruel mockings and stonings without resistance, or returning reviling for reviling. They showed their unfeigned respect for the authority of the Holy Scriptures, by complying with their injunctions, and that they were actuated by the same spirit which the apostles and primitive believers were under, by bringing forth similar fruits. The beautiful harmony displayed between their principles and conduct, contributed essentially to spread their principles, and thereby attract multitudes to them. Had not the love of this world intervened between their descendants and the God of their fathers, and choked the growth of the good seed which was sown amongst them, what a band of labourers would now be found in the field, producing and gathering those fruits which are due to the Great Husbandman. If the members were more familiar with their own doctrines and history, derived from their own writings, it would enhance their respect for those persevering followers of Christ, and contribute to their instruction in the truths of Christianity, and its happy effects on practical believers. S.

For "The Friend."

SELECTIONS FROM LONDON EPISTLES.
NO. X.

The present number concludes this series of Selections from London Epistles. Other and more copious extracts, of an interesting and instructive character, might have been given; yet those which have been offered, will suffice to show the practical nature of its Christian exhortations, and the religious care which the Society has felt for the welfare of its members.

The Society of Friends has ever borne its testimony to the doctrines of the Holy Scriptures, concerning the fall of our first parents, affecting their remotest posterity; the love of God to his rational creatures, in providing a remedy by the coming, sufferings, and death of the Lord Jesus, his resurrection, ascension to glory, and the gift of his grace to all men, which bringeth salvation; and also that these sacred truths can only become savingly beneficial to us, as we submit to the teachings and guidance of the Holy Spirit.

Hence they have been concerned to call upon their members and others, to take heed to the light, grace or Holy Spirit which appears in man, striving with him whilst his day of visitation lasts, and which, as it is submitted to, will enable him to work out his soul's salvation with fear and trembling, and in this

the day of Christ's spiritual appearing, will strengthen the believer in him to walk in the light, thus making him a partaker of the benefits designed by Almighty God in sending his beloved Son into the world; "for if," saith the apostle, "we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin."

Not only is our first awakening to be ascribed to the influence of the Holy Spirit, but in every subsequent stage of our Christian progress, the same blessed Guide is to be followed: "Thou gavest thy good Spirit to instruct them." Those evidences which the Christian is enabled to give of a change of heart and life, of love to God, or love to his fellow-creatures, are the products of the Spirit, "for the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance;" and it is only as we attend to this heavenly director, we can experience Christian redemption: "ye are washed, ye are sanctified, ye are justified, in the name of the Lord Jesus, and by the Spirit of our God."

The exhortations, then, which follow, are of great importance to us individually; may every class, and especially the youth, receive them in love, and with a disposition to improve by them, that thus they may prove instrumental in stirring up the pure mind by way of remembrance, and in exciting fervent desires to "live in the Spirit, and walk in the Spirit," as it is only in this way we can be preserved in a line of circumspect conduct answerable to our holy profession, and "show forth the praises of him who hath called us out of darkness into his marvellous light." T.

1736.

We earnestly exhort that ye hold fast the profession of the faith of our Lord Jesus Christ without wavering; both in respect to his outward coming in the flesh, his sufferings, death, resurrection, ascension, mediation and intercession at the right hand of the Father; and to the inward manifestation of his grace and Holy Spirit in our hearts, powerfully working in the soul of man, to the subduing every evil affection and lust, and to the purifying of our consciences from dead works, to serve the living God; and that, through the virtue and efficacy of this most holy faith, ye may become strong in the Lord, and in the power of his might.

1750.

Dear Friends; we earnestly exhort and in-treat you to abide steadfast in the faith of our Lord and Saviour Jesus Christ; and to take heed lest any of you be seduced by the craft and subtily of designing men, some of whom have published books tending to alienate the minds of men from the true and saving faith, and to lead them to a disesteem of the Holy Scriptures, and the principles of the Christian religion therein contained. Beware, lest any of you, who profess to follow the light of Christ, be drawn aside from the simplicity of his truth, and diverted from your obedience to his holy cross, by imbibing such principles as would promote a disbelief of his gospel, and

of the important doctrines revealed in the Holy Scriptures, necessary to be believed, in order to the salvation of those to whom they are so revealed. And as the doctrine of future rewards and punishments is clearly declared of in holy writ, and is a doctrine of the Christian religion, tending to excite men to the practice of virtue, and deter them from vice; beware lest any of you be drawn aside from the purity of the faith in this respect, into a pernicious and dangerous error. But follow ye the guidance of the light of Christ, which only can infallibly secure you from being "led away by the error of the wicked, and falling from your own steadfastness."

1751.

We salute you, under a renewed sense and grateful remembrance of the love of Christ, our Saviour, and of the free extendings of his universal grace, and of the blessed influence of his Holy Spirit, the teacher and guide of the faithful throughout all generations; by which he visited, called, and led our forefathers in the way wherein they walked; teaching them to forsake the vanities, corruptions, and false worshipers of the world, and enabling them to persevere both in holiness of life, and purity of doctrine; wherein having passed the time of their sojourning here, according to the will of God, they fell asleep, and were received into his rest; leaving unto us, their successors in profession of the same faith, an example that we also should walk in the same steps, to the praise of him who hath hitherto preserved us, and who alone is able to "perfect, establish, strengthen, and settle us." To whom, through Jesus Christ, our Lord, be glory, praise, and dominion for ever. Amen.

1778.

The sacred writings inform us, Christ "died for all, that they which live, should not henceforth live unto themselves, but unto him who died for them. To live unto him, we must live and walk in his Spirit, observe his precepts, and follow his example in the way of humility, moderation, and self-denial: otherwise, we cannot be his followers. "If any man," saith he, "will come after me, let him deny himself, and take up his cross daily, and follow me."

A professional belief in Christ, and of the doctrines of the gospel, may denigrate us Christians; but to be Christians indeed, we must be indued with the spirit and nature of Christianity. "He is not a Jew," saith the apostle, "who is one outwardly;" neither is he a true Christian who is only one outwardly; "for, in Christ Jesus, neither circumcision availeth, nor uncircumcision, but a new creature." "If any man be in Christ, he is a new creature." Consequently, no man is in reality any further a Christian, than as he is created anew in Christ Jesus. "It is the spirit that quickeneth; the flesh profiteth nothing."

Seeing therefore, that essential and acceptable religion is only produced and maintained in us, through a renovation of heart by the spirit, the more frequently we wait for its powerful influence, and the more fervently we seek it, the oftener we shall find it renewed to us; for, "they that wait upon the Lord

shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, they shall walk and not faint."

1817.

Dear young Friends, our hearts are warmed with love to you. We desire that it may be your frequent concern to seek for an establishment on the only sure foundation, and to wait in humble watchfulness for the teachings of the heavenly instructor. If conflicts of mind should attend you, and prove painful and humiliating in their nature, this is no cause for dismay.

Those who steadily pursue the path of a true discipleship, will, through the goodness of the Lord, at times be permitted indubitably to feel that they are the objects of his paternal regard. Thus they will have cause to acknowledge the great benefit of patient religious exercise. They will, from their own experience, know an increase of true faith in the power and perceptible support of the Holy Spirit. Ascribing this to the free gift of God in Christ Jesus our Lord, they will become firmly persuaded that the tendering power of redeeming love, though undervalued by too many, is above all things precious. We are consoled in the belief, that the feet of many of our beloved young Friends have been turned into this path. And it is our earnest desire, that neither the fear of man, the offence of the cross, an aversion to the simplicity of the truth, nor the activity of their own wills, may interrupt their progress; but that they may, through the unfoldings of divine counsel, come to know an establishment in that faith which giveth the victory. (1 John, v. 4.)

1820.

We have been again occupied in investigating the state of our Society; and our present concern is, to turn the attention of all our dear friends to a strict examination of their religious profession and experience. We profess to believe in the inward teachings of the Spirit of Christ Jesus, our Redeemer and Mediator, our Advocate with the Father;—of Him whose precious blood was shed, that he might procure unto us eternal life, and present us holy, and unblamable, and unreprouvable, unto God. Let us individually enquire, how far we are acting in conformity with the solemn truths of the gospel. Are we seeking in humble supplication unto the Lord, that our faith may be established therein? Are we, in patient waiting before him, desiring that we may clearly discover the insinings of his light upon our understandings, and that by walking in faith, according to its manifestations, our lives may be spent in the love and fear of our great Creator?

It is of unexpressed importance to all, that they should know their own wills and dispositions regulated and sanctified by the power of the Holy Spirit. If this engagement of heart be earnest and frequent, humble views of ourselves ensue, a distrust in our rational powers as sufficient for the great work of salvation is induced: we are taught the inestimable blessing which those enjoy who attain to a reliance on holy aid; and, whilst we are brought low in our own estimation, and are fearful to speak of our religious attainments, we are enabled to rejoice in Him in whom we have believed.

The time spent in silence, in our meetings for divine worship, would then be productive of spiritual refreshment, and our beloved brethren, in their remote and solitary abodes, for whom we feel a tender sympathy, would, in their small assemblies, be animated by the presence of Him whose promises are unfailing.

Brief Notice of the Life and Character of Jonathan Hulsekinson, &c.

(Concluded from page 391.)

Further extracts from the Letters.

How far thy apprehensions, as to life or death, may be well founded or not, is not for me to determine; but on one point, and that a most important one, my mind is comfortably at rest. I mean in the hope that thou art under the immediate notice of thy Heavenly Father; that the omnipotent, though the invisible arms of the blessed Saviour are underneath for thy support; and that, if thou endeavour simply and quietly to stay thyself upon Him, the "Angel of his presence," (his Holy Spirit), will save and deliver from all that has so long and so grievously oppressed thee.

I am glad thou couldst write to me with so much openness and freedom; as it has not only renewed all my former sympathy and affection for thee, but because it has very freshly brought to my mind the consoling promises made to "worn Jacob;" such as in Isaiah xli. 10—14; xlii. 1, 2; xlv. 1, 2, 22, 23, with various similar passages, particularly the very striking query and reply to be found in Isaiah xlix. 15, &c.

Having thus referred thee to the scriptures of the Old Testament, through the whole of which the love of God to mankind may be traced, I would now draw thy attention to a still higher authority—to one greater than Moses or the prophets, even to that glorious and compassionate Redeemer, whose sufferings for us thou appearest so justly and so tenderly to appreciate. Mayst thou, my dear niece, be equally ready to accept with "full assurance of faith," the consolations which I think an apostle has told us "abound in Him;" so that, whilst humbled as thou art by the sense of what he suffered, thou mayest equally "rejoice in believing" that He now sits and reigns at the right hand of his Father, as our Advocate and Mediator, making intercession for us; and having been tempted in all points like as we are, he knows how to "succour those who are tempted;" and that He is not only able but willing to do this, appears from his own gracious assurance, that those "who come to him, he will in no wise cast out."

Indeed, there seems to be every thing in the character of the dear Redeemer, and in the promises of Scripture, that poor, needy, and helpless creatures as we are, can possibly want for example, instruction, and encouragement; and the assurance of the forgiveness of sin, coupled with the declaration of the apostle, "that it is no sin to be tempted," have sometimes been like an anchor to my own tried mind, when the storm has beat as from all quarters; a refuge, from which it

was not in the power of the enemy, either by his cruel assaults, or his subtle stratagems, to drive or to draw me. For this enemy has his devices, as well as his darts; of both which, some in the present day, as well as the apostle formerly, can truly say they are "not ignorant;" but the soul which is concerned to build on the Rock, Christ Jesus, is enabled to discover the one, and repel the other; so that in whatever form the adversary may approach, he is rebuked in a language somewhat like this; "Get thee behind me, Satan."

I notice, particularly, what thou hast said of an apprehension that the way of thy duty may, at some time, subject thee to the obloquy and contempt of others. Perhaps, this may be an exaggerated picture of the imagination, or rather, of the subtle adversary, who, I believe, often lives, works, and acts therein, as his element; however this may be, I have a mind to mention a secret intimation, by which I was humbled and instructed but a few days ago: "that whatever the opinions of others might be respecting me, I was to be careful to keep low in my own." I can scarcely describe to thee the sweet calm which accompanied this intimation, and it now reminds me of a few words of Gibbon:

"To a low valley pointing, his love made me view,
How quiet the shelter, how peaceful the shade."

I am, also, ready to conclude, as thou appearest to do in thy own case, that a greater portion of affliction may be needful to each of us, than falls to the general lot. Well, if it be so, let us receive it with meek acquiescence; a disposition which seems to have prevailed with thee, when, according to thy own expressions, to have thy "head kept above water," was thy chief and almost only desire; and I hope my own poor mind was veering towards the same point, when in the course of the present day, thoughts like the following were revolving in it: that if the manner in which I submitted to chastisement, might have enough of patience, and my endeavours to please and to serve my Creator, so much of sincerity in them, as in conjunction with the mediation of a blessed and holy Advocate, to procure me "forgiveness of sins;" this, whilst it forms my highest aspiration in time, shall be matter sufficient to furnish me with an exhaustless theme of adoration and praise throughout the countless ages of a happy eternity. "Where is boasting, then? it is excluded. Where is glorying? it is made void." And the love and mercy of God in Christ Jesus, becomes our all in all; so be it, saith my soul!

The weakness and dimness of spiritual vision of many under our name, is not confined to B., to S., or to L., but (if I am not mistaken) has overspread to an extensive name, what if I say, an alarming degree, wherever my observation has extended; and I often wonder what are to be the means of Divine appointment for restoring health and vigour to us; for in my most depressed moments, I cannot entertain a thought of our highly favoured, though revolting, Society being

permitted so to fall as to rise no more. But though we may be thus suffered to see and to mourn for these things, I am fully persuaded we can do nothing towards opening the intellectual eyes, or unstopping the mental ears, of those who indeed appear both deaf and blind, further than as we abide, and act under, the *gentle and charitable* influences of truth upon our own minds. May we therefore, my dear N—, be daily concerned to wait in much humility and patient attention thereto, being of the number of those believers who make not too much haste; but who, even when they apprehend the ark of the testimonies of truth to be in the greatest danger, are afraid of touching it unbidden; remembering that the cause is the Lord's, and that he is *omnipotent*.

Whilst we are speaking of the learned, I may just tell thee, that although I am very careful how I even name Byron, lest I should be misunderstood respecting him, yet having met with a few lines, said to have been written in his *Bible*, I send them, as what appear to me, a confutation and condemnation of his *general* writings, character, and conduct. May we not apply to this distinguished genius and sinner, the striking comparison of Cowper between Voltaire and the poor spinner, in which we find these beautiful and just exclamations: "O happy peasant! O unhappy bard!

"*Lord Byron's lines found in his Bible.*"

"Within this awful volume lies,
The mystery of mysteries;
Oh! happiest they, of human race,
To whom our God has given grace
To hear, to read, to fear to pray,
To lift the latch, to force the way;
But better had they ne'er been born,
Who read to doubt, or read to scorn."

On the very painful subjects of the latter part of thy letter, though it has afforded me a mournful satisfaction that thou wast so amply communicative upon them, yet, it seems as if I could say little more than, that the distressing cases, thou hast alluded to, form such an aggregate of public humiliation and private suffering as I never before witnessed; though, as thou knowest, I have not been exempt from the ordinary trials incident to our present state; but after lending our hearts to sympathy, as much as perhaps would be either safe for ourselves or beneficial to others, what shall we say!—It is a *grief*, and we must bear it. May the Lord preserve us and our dear Friends through the storm!

We must make great allowances for the observations of others; yet let not the un-circumcised triumph over us, neither let the rebellious exalt themselves; for though, like Israel formerly, we may be brought very low, and deservedly corrected, yet, let us not conclude that we are forsaken, for "whom the Lord loveth he chasteneth." And though the enemies of virtue and religion may be many and strong, and those who are opposed to them may appear very few, afflicted and contemptible in their eyes, yet, of one important truth, both parties may be assured,

namely, that "the Lamb and his followers" will ultimately "have the victory;" and who are these followers of the Lamb!—Not mere professors, under *any name*, but such, as in every nation, kindred, tongue, and people, through the influences of his Holy Spirit, as their Sanctifier, Comforter, and Guide, follow Him "whithersoever he goeth;"—these, according to my apprehension, are the true members of the church militant and universal, which, though at present in a wilderness and probationary state, shall know an end of their labours and sufferings, and be ushered into that happy land of promise, where sorrow and sighing shall for ever cease, and all "tears be wiped from their eyes."

William Penn's Experience of the Light of Christ.—"This I publish to the whole world, that I never knew God truly and heartily to be of purer eyes than to behold iniquity; I was never conscientiously convinced of any evil; I never was brought into true repentance; I never experienced real atonement; I never had right faith in Christ; nor did I ever inwardly come to feel a cleansing from any sin, and a being justified by his blood, by which to know him my Mediator, Saviour, and Redeemer, but by the proofs of that light wherewith Christ has enlightened me, and by turning to it, and walking in it with all godly fear and subjection, according to its blessed discoveries and requirements. Wherefore I boldly call it a sufficient, saving, and supernatural light."—*Spirit of Truth vindicated.*

He that takes his full liberty in what he may, shall repent him; how much more in what he should not? I never read of a Christian that repented him of too little worldly delight. The surest course I have still found in all earthly pleasures, to rise with an appetite, and to be satisfied with a little.—*Bishop Hall.*

Neander, in his Ecclesiastical Memoirs, tells an interesting anecdote of Eligius, bishop of Limoges in the seventh century. He purposely avoided all superfluous expense in dress, and practised a rigid economy in other respects, that he might afford to give more to the poor. When a stranger enquired for his residence, this was the usual direction, "Go into such and such a street, where you see a multitude of poor assembled, there lives Eligius."

A Definition.—There is not a better explanation of a word in the whole of Johnson's Dictionary than the following:

What makes a Gentleman?—This question is often answered in a variety of ways. "The stud, the wardrobe, the bijouterie, tea-table, or the bank account of an individual, are, in their turn, considered by the many as the indications of a gentleman. The following is straying anonymously through the papers:—"In the true definition of a gentleman, it is not meant to draw a line that would be invidious between high and low, rank and subordination, riches and poverty. *The distinction is*

in the mind. Whoever is open, generous, and true; whoever is of humane and affable demeanour; whoever is honourable in himself, and candid in his judgment of others, and requires no law but his word to make and fulfil an engagement; such a man is a gentleman, and such a man may be found among the titlers of the earth."

THE FRIEND.

NINTH MONTH, 19, 1835.

It may not be inappropriate for us to remark a little in relation to Friends' Reading Room, now open every evening, except first day, from seven to ten, (in a few weeks from six to ten,) at the new building, corner of Fourth street and Apple-tree alley. The reading room proper, forty feet by thirty, is fitted up in a very neat and suitable manner, with seats and tables of ample dimensions, supplied with many of the periodicals of the day, and well lighted with shade lamps. There are compartments of shelves containing several hundred volumes of well chosen books, and the walls are lined with a beautiful display of the best maps, and other articles subservient to the acquisition of useful knowledge. This room is in the second story, on Apple-tree alley. Connected with it by an easy flight of steps, is another room below, thirty feet by twenty, also well lighted and furnished, and containing several cases of collections in mineralogy, geology, &c. In this room, rational conversation upon a footing of ease and familiarity, is admitted, which is not to be indulged in the former. We have observed with satisfaction, that, as the evenings lengthen, these rooms are increasingly frequented by our young men, and our expectations are sanguine, that as the season advances, and with the additional attraction and comfort to be derived from the liberal use of antiracine, the purposes anticipated by the benevolent founders will be answered by its becoming a resort for safe and agreeable social intercourse, profitable to the young, and consoling to those of riper years. But we fear, and this is the principal motive for alluding to the subject at the present time, that those pleasing anticipations will be in a great measure frustrated, unless there is manifested more of a disposition than has yet been apparent, to realise an essential part of the original design—the attendance and intermingling with their juniors, of those more advanced in age and experience. We need not dilate upon this topic—the mere suggestion, we hope, will be sufficient.

It would enable us to make up several copies of Vol. 7, if some of our subscribers who do not care to preserve their numbers of "The Friend," would kindly send us the first four numbers of that volume. They may be directed to Box No. 39, Philadelphia Post Office.

Wanted—in a counting house, a lad of fifteen or sixteen years old. Apply at this office.

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FALLS OF NIAGARA.

There have been many attempts to describe the Falls of Niagara, but we do not remember any superior to the following in graphical force of delineation. It is extracted from Reed and Matheson's Narrative of a visit to the United States, first published at London in the present year.

The town of Niagara has no connection with the Falls of Niagara; they are fifteen miles apart. We left the town, therefore, on the morning of the 24th, deeming the time lost which kept us from the great object of pursuit. The ride is very pleasant, by the side of the river, which is here narrow and deep, compressed by hills on both sides, and finely fringed by forest trees. The land is good in this vicinity, and some of it in good keeping; the roadside is verdant, and is made fragrant and cheerful by an abundance of sweet-brier, which is growing wild, and was then in bloom. We passed through Queens-town, the heights of which are made memorable and interesting by the gallant defence and lamented fall of General Brock, in the last unhappy war. There is a monument erected to his memory. It is about 120 feet high, and must supply a fine view of the country. But onward was our word now; and we were eagerly looking out for some indications of the great wonder which we were so rapidly approaching.

At length we saw the spray rising through the trees, and settling like a white cloud over them; and then we heard the voice of the mighty waters—a voice all its own, and worthy of itself. Have you never felt a trembling backwardness to look on what you have intensely desired to see? If not, you will hardly understand my feeling. While all were now searching for some glance of the object itself, I was disposed to turn aside, lest it should surprise me. This, no doubt, was partly caused by the remark I had so often heard, that the first view disappoints you. I concluded, that this arose from the first view not being a fair one, and I was determined to do justice to the object of my reverence. In fulfilling this purpose, I reached the pavilion without see-

ing any thing; disposed of my affairs there, and hastened down towards the falls; and found myself actually on the Table Rock to receive my first impressions.

Let any one pursue the same course, and he will not talk of first impressions disappointing him; or if he should, then he ought to go twenty miles another way. Niagara was not made for him.

From the Table Rock I descended to the base. There I clambered out on the broken rocks, and sat—I know not how long. The day was the least favourable of any we had. The atmosphere was heavy; the foam hung about the object and concealed one half of it; and the wind blew from the opposite side, and brought the spray upon you, so as to wet you exceedingly. The use of cloak and umbrella were troublesome; you could not wholly forget your person, and think only of one thing. However, had I not seen it in this state of the atmosphere, I should have wanted some views which now occupy my imagination. The water exceedingly solemn when nature frowns; and when hung is bidden, while yet the eye has not marked the outline, there is a mysteriousness spread over the object which suits your conceptions of its greatness, and in which the imagination loves to luxuriate. I can scarcely define to you my impressions on this first day; I can scarcely define them to myself. I was certainly not disappointed; but I was confounded. I felt as though I had received a shock, and required time to right myself again.

I returned to the pavilion, which is about half a mile from the falls, and retired to my chamber, which overlooked them. I mused on what I had seen, and was still confounded. I sought rest that I might be fresh for the morrow; but rest did not come so freely. The continuous deep sounds of the waters would have sung me to sleep, but the tremor of the house and ground, which shook the windows like those of a stagecoach, kept me wakeful; and when I fell into slumbers, the fitting dreams of what I had seen would trouble and break them.

Notwithstanding all disturbances, I rose on the next morning in good spirits. The day was all that could be wished. The sun shining, the heavens transparent, garnished with bright and peaceful clouds. The wind, too, was gentle and refreshing; and had shifted to our side, so as to promise the nearest points of sight without the discomfort of getting wet through.

I now looked fairly on the scene as it presented itself at my window, in the fair lights of the morning. It is composed rather of the accompaniments of the fall than of the fall

itself. You look up the river full ten miles, and it runs in this part from two to three miles in breadth. Here it has formed, in its passage, beautiful little bays; and there it has worked through the slips of mainland, putting out the fragments as so many islets to decorate its surface; while, on either hand, it is bounded by the original forests of pine. At the upper extremity you see the blue waters calmly resting under the more cerulean heavens; while nearer to you it becomes agitated, like a strong man preparing to run a race. It swells, and foams, and recoils, as though it were committed to some desperate issue; and then suddenly contracts its dimensions, as if to gather up all its power for the mighty leap it is about to make. This is all you see here; and it is enough.

I left the hotel, and went down to the Table Rock. This is usually deemed the great point of sight; and for an upper view it undoubtedly is. It is composed of several ledges of rock, having different advantages, and projecting as far over the gulf below as they can to be safe. But how shall I describe the objects before me? The mysterious veil which lay heavily yesterday on a large part of it, was now removed; and the outline of the picture was mostly seen. An ordinary picture would have suffered by this; but here the real dimensions are so vast, and so far beyond what the eye has measured, that to see them is not to fetter, but to assist the imagination. This fall, which is called the Horseshoe Fall, is upwards of 2,000 feet in extent, and makes a leap, on an average of about 200 feet. Now just enlarge your conceptions to these surprising dimensions, and suppose yourself to be recumbent on the projecting rock which I have named, as near the verge as you dare, and I will assist you to look at the objects as they present themselves.

You see not now above the cataract the bed of the river; but you still see the foaming heads of the rapids, like waves of the ocean, hurrying to the precipice; and over them the light clouds which float on the horizon. Then comes the chute itself. It is not in the form of the horseshoe; it is not composed of either circular or straight lines; but it partakes of both; and throughout it is marked by projections and indentations, which give an amazing variety of form and aspect. With all this variety it is one. It has all the power which is derived from unity, and none of the stiffness which belongs to uniformity. There it falls in one dense awful mass of green waters, unbroken and resistless; here it is broken into drops, and falls like a sea of diamonds sparkling in the sun. Now it shoots forth like rockets in endless succession; and

now it is so light and foaming that it dances in the sun as it goes, and before it has reached the pool, it is driven up again by the ascending currents of air. Then there is the deep expanding pool below. Where the waters pitch, all is agitation and foam, so that the foot of the fall is never seen; and beyond it and away, the waters spread themselves out like a rippling sea of liquid alabaster. This last feature is perfectly unique, and you would think nothing could add to its exquisite loveliness; but there lies on it, as if they were made for each other, "heaven's own bow." O never had it, in heaven itself, so fair a resting place!

Besides, by reason of the different degrees of rarity in the waters and the atmosphere, the sun is pervading the whole scene, with unwonted lights and hues. And the foam which is flying off in all directions, is insensibly condensed, and forms a pillar of cloud, which moves over the scene, as it once did over the tents of Israel, and apparently by the same bidding, giving amazing variety, and sublimity, and unearthliness to the picture. Then there is sound as well as sight; but what sound! It is not like the sea; nor like the thunder; nor like any thing I have heard. There is no roar, no rattle; nothing sharp or angry in its tones; it is deep, awful, one!

Well, as soon as I could disengage myself from this spot, I descended to the bed of the fall. I am never satisfied with any fall, till I have availed myself of the very lowest standing it supplies; it is there usually that you become susceptible of its utmost power. I scrambled, therefore, over the dislocated rocks, and put myself as near as possible to the object which I wished to absorb me. I was not disappointed.

There were now fewer objects in the picture; but what you saw had greater prominence and power over you. Every thing ordinary—foliage, trees, hills—was shut out; the smaller attributes of the fall were also excluded; and I was left alone with its own greatness. At my feet the waters were creaming, swelling, and dashing away, as if in terror, from the scene of conflict, at the rate of twenty miles an hour. Above and overhanging me was the Table Rock, with its majestic form, and dark and vivid colours, threatening to crush one. While immediately before me was spread in all its height and majesty—not in parts, but as a whole, beyond what the eye could embrace—the unspeakable cataract itself; with its head now touching the horizon, and seeming to fall direct from heaven, and rushing to the earth with a weight and voice which made the rocks beneath and around me fearfully to tremble. Over this scene the cloud of foam mysteriously moved, rising upward, so as to spread itself partly on the face of the fall, and partly on the face of the sky; while over all were seen the beautiful and soft colours of the rainbow, forming almost an entire circle, and crowning it with celestial glory. But it is vain. The power, the sublimity, the beauty, the bliss of that spot, of that hour—it cannot be told.

When fairly exhausted by intensity of feel-

ing, I strolled away towards the ferry, to pass over to the American side. The falls here, from the distance, have a plain and uniform aspect; but this wholly disappears on approaching them. They are exceedingly fine. They do not subdue you as on the Canadian side; but they fill you with a solemn and delightful sense of their grandeur and beauty. The character of the one is beautiful, inclining to the sublime; and that of the other, the sublime, inclining to the beautiful. There is a single slip of the fall on this side, which, in any other situation, would be regarded as a most noble cataract. It falls upwards of 200 feet; it is full twenty feet wide at the point of fall, and spreads itself like a fan in falling, so as to strike on a line of some fifty or sixty feet. It has great power and beauty.

I found that there was a small ledge of rock behind this fall, and ventured on it to about the centre. You can stand here without getting at all wet; the waters shoot out several feet before you; and, if you have nerve, it is entirely safe. I need not say that the novelty and beauty of the situation amply reward you. You are behind the sheet of water, and the sun is shining on its face, illuminating the whole body with a variety proportioned to its density. Here, before you, the heavy waters fall in unbroken columns of bright green. There, they flow down like a shower of massy crystals, radiant with light, and emitting as they fall all the prismatic colours; while there, again, they are so broken and divided, as to resemble a shower of gems sparkling in light, and shooting across the blue heavens.

I passed by what is called Goat Island to the extremity of the Horseshoe Fall on this side. There is carried over the head of this fall a limb of timber, with a hand rail to it. It projects some twelve feet over the abyss, and is meant to supply the place of the Table Rock on the other side. It does so in a great measure; and as, while it is quite as safe, it gives you far less sense of safety, it disposes you the more to sympathise with objects of terror. Indeed, when you fairly get to the extremity, and find yourself standing out in this world of waters on a slip of wood only large enough for your feet to rest on, and which is quivering beneath you; when the waters are rushing down under you; when the spray is flying over you; and when the eye seeks to fathom the unfathomable and boisterous gulf below; you have, perhaps, as much of the terrible as will consist with gratification. Very many of the visitors never think of encountering this point of view: those who do and have a taste for it will never forget it. It is among the finest of the fine.

In returning, I wandered round the little island. It is covered with forest trees of a fine growth, and is full of picturesque beauty. Days might be spent here in happy and deep seclusion; protected from the burning sun; regaled by lovely scenes of nature, and the music of the sweetest waters; and in fellowship, at will, with the mighty falls.

The next morning was the last; and it was given wholly to the Great Fall. I prepared,

in the first instance, to go behind it. This is the chief adventure; and is by most writers described as dangerous. There is no danger if the overhanging rocks keep their places, and if you have moderate self-possession. I made use of the oil cloth dress provided by the guide, and was quarrelling with it as damp and uncomfortable; but that grievance was quickly disposed of. I had not made my entrance behind the scenes before I was drenched, and the less I had on the better. However, it was an admirable shower bath; and there was an end to the question of wet or dry. "Take care of your breath," was the cry of the guide; and I had need, for it was almost gone. On making a further advance, I recovered it, and felt relieved. "Now give me your hand," said the guide; "this is the narrowest part." Onward I went, till he assured me that I was on Termination Rock; the extreme point accessible to the foot of man.

As the labour of the foot was over, and there was good standing, I determined on making the best use of my eyes. But this it was not so easy to do. The spray and waters were driving in my face, and coursing down my sides most strangely; a strong wind from the foot of the fall was driving in the opposite direction, so as to threaten not to blow me down, but to blow me up to the roof of the vault. However, I soon ascertained that we were at the extremity of a cavern of large and wonderful construction. It is in the form of a pointed arch; the one span composed of rolling and dense water, and the other of livid black rocks. It was some fifty feet from the footing of the rock to that of the water, and I had entered about seventy feet. On the entrance, which is mostly of thinner waters, the sun played cheerfully, and with glowing power; but within it was contrasted by the dim light and heavy obscurity which are generated by the density of the fall, to which the whole power of the sun can give only a semi-transparency. What with this visible gloom, the stunning noise of the fall, and the endless commotion of wind and waters, the effect is most singular and awful. It is a scene that would harmonise with the creations of Fuseli; and it has, I will venture to say, real horrors beyond what the cave of old Æolus ever knew.

On returning to my dressing room, I received a certificate from the guide that I had really been to Termination Rock; a ridiculous device to give importance to his vocation, but in the success of which he does not miscalculate on human nature. The rest of the morning was employed in taking peeps at the falls from favourite points of observation; but chiefly on the Table Rock, and at the foot of the Great Fall. The day was exceedingly fine, and every feature of the amazing scene was lighted up with all its beauty; and I now communed with it as one would with a friend who has already afforded you rich enjoyment in his society. I was delighted—was fascinated. Every thing, apart or together, seemed to have acquired greater power and expression. I studied all the parts; they were exquisite, lovely, noble; I put them all together,

and it overwhelmed me, subdued me, fixed me to the spot. Long I stayed; but all time was short. I went; and returned; and knew not how to go.

I have been thus particular in my account of these falls, because the world knows nothing like them; and because I wished you to participate in my pleasures. I have seen many falls, and with unspeakable delight; but nothing to be named with this. It would in parts present the image of them all; but all united would not supply a just idea of it. It is better to see it than a thousand ordinary sights; they may revive sleeping emotions, and so bring delight; but this creates new emotion, and raises the mind a step higher in its conceptions of the power and eternity of Him, whom "to know is life eternal." The day on which it is seen should be memorable in the life of any man.

From Chambers's Edinburgh Journal.

THE COCOA-NUT TREE.

The cocoa or palm tree is one of the most valuable natural products of eastern countries, and is so useful in various ways, that, if extirpated, the warm regions of Hindoostan, and adjacent Indian islands, would barely be habitable by human beings. The cocoa, or cocoonut tree, to the extent of five varieties, is indigenous to the island of Ceylon; but it is seldom, if ever, found to that number of varieties in the same plantation, except in the vicinity of a Budho temple of some importance. The first variety is the king cocoa-nut, which is of a bright orange colour, and it is usually presented as a compliment by the priests to respectable Europeans, whose curiosity may have induced a visit to the shrine of Budho. The next in beauty is also of a bright orange colour, but of a more spherical shape; and the third is of a pale yellow, and rather heart-shaped. The fourth is the common cocoa-nut, of which many millions are annually exported to Europe. The fifth is of a dwarf size, not larger than a turkey's egg.

Cocoa-nuts are planted when ripe, and appear above the ground in three months; in about four years the trees have attained their height, and put forth blossoms. In twelve months after this, the trees bear fruit, which they continue to do for sixty years, when the property of bearing gradually ceases. The number of nuts in a bunch or cluster seldom exceeds from fifteen to twenty good nuts; and in favourable sandy situations the tree will admit of the fruit being gathered four or five times in the course of a year.

Cocoas furnish meat and drink, and are otherwise extensively useful to the Singalese, or natives of Ceylon. When the nut is fully ripe, its kernel is ground down, and water being poured on it, a white pulpy substance is produced, which, with rice, forms the principal and best food for all classes of natives, from the chief to the day labourer; and, when accustomed to them, Europeans of all ranks soon grow partial to a diet, which is not only agreeable to the palate, but light and wholesome to the constitution. The beverage which the green cocoa-nut affords is most delicious and

cooling. The inside taken when quarter-ripe, may be appropriately termed a vegetable blanc-mange; in which state it may be eaten with a spoon, there being no difficulty whatever in removing the pulp from the shell. The addition of Madeira wine, with a few drops of lime juice, and a little sugar and nutmeg, so completely disguises it, that scarcely one person in a hundred would believe it to be a vegetable production.

The cocoa-nut tree yields another species of liquid, equally delicious and refreshing, called palm-wine, or toddy. Two months after the blossoming of the tree, the capitated flower is first tied, to prevent its expansion, and then cut, so as to allow the juice to exude drop by drop. A supply is yielded morning and evening, the flower being cut a little every day. Europeans prefer toddy before sunrise, when it is a cool, delicious, and particularly wholesome beverage, acting as a gentle aperitif; but the natives prefer it after fermentation has commenced, which takes place in about three hours. In that state, bread-makers use it as yeast, for which it does admirably, the bread which is made from it being remarkably light and good. The lower classes of Singalese often intoxicate themselves with fermented toddy during the hottest parts of the day, when they may be seen in the neighbourhood of the toddy-shops, squatted on a log of wood, or on the bottom of an inverted canoe, in the full enjoyment of this vicious indulgence.

The next thing that the cocoa-nut tree yields is arrack or rack. This is a distillation of fermented toddy, one hundred gallons of which produce twenty-five of arrack. This spirit, when new, is considered injurious to the constitution; but after it has been kept some years, it becomes one of the wholesomest that can be made use of.

A recital of the duties of the cocoa-nut tree is yet far from being finished. Besides the foregoing products, it furnishes a species of honey and sugar. Eight gallons of sweet newly-drawn toddy, boiled over a slow fire, yield two gallons of a very luscious liquid called honey; which quantity being again boiled, a coarse brown sugar called jaggersy, which is in general use with the natives, is the product. In manufacturing jaggersy, it is formed into round cakes or buns, dried in the smoke of the huts, and, being tied in the dead leaves of the banana, is then ready to be kept for domestic use, or for exportation.

The next article which the cocoa-nut tree produces is vinegar, which is made in a very simple manner from the toddy. The required quantity of toddy is collected in dry weather, put into jars, and well covered. After a month, the contents are strained, and replaced in the same jars, with the addition of a little Chili pepper, and some other hot spices. At the expiration of a month or five weeks, it becomes very excellent vinegar, nearly equal to European, for pickles, funigation, and other purposes.

The next valuable product of the cocoa-nut tree is oil, of which there are different ways of manufacturing. The Singalese process is simple. Ripe cocoa-nuts removed from the shell

are pounded in a large mortar, and having been taken out and pressed, the liquid is boiled over a slow fire; the oil which floats on the top being skimmed off, is subsequently boiled by itself. Two quarts of oil will be the product of fourteen or fifteen cocoa-nuts. When fresh, it is used in cookery, and is excellent. Cocoa-nut oil is burnt in all houses, from that of the governor to the cooly or labourer. It is also used as an ointment for the body and the hair; and the refuse from which it has been expressed, makes oil-cake for the fattening of pigs, poultry, and cattle.

This is not all the uses of the cocoa-nut. The liquid from it in a green state is used as a glue by plasterers in their white or other washes, for houses, verandahs, pillars, &c. The shells of the green nuts, when pared thin, are used as lanterns or lamps for illuminating roads and trees; also for ladles, skimmers, spoons; for making lampblack, and, when broken, they serve for fuel. The outer shells or husks, by steeping, furnish a fibrous matter, from which either large ropes or small cords may be manufactured as good as if made from hemp; also brushes, mats, and bags. The leaves of the tree are made into excellent baskets for the conveyance of fruits and other articles, and, when prepared in a particular manner, are used as torches by the natives. When the tree is in full leaf, it affords a delightful retreat beneath its shade from the heat of the sun; and the branches of this truly valuable tree, on being split, furnish a covering for houses and huts, as well as materials for many household articles; even the latches of the doors are made from the cocoa-nut tree. The branches also afford excellent stakes for the fencing of fields.

We have now to exhibit the cocoa-nut tree in quite a different character. It is the drug of the Indians, and furnishes medicines for the cure of their diseases. A decoction drawn from the root is considered by the native doctors so efficacious in intermittent fevers as to be almost invariably employed by them. As a gargle, it removes complaints of the mouth and throat. With fish oil, the expressed juice of the leaves is a sovereign remedy in cases of hæmorrhoids. In ophthalmic complaints, the external application of the expressed juice of the nut, mixed with new milk, mitigates, if it does not entirely remove, inflammation. The expressed juice of the flower, mixed with new milk, and taken in small quantities, affords almost immediate relief, and if persevered in, a cure, in the debilitating complaints of hot climates. The bark affords an oil which cures diseases or eruptions of the skin. The shell reduced to charcoal is used as an excellent dentifrice or tooth powder, and the water of the green nut is the best of all cosmetics for clearing the skin from wrinkles.

Such are the uses and virtues of the cocoa-nut tree, which has apparently been bestowed by the hands of a beneficent Providence for the use and happiness of the natives of tropical climates.*

* This article is the substance of a pamphlet, entitled "A Treatise on the Cocoa-Nut Tree," &c., by a Fellow of the Linnean and Horticultural Societies, many years resident in Ceylon. London, 1831.

From Dr. Beecher's Lectures on Scepticism.

ABSURDITIES OF ATHEISM.

Some time ago, after chaos and old night had reigned undisturbed from eternity, and matter had fermented, and tossed, and rolled into almost infinite forms, it happened to fall, for the first time, into just those relations which constituted the volcanic power; when in a moment, an explosion took place, loud as ten thousand thunders, which sent out innumerable suns, flying in confusion through space, streaming athwart the darkness their baleful light, till they were stopped and became fixed stars in the glorious firmament above. But they carried in their bosom the sad accidents which gave them birth; and new throes ensued, sending out around them comets, and planets, satellites, all moving in elliptic orbits, with arithmetical accuracy, so that for ages past, and for ages to come, the almanac discloses their movements with an exact accuracy as the clock tells of time. What chance it was which checked their flight, and by a revolution of force, wheeled them round in their elliptic career—or why, the centripetal power exhausted, they did not fall back, with accelerated momentum, into that horrible crater whence they sprang—or where that mass may be, which could furnish matter, of which to make the universe, and sustain the reaction of sending it out; that mighty cannon, whose shot are suns, and worlds; our philosophers have not yet discovered. But so it happened—they were exploded, and as yet they have not fallen back.

And now, leaving the suns, and orbs, and other systems, we descend to trace the history of our own mother earth, whom we meet reeking from her recent explosion, her waves of fire tossing and raging; which, as they cooled, crusted and stood upright as an heap, and became the perpetual hills, and everlasting mountains. The weightier masses sunk downward, towards the centre, with lighter and lighter deposit above, leaving the crust when pulverised for fallow ground and harvests.

As yet, the earth was without form and void, and a hideous nakedness spread over its late burning surface. When strange to tell, grass and trees sprang up and began to ornament the hills and carpet the valleys—and hard on the footsteps of this wonder trod another; the waters teemed with organic life, which lashed with our the pliant wave, and sported in the deep; and suddenly the hills sent down to the valleys, and the valleys sent back to the hills, the bleating of flocks and herds; while the groves sent forth the joyous notes of birds and insects. All these, in grand concert, burst upon the silence of nature, and all, as they needed, waited on almighty chance, who gave them their meat in due season.

The organisation of this delightful choir was such as demanded respiration, and the flowing of warm blood, for which an elastic atmosphere was needed; and it happened, as the earth cooled and consolidated, that several gases escaped from confinement, so exactly of the same specific gravity, and blessed with such social and friendly dispositions, that they

agreed to exist in partnership, and to surround the earth, and most benevolently to volunteer their aid for respiration. Each, alone, deadly to life, but united, its sustaining power.

The world of breathing animation rose up with optics—camera obscura in the head, to pencil into the images of objects without. When lo, the orb of day, when he fled from his heated prison, forgot not in his panic to take with him stores of light, manufactured for immediate use, which ever since he has been pouring out unexhausted, in marvellous abundance. Light, so dexterously compounded of seven colours, as to be colourless, and well adapted to the purposes of vision.

But amid this exuberance of animated being, there was not a man to till the ground or admire the beauties of nature. Behold then another wonder—the fortuitous concourse of atoms, before the earth so cooled as to stop fermentation, produced a human skeleton; around which, with kind affinity, came the sinews and the muscles, and took their place. The lungs for breathing, and the arteries and veins to carry around the vital fluid, offered their aid and were accepted. The nervous system—semi-animal, semi-spiritual—took its middle place, as arbitrator between the soul and the body. And to cover what otherwise had been unsightly, kind nature provided a blanket, and with kind sympathy threw its velvet covering over the whole. The eye, too, lit itself up accidentally, just at the moment it was wanted, and the socket stood excavated for its reception, and the mucus warm to make it easy, and the ligament to tie it in. The mouth opened at the right time to prevent suffocation, and in the right place for speech, and ornamented with double rows of ivory for mastication. While nature's self, with pencil dipped in the colours of heaven, stood by, well pleased to put upon her beauteous workmanship, the finish of the sparkling eye and rosy cheek, and ruby lip. All this, however, had constituted only a beauteous animal, but for the glorious accident of a machine for thinking, which happened to pass that way, and consented to stop a little, and make an experiment of its powers in the upper department of this marvellous project of chance. It took its place, and swung the pendulum, and has continued to go, with surprising accuracy, though latterly, in some instances, it has seemed to be out of order, and to stand in need of some little rectification in respect to its reasoning powers.

INFIDELS THINK SOMETIMES.

Dr. Gregory related to bishop McIlwaine now in England, some circumstances respecting two distinguished mathematicians and infidels, who were predecessors of his in the military academy at Woolwich.

Bonnycastle the mathematician, in his earlier days, was a professor of religion, a member of a small baptist society in a retired part of England. He came to London, a plain unsophisticated countryman, and was introduced as a man of science to a party of men of letters and science that met at certain times at the house of Johnson the bookseller,—Priestly was one of them. Bonnycastle, attracted by

the talents and science of Priestly, soon came so much under his influence as to be emptied of his belief of Christianity, and became a regular sceptic, not stopping at the "half-way house," (unitarianism,) where Priestley was trying to arrest his own downward progress; but proceeding with more consistency to downright deism. In this state of mind, Dr. Gregory used to have many long and earnest conversations with him, sometimes at night in the study of the former, till the morning dawn appeared. On one of these occasions, after a long conversation, in which the two seemed to get no nearer to a conclusion satisfactory to both than when they began, and the feelings and expressions of Dr. Gregory had become animated and solemn, as Bonnycastle was going out at the door, he stopped, and after looking round to see if any could overhear, he said to Dr. Gregory, "I would give the world to believe as you do. But I shall never do so. My first wife was a pious woman, and a little before her death she called me to her bedside, and with great solemnity said, 'Bonnycastle, you have been much on my mind for a long time, and I cannot but think of you in connection with that passage of the epistle to the Hebrews: For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin: but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.' That passage," continued Bonnycastle, "was always present to my view for a long time, whenever I remembered my wife. And here I am a poor miserable unbeliever, and such I shall always remain,—I am given up."

Hutton also was a sceptic. Dr. D——, a clergyman of the Church of England, happened to be at Brighton at the same time, and in the same house. Dr. D——, being a mathematician, Hutton conceived a partiality for his company, and they walked together. On the evening they were walking upon the promenade, that looks out upon the sea, just as the sun was going down. Dr. D—— drew on the conversation to serious subjects, such as the decline of life, the approach of the night of death. Hutton then stopped and said, "Dr. D——, you are yet a young man. I am old. Two things have occupied my whole life, to get money, and to get fame. I have succeeded in both, so that I have more than I know what to do with; and I have more than is of any value to me. But in a short time," casting a look at the sea shore, "the world will care no more for me than for that wave that is just breaking upon the beach. Ah! it's a great mistake, a great mistake!" Then the conversation was turned by him to some other point, and afterwards Dr. D—— could never get Hutton to walk with him in the same place. He would carefully avoid it, as if he felt that he had in a moment of special solemnity of feeling betrayed more than he wished to have known of his mind, and was afraid to put himself in the way of having the association of thought renewed.—*Birmingham Herald.*

The annexed article, taken from the *Lindfield Reporter*, relative to one of the fairest portions of Europe, for ages overspread and oppressed with the dark clouds of superstition, bigotry, and ignorance, cannot fail to be interesting to the readers of "The Friend."

SPAIN.

The events now taking place in Spain, are of a character calculated to excite intense interest in every truly philanthropic bosom; there we have the spectacle, of a country possessing rare local advantages, of which its inhabitants were unable to avail themselves; of a fine people emerging from the slumber of ages, and struggling to escape from the bondage of gross superstition. The great mass of the poor are sunk in deplorable ignorance, and made to depend for their existence upon what is called charity, thousands of them are fed by ecclesiastics, who have contrived to absorb a large portion of the property of the country, which they employ, not to diffuse light and knowledge, but to keep the people in that state of darkness and subservience, which is essential to the maintenance of the worst species of oppression. But the day is dawning upon Spain; there is a strong body of influential individuals, who are alive to the best interests of man, who are anxious to see their country rise to the level of surrounding nations, and are eager to secure for their posterity just and equal laws, under which civil and religious liberty, and their dearest rights and privileges, shall be established upon a firm foundation. It is gratifying in travelling through that country to observe a rising spirit of improvement, and the care bestowed by the present government upon many of their valuable institutions; several of them bear marks of the benevolent disposition of the Queen Dowager; who we are informed gave a striking instance of her sense of justice also, by using her influence with the late king in a way that does her much honour. Till that time, priests, attendant upon dying persons, frequently induced them to make their wills, so as to bequeath large sums to ecclesiastical purposes, and often to the cruel injury of the relatives of the deceased; but the queen prevailed to have such wills abolished.

The baneful influence of priestcraft in that country is strikingly apparent even to a casual observer, and is productive of the most serious injury to the state. A remarkable instance of it is furnished in the case of some colonies established in the year 1760, in the reign of Charles III. The government encouraged some Germans to colonise in a fertile part of Spain; they were called the new colonies of Sierra Morena, the founder was M. Olavide; they were in a flourishing state for several years, till at length the priests contrived to get among them by degrees, and following up one intrigue by another, they at length proceeded so far as to cause the worthy founder to be thrown into the inquisition, where he was imprisoned for eight years, and then made his retreat into France; these colonies, though greatly checked, still exist; the principal place is La Caroline, south of Ciudad Real, on the meridian of Madrid, Lat. about 42° 30' N.—;

The first place is Venta de Cardenas, then Santa Elen, then La Caroline, then Guareman, then Baylen; still proceeding south, on the high road to Seville, there are other colonies, south of Cordova, on the same road, beginning about La Carlotta, Luisiana, Ecija, not far from Seville.

It is melancholy to see such hosts of beggars, as in the streets of many of the cities and towns, while there are so many parts of Spain, highly favoured by nature, in which every able bodied person might support himself in great comfort, by honest industry, in cultivating the soil; but in vain do the soil and the climate of a country invite to the acquisition of the necessaries and comforts of life; in vain do its numerous ports, most advantageously situated, indicate the advantages that might be derived from commerce, if civil and religious liberty are not secured and maintained by just laws and an effective government, such as every good man would feel himself conscientiously bound to support. Spain however is rising; the doors of the horrid Inquisition are closed, never more, we trust, to be opened. Mankind in general are beginning to see more and more clearly, that all interference of the secular power with private individuals, on account of their religious opinions, is an interference with the prerogative of God; He alone is judge of the sincerity of the heart; He alone is competent to prescribe the form and the manner of that worship, which He will be pleased to accept; and this He will not fail to make manifest to all those who are earnestly engaged to seek his face, and who desire nothing so much as to know, and, in the strength He affords, to perform his will. To prescribe certain particular forms to a fellow-creature, and to place him under civil disabilities for attempting to worship his Maker in any other way, is manifestly unjust; seeing that no man can answer at the Divine tribunal, even for his brother, or give unto God a ransom for his friend; every man must answer for himself there. To compel a man to contribute of his property for the support of forms of religion to which he conscientiously objects, is altogether antichristian, and downright robbery; it is an infringement upon the social compact; one man has naturally no right over another; and if all men were virtuous, the government need be nothing more than a theocracy. But in the depraved state in which mankind are too universally found, it became absolutely necessary to enact laws, and institute governments, for the protection of our lives and properties, and all that is dearest to us; and therefore every good man will zealously contribute to support a good and just government. Protection of the subject is the great end of government, but when it interferes with the business of religion, it departs from the object of its institution, becomes mischievous, and requires to be reformed.

In turning over the pages of history, from the era of the first promulgation of the gospel, what bloody records do we find of the consequences of this wicked interference by governments; hence the persecution of the first Christians by the heathen; hence the

persecution of Christians by those under the same name, after the apostacy began; hence the horrors of the inquisition, the auto de fe, the days of St. Bartholomew, the fires in Smithfield, and the innumerable persecutions which in different ages have deluged the earth with blood.

These enormities would most probably have been restrained, or prevented by popular feeling, if the great mass of the people, in whom the physical strength of every country resides, had been better informed, and more enlightened. Our great poet Cowper says, even with regard to war:

"But war's a game, which, were the people wise,
Kings would not play at."

The great object, then, should be to diffuse light, and knowledge, and good feeling among the people, and it is gratifying to see the increasing zeal that animates a large body of real philanthropists in this and other nations, to promote the means of instruction and education among the children of the poor. France is nobly following the example of England, but it is with inexpressible pleasure we announce the fact, that the queen's government in Spain has just sent two gentlemen, with directions to apply to the committee of the British and Foreign School Society, at the Borough Road, for assistance to establish their system of mutual instruction in that country. Spain therefore will henceforward become a point of uncommon interest, should Divine Providence, in his mercy, put an end to their civil war, and permit the government of the country to be firmly established.

The following short statistical account is principally extracted from a most useful work by H. Murray, F. R. S. entitled the *Encyclopedia of Geography*, a book which should find a place in every school in the kingdom.

According to a census made in 1757-8, the population of Spain amounted to 10,268,000, but it was generally understood that the jealousy of the people, and other circumstances, operated in diminishing the amount; of this number it was estimated there were 61,000 monks, 32,500 nuns, 450,000 nobles, and 1,567,000 peasants and day labourers. A census was undertaken in 1826, which was not fully completed, but carried so far as to prove that the number of inhabitants must be considerably greater than the above. It is estimated by Minano at 13,732,000; by Hassel at 13,953,000.

Spain is divided into fourteen kingdoms, or provinces, namely: New Castile, Estramadura, Old Castile, Leon, Asturias, Galicia, Catalonia, Navarre, Biscay, Arragon, Valencia, Mercia, Granada, Andalusia.

Each of these at one time enjoyed an independent government, but now they are merged into one monarchy. The Basques, however, who are a peculiar race and inhabit the province of Biscay, have still preserved some portion of their original rights. They have a cortes of their own, and possess other privileges. Every native Biscayan is an *hidalgó* or noble by birth. The inhabitants of Galicia and Asturias are also a highly respectable race of people, bordering on the Basques.

The supply of water is a great trade at Madrid, and is carried on by porters, who come from these provinces, and carry it on their shoulders in little casks, and sometimes in copper vessels, from the great fountains in the streets, into the houses: these people are so honest that nothing is ever missing in the places to which they have access. They work a few years at Madrid, and then return to their own country to enjoy the money they have saved.

The following, derived from the same source as the preceding, although bearing traces of a somewhat ferid mind, affords pleasing evidence that the rank weeds of infidelity, under the guise of rationalism, have not entirely extirpated "the good seed of the kingdom," at least in one portion of Germany.

OSNABURGH.

Translated from a German periodical, entitled "Neueste Nachrichten aus dem Reiche Gottes," published by Samuel Elmsner of Berlin, from the No. for April, 1834.

"A joyful time of salvation is begun in our city and neighbourhood. The blessed gospel of God, which here and in surrounding parts is declared with power and unction by many faithful servants of the Lord, not as a dead faith, but as a word of life, quickening to life, appears as a light in the night, and manifests that it is the power of God to salvation, in many souls. Where there was darkness, there is light—where there was death, there is life—and where peace reigned, which yet was not true peace, that salutary conflict is begun which leads to rest. Great is the desire to hear the word of the Lord, and with many no hour is too early, no way too far, no weather too unfavourable, to attain this object. Thus during the whole winter, early on Sunday morning, when all was enveloped in the dark shades of night, the streets of the city were animated and lighted by the multitudes, who were hastening with lanterns to the early service performed by Pastor Weibezahn in the church of St. Catherine, about six o'clock; and numerous flocks of country people, from different places, travelled along through vallies and over mountains to the delightful worship of the Lord, where the sound of his word is heard. In our whole neighbourhood, as well on the Prussian as the Hanoverian side, there is scarcely a hamlet without a number of awakened souls, whose virtues prove who has called them out of darkness into his marvellous light. One village, a short distance from hence, has no many to be compared with it in our native land. Nearly all its inhabitants are followers of the Lord, and both the inns, which in general are places devoted to amusement and tumultuous pleasures, destructive to health, serve only for the accommodation of strangers, the owners uniting in the building up of their most holy faith. They have left the broken cisterns which hold no water, and with joy draw water out of the wells of salvation, forming a true Church of Christ, which blooms as a lily in the valley, as a rose upon the heath.

"That this newly awakened life should meet with the opposition of the world, is not surprising, yet the work of the Lord is not impeded by it; the enmity of the world with all its bitterness is easily endured by those who have seen and felt the favour and condescending goodness of God, in the sight of Jesus Christ. It is however mournful to see poor man strive against the only means of salvation, and one cannot but feel earnest desires that many may yet be awakened out of their long sleep by the loud call which is going forth, and take heed to the day of salvation, when the kingdom of heaven is so near at hand, and the door is so far opened; for we know not how long it may continue."

The Editor of "The Friend," would gratify a subscriber, by inserting the enclosed.

New York, 9mo. 16, 1835.

The subject of the following memoir, Phebe Underhill, of York Town, West Chester county, New York, daughter of Jacob and Anne Underhill, deceased, was born the 11th of 5th month, 1794, and was removed from an active and useful life, the 3d of 2d month, 1835, in the 41st year of her age.

She was a member of the Society of Friends, and was exemplary in her deportment, and in the attendance of religious meetings for worship and discipline, being much interested for the welfare of society, and zealously concerned that the Christian doctrines and testimonies of Friends, as held by our forefathers, should be maintained; and that the children and youth amongst us should have a religiously guarded education. She believed it right to promote the daily reading of the Scriptures, in the family, usually appropriating some convenient portion of the day to that duty, when all could be assembled; and was much gratified in entertaining Friends, particularly those who were traveling in the ministry, to whom her house and heart were open. To the poor and sick of her neighbourhood, she was ever ready to afford assistance; and to the afflicted, from whatever cause, she was a truly sympathising friend.

She was attacked with disease in the summer of 1834, which soon assumed symptoms alarming to her friends, yet at intervals she was comfortable and cheerful; the sweet composure and quiet resignation that pervaded her mind, rendered it pleasant to visit her chamber. In a letter to her sisters, alluding to her afflictions, she desired that anxiety might be suppressed, saying,—“I am trying to dwell more on favours dispensed to me, than upon what may appear like hard things. We know not what is best for us: let us therefore endeavour to be resigned, come what may come, life or death. I do not wish to alarm you, but the doctors think my symptoms more unfavourable. It is, and has been very much out of my sight, as to how it may turn with me, but I am endeavouring to say continually, Thy will, O Lord, be done. Though I cannot boast of great attainments, yet I am comforted in believing, that the everlasting

arms are not withdrawn, but that He, who has followed me to do me good, even from my childhood, is still my stay and support. My dear sisters, strive with me, not only to be resigned to every dispensation that He may see meet to allot us, but let us firmly believe, that the Judge of all the earth will do right."

Finding that her complaints did not yield to medicine, it was for some time her apprehension, that dissolution must be the event, and said, that however it might terminate, she believed it would be in mercy to her, and that the prospect of death did not alarm her. Desiring to have a conscience void of offence towards God and towards man, she abstained from the use of luxuries produced by slavery, to which she adverted in her illness, implying a regret that any of the proceeds of that cruel traffic should be made to subservise to her wants.

At one time under much bodily suffering, she said, "I have no tears to shed but for our poor Society. O! that parents would restrain their children, and bring them up consistently with the profession that they are making to the world! that they might be aroused to a sense of its vast importance! Very much depends upon individual faithfulness. Abraham was blessed in this, and the Lord said, 'For I know him, that he will command his children and household after him, and they shall keep the way of the Lord.' My parents kept me plain when I was young, and after a time I could not deviate therefrom, without the sacrifice of my peace; and it has been a comfort to my mind since I have been laid on this bed of sickness. I believe if all were so concerned, it would prove a hedge about our Society, that would not be easily broken down by the wild boar of the forest."

At another time she said, I have nothing, nothing of my own to trust to, yet I have been favoured with a comfortable hope in the unmerited mercy of my Redeemer, that He will prepare the soul to enter into everlasting rest and peace.

To an intimate friend who came to see her, she expressed as follows:—"The fear of man has been a snare to me, and we are commanded to cease from man, whose breath is in his nostrils, for wherein is he to be accounted of? It is in little things that I have been unfaithful, as in using the word *thou*, which I felt to be a duty; and I now see the necessity of faithfulness in little things. Oh! that I could now persuade all cheerfully to give up, when the divine will is made known to them. They would then witness peace in themselves, and become good examples to others; instead of which many have become stumbling blocks in the way of the honest enquirers. I feel it an awful thing to appear before the Judge of quick and dead, knowing that nothing impure can enter the kingdom of heaven. When the corrupt state of the human heart is presented to my view, I am made to fear for myself, but I know I must leave all to the mercy of my dear Redeemer, for I am dependent upon him alone." She spoke of the trial it had been to her to surrender some things which she believed had been required of her, but said, "I have been helped to resign them."

For "The Friend."

On being told of some of her friends who desired their love to her, she said, "It is kind in them to remember me in my affliction; I think I have been made sensible of their unfeigned love and sympathy for and with me. If my friends have any prayers to offer up for me, let them be for a short and easy passage, rather than for length of days. If my faith and patience hold out, it matters not, for my confidence is in Him who doeth all things well. The many marks of kindness which I continue to receive from my friends, are causes of thankfulness and humiliation;—they are favours which I neither deserved nor expected." She evinced much love for every class of society; speaking of some whom she never expected to see again, it was with affectionate solicitude that they might be faithful, saying, "The church has need of all its living members."

When with some difficulty she was assisted in sitting up, she said, "You have an opportunity of seeing what poor creatures we are when visited with pain and sickness; and the sufferings this poor body is capable of enduring, yet I do not ask for ease, but for patience to the end. This is the very path the Saviour chose for himself! He who could command legions of angels to convey him far beyond the reach of suffering."

Her uncle, who resided in the neighbourhood, coming to see her, observed, "That it was a comfort that they had lived in friendship;" to whom she replied, "Yes, and more, in best love and unity; and the separation is trying to the flesh, but I believe it will not be long before I shall be joined by those whom I have been taught to look up to with filial affection. I am glad to see thee, for I wanted to tell thee, that I do not feel straitened in my mind, as I sometimes feared would be the case, when the change drew near. No,—all is peace, sweet peace!"

The pressure of disease being great, she now rapidly declined, vocal expression mostly failing, but her demeanour was strikingly marked with the innocence of a little child; and, though she was permitted to partake largely of the cup of human suffering, we have the comfortable belief, that in the end it was happily exchanged for one of unmixed and never ending joy, in the mansions prepared for her, and for all those who love the Lord Jesus in sincerity.

Revelation.—By revelation we understand the discovery and illumination of the light and spirit of God, relating to those things that properly and immediately concern the daily information and satisfaction of our souls, in the way of our duty to him and our neighbour. We renounce all fantastical and whimsical intoxications, or any pretence to the revelation of new matter, in opposition to the ancient gospel declared by Christ Jesus and his apostles; and therefore not the revelation of new things, but the renewed revelation of the eternal way of truth. This revelation is the life, virtue, covenant, and very seal of the gospel and second covenant. None oppose this, but such as the god of this world has blinded,

and that through their ignorance of the spirituality of the evangelical dispensation, are, whilst they pretend to be under it, sticklers for a more embodiment state, than that of the ancient Jews.

Observance of Days.—If by set times, he means days set apart, not as more intrinsically sacred, or in themselves more holy than others, but only to assemble upon, to wait upon God, and receive of his heavenly benefits—we are so far from being destitute of them, that as it is impossible for us to perform an action without time, so have we distinct days and times we meet upon, well known throughout the world, where any of us do inhabit. In this sense, then, we cannot be obnoxious; for it is perfect matter of fact, that in that sense we allow of days and times. But as to consecrated days and times, and the superstitious observation of them, as if the holiness of the day called loudly on us for our particular devotion, as being this or the other saint's, and not that our devotion required a time to be performed in; this we are displeased with, and boldly testify against, as beggarly and Jewish. What said the apostle, urged by his godly jealousy, to the Galatians? "But now, after ye have known God, or rather, are known of God, how turn ye again to the weak and beggarly elements, wherunto ye desire again to be in bondage; ye observe days, and months, and times, and years; I am afraid of you, lest I have bestowed upon you labour in vain;" which is defence enough for us; for if the apostle said it, the Holy Ghost said it; and we are sure, whoever require or practise any thing contrary to this reproof, they are great strangers to the liberty of the gospel, being yet in bondage to the beggarly elements of weak and antichristian dispensations; for such implicitly deny Him to be come in the flesh, that hath put an end to them all, who is the everlasting day of rest and sabbath to his people.

In short, I do declare again, that though we utterly renounce all special and moral holiness in times and days, yet we both believe it is requisite that time be set apart for the worship of the Almighty, and are also every where found in the diligent practice of the same; and howbeit we cannot own so strict an institution, or to sabbatize the first day, nor that it has any holiness inherent to it, yet as taking the primitive saints for an example, with godly reverence we constantly assemble upon it.

Rule of Life.—But methinks this our demonstration should satisfy all, when neither man nor scriptures are near us; yet there continually attends us that Spirit of Truth, that immediately informs us of our thoughts, words, and deeds; and gives us true directions what to do, and what to leave undone. Is not this the rule of life? If ye are led by the Spirit of God, then are ye sons of God. Let this suffice to vindicate our sense of a true and unerring rule, which we assert, not in a way of derogation from those holy writings, which with reverence we read, believe, and desire always to obey the mind and will of God therein contained, and let that doctrine be accurate that would overturn them.—William Penn's Apology for Quakers.

The indifference manifested by many of the younger members of this Society, in regard to the attendance of religious meetings, is a source of much regret to those who have the welfare of the Society at heart. These consider it the cause of much of the weakness that prevails amongst us, and justly fear, that unless it be shaken off, its mischievous effects will be much greater.

It is important to discover what produces this indifference. The influence of a worldly spirit is, no doubt, the principal cause, but it is aided in its operations by many of our habits, which, instead of opposing barriers to its encroachments, seem rather to open the way for them. One of the most important of these, appears to be the habit, so prevalent among Friends, of passing a considerable part of the first day of the week in visiting or receiving visits.

The evils arising from this practice are numerous. One has no security that he will not be interrupted in the midst of his most interesting engagements. Hence even those who would wish to spend it in a serious manner, are discouraged from attempting to do so. Those who have no such wish are confirmed in their indifference to religious obligations, by this habit. Their attention is withdrawn from these things, and fixed on those of a worldly nature. Whatever serious impressions may have been made during the hours of Divine worship in the previous part of the day, are effaced by the conversation that usually takes place on these visits.

These causes are in continual operation, and is it therefore strange, if those, whose minds are not under the influence of religious feelings, should consider the attendance of meetings an onerous duty, and consequently omit it, whenever it can be done without causing much censure? Is it not the duty of all, especially of the leading members of society, to commence a reformation in this respect, by abstaining from all unnecessary visiting, on the first day of the week? There would then be liberty, and perhaps inclination, to employ the time in a more proper manner.

A. B.

I observe in the last number of the Friend, some lines commencing, "Within this awful volume lies," said to have been written by Lord Byron in his Bible. How they ever came to be attributed to that distinguished poet, I cannot tell, but the error is none the less an error for being a common one, and the republication of the verses now affords a suitable opportunity for correcting it. The fact is, the verses were not written by Lord Byron,* but are the property of Sir Walter Scott, and may be found by reference to his works. I believe they are there introduced in reference to the Bible, and are certainly very beautiful.

* Whether the lines originated with Byron, or were merely copied by him into his Bible, seems not very material, as to the use made of them by J. Hutchinson.—Ed.

It is no more than proper that this repetition of the mistake in reference to their authorship should now be corrected.

A SUBSCRIBER.

SPEED THE PROW.

BY JAMES MONTGOMERY.

Not the ship that swiftest saileth,
But which longest holds her way
Onward, onward, never felleth,
Storm and calm to win the day;
Earliest she the haven gains,
Which the hardest stress sustains.

O'er life's ocean, wide and pathless,
Thus would I with patience steer:
No vain hope of journeying seathless,
No proud boast to face down fear;
Dark or bright his Providence,
Trust in God be my defence.

Time there was,—'tis so no longer,—
When I crowded every sail,
Battled with the waves, and stronger
Grew, as stronger grew the gale;
But my strength sunk with the wind,
And the sea lay dead behind.

There my bark had founder'd surely,
But a power invisible
Breathed upon me;—then securely,
Borne along the gradual swell,
Helm, and shrouds, and heart renew'd,
I my humbler course pursued.

Now, though evening shadows blacken,
And no star gleam through the gloom,
O! move, nor will I slacken
Sail, though verging towards the tomb:
Bright beyond,—on heaven's high strand,
Lo, the lighthouse!—land, land, land!

Cloud and sunshine, wind and weather,
Sense and aid might be fleeing fast;
Time and tide must fall together,
Life and death will soon be past;
But where day's last spark declines,
Glory everlasting shines.

Potatoes.—Time for Gathering.

This ought to be done when the potato is ripe, and not before. An idea so generally entertained that an early frost which nips the top and destroys the vine, prevents the further growth of the potato is a mistaken one, and I ought to be exploded. On the contrary, if it has not at this time attained its full size and weight, it grows more rapidly; the nourishment required for sustaining the top is transferred to the root. From a knowledge of this fact, satisfactorily tested, I am inclined to believe that by clipping the bushy part of the top with a scythe or other instrument, after the hll has attained its full size, the crop would be greatly benefited by this operation. I have made a few experiments of this kind, all tending to confirm my belief, but not sufficient to warrant me in making the broad unqualified assertion of the positive correctness of my opinion. I hope agriculturists in different sections of the country will lend a helping hand to aid in testing the correctness or incorrectness of my doctrine in this particular. The green tops are excellent food for cattle or swine, and if left on the field will produce no injury, but serve to enrich the soil.

Houseing and Wintering.

The erroneous practice pursued by the best farmers generally induces me to state the manner I have pursued for years with unrivalled success. To preserve five or six hundred bushels, I make a box or bin four feet wide, three feet high, and of sufficient length to contain the required quantity; have the joints well fastened and made as tight as possible; put into the cellar on skids, making it about four inches from the cellar bottom. If the potatoes are intended to be taken out at different times, two or three partitions should be put in cross-wise of the bin, to prevent such as are not required for immediate use, from exposure to the atmosphere. After this preparation is com-

pleted, the next operation is gathering and housing them. Here I must again dissent from the usual practice of farmers generally. Instead of leaving them in the sun and wind to dry, after digging, in small parcels, in carts or heaps, they should be immediately covered with the tops or something else, even if they remain in the field but a few hours. This destructive practice, I think, must be entirely attributable to want of reflection; it is the sole cause which produces the evil so much complained of, by us called the watery potato, by the Irish the winded potato, destroying not only the flavour, but a great portion of its nutriment. In fact, sun, wind and rain, are as destructive to a new dug potato, as moonlight is to a fresh caught fish. When your potatoes are removed to the cellar, put into the bottom of the bin two inches of fresh earth, then fill one apartment with potatoes, within three or four inches of the top, immediately cover it over with tough grass turf, cut up with the spade a little covering, to the thickness of three or four inches, cover them with the turf grass side up, packed close and pounded down with a wooden mallet, to exclude as much air as possible. In this manner in a cellar of suitable temperature, they may be kept fresh and good for a year, without germinating. No danger is to be apprehended of having too much dirt stick to the potatoes; it assists in preserving them; an occasional sprinkling of fresh earth amongst them will be found serviceable.—*Barnum's Letter on Potatoes.*

Mechanics in Sailing.—The "Biblioteca Italiana," gives a detailed description of "the application of a windmill to the motions of vessels at sea, invented by Signor Giuseppe Bruscetti, engineer." The vessel has two paddle-wheels like a steam-boat, and the mechanism of the windmill is so contrived, that if there is any wind at all, from whatever quarter it may blow, the vessel is propelled by the action of the sails, and may be steered in whatever direction is desired.

THE FRIEND.

NINTH MONTH, 26, 1835.

We have been furnished with information by which we are enabled to state that the Yearly Meeting of Friends of Ohio commenced its sittings at Mount Pleasant, on second day, the 7th instant, and was continued by adjournments until the seventh day following. It was largely attended by both sexes, and deemed quite equal in size to those held prior to the late difficulties and schism. There was a considerable proportion of young persons, whose orderly and serious deportment was encouraging, and gave ground to hope that among them would be found not a few who would be concerned to support the ancient principles and testimonies of the Society, when the present labourers in the cause of truth are removed from the militant to the church triumphant. Various important and interesting concerns engaged the attention of the meeting, and throughout the deliberations a remarkable unanimity of feeling prevailed, under which they were resulted in much harmony. The state of the subordinate meetings as exhibited by the replies to the queries, claimed serious attention, and the general printed epistle from London, and a written one from the same meeting, embracing much instructive counsel and information, being considered likely to be useful to Friends

within the limits of Ohio Yearly Meeting, were directed to be printed for distribution among the families.

The subject of education was also brought before the meeting, and, by a report of the Boarding School committee, it appears that the house for the accommodation of that institution is now building on a high and healthy site near Mount Pleasant, and is expected to be completed during next year. It is a substantial brick building, about 116 feet in length, with a number of separate dormitories, and conveniently arranged, so as to furnish accommodations for about one hundred pupils. An interesting report respecting the Shawnee Indians under care of the joint committees of Ohio, Indiana, and Baltimore Yearly Meetings, was read, and although increased difficulties are presented by the removal of those oppressed people west of the Mississippi river, yet the committees were encouraged to continue their exertions for the prosecution of this benevolent concern.

The Christian practice of frequently reading a portion of the Holy Scriptures in Friends' families, and a tender care to provide for the education of the children of Friends in limited circumstances, were affectionately recommended to the observance of the subordinate meetings and members.

A concern having originated in the meeting for sufferings for the preservation of Friends in a faithful adherence to the doctrines and testimonies of our religious society, as held and promulgated by our worthy predecessors, free from any entanglement in the speculative notions which a few individuals under our name, in another land, have adopted and promulgated in a late work called the Beacon, as well as through other channels, and that meeting having prepared a minute of advice on the subject, it was read in the yearly meeting, and after deliberate consideration united with, and adopted without a dissenting voice. At the close of the meeting, a solemn covering spread over the assembly, under which prayer and thanksgiving was offered to the throne of grace, and the meeting terminated with grateful acknowledgment of the continued kindness of the Head of the Church, who had condescended to vouchsafe a degree of holy help in the transaction of the business, and united his servants in harmonious labour for the edification and welfare of the body.

MARRIED, at Friends' meeting house at West Grove, Chester county, Pa. on fifth day, the 17th instant, THOMAS B. TAYLOR, son of Jacob and Elizabeth Taylor, of New Garden, to MARGARETTA, daughter of Mark and Lydia Hughes, of Londongrove.

Departed this life on the 15th inst., at his residence in Evesham, New Jersey, BENJAMIN ROGERS, in the twenty-fifth year of his age. He was enabled to bear a lingering illness with patient resignation, and evinced a humble reliance upon his dear Redeemer, in whom he put his trust. And in his end, he was quiet and peaceable, he furnished to his surviving Friends, a well grounded assurance that, as the event respected him, all is well.

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PHILADELPHIA.

For "The Friend."

Believing that there is nothing that comes within the social polity of our religious Society of greater intrinsic importance than education, (including of course the inculcation of sound religious principles,) I have been attentive, in the course of my journeyings through some parts of the United States, as well as in England, to the condition of those institutions of learning which are under the control of Friends, and to the manner in which children are educated, as far as a pretty rapid movement through the country has enabled me to observe it. Born and brought up as a member, and attached to the principles of the Society, though not confined in the course of my instruction to the schools of Friends, I have felt a deep interest in my enquiries on this subject; and it is with much regret that I am compelled, from a regard to truth, to say that there are evidences of great neglect with respect to this most essential duty of parents to children. That there are many well educated Friends in this country, especially in the middle, and some of the New England states, is not to be questioned; nor can it be denied that there is, in general, a concern in the Society that children be furnished with a certain amount of literary instruction. But is there not reason to infer that this concern is based upon the motive of worldly prosperity, and limited in a vast majority of cases to those scanty portions of knowledge which are necessary to the transaction of business; to making a decent appearance among business men; and to the chance of entering with success into the great struggle after wealth? Are not the higher motives of intellect, character, an enlarged acquaintance with the marvellous power, wisdom, and beneficence of the Creator—a knowledge of mankind—a knowledge of ourselves, and of the real nature and groundwork of religious obligations, too much lost sight of, or rather, in very many cases, never brought into view, as the great object of education?

Much might be said on this subject, but my design in these remarks is simply to procure an acknowledgment of the gratification

derived from several visits to the school at Haverford during the late examinations. Being invited to attend from Philadelphia, I found the site of ten miles in a railroad car, impelled either by steam or by horses, to be exceedingly pleasant; the proximity of the rail road to the institution rendering it of the utmost facility of access. The situation of the school, in an elevated, open, and healthy country, appears to be exceedingly favourable to the objects of such an establishment. The fine grove in the rear of the building, the expanded lawn in front, with the requisites of a good vegetable garden, a conservatory, and a flower garden, with all the substantialities of a good farm, and orchard of fruit trees, with a pond for swimming and bathing supplied by a running stream, furnish every convenience for healthful exercise in connection with scientific improvement. I would further add, that having the privilege of surveying the lodging rooms of the scholars, I was struck with the wisdom which planned for every boy a separate room, and with the neatness in which they are kept. I was informed that every scholar who does not forfeit the privilege by misdemeanor, has the right, in addition to the use of the school and class rooms, of sitting during the intervals of school, in a parlour neatly carpeted and furnished, and in winter well warmed and lighted.

It was pleasant to find the examinations attended, at least on the occasions in which I was present, by so large a number of Friends, not only from the city, but as I learned from various parts of the country. The exercises were certainly, in general, creditable to the skill and learning of the teachers. The deficiencies which were apparent were such as are incident to a new institution which has not yet had time to surmount the difficulties of its first organisation. The boys who are now to enter on the senior year, and in the next twelve months complete their course of study, sustained a highly respectable examination in Latin, Greek, history, rhetoric, in analytical geometry, and in astronomy, and I cannot but think bid fair to retire from the institution as ripe in scholarship as are most of the graduates of the best colleges and universities of the country. The class below them was examined also on the ancient languages, (as was the third junior class,) and in trigonometry and surveying; but the exercise which appeared to produce the most agreeable effect upon the audience was that of the second junior in Paley's Evidences of Christianity, and of the third junior or lowest class (if I mistake not, but I could wish that names less liable to confusion had been adopted) in geology. This last subject in-

volves necessarily a considerable amount of chemical knowledge, and when studied with those comprehensive and practical views which are embraced by the latest and best writers, merits a distinguished place in a course of liberal instruction. I know not whether Paley's Evidences are intended to be continued in so early a part of the academic course, but of the importance of establishing the convictions of young people upon the basis of Christian truth, so as to place them beyond the reach of evil, no enlightened Christian parent can entertain a doubt. A system of moral philosophy conformable throughout to the doctrines and precepts of Christianity will, I should hope, be included in the duties of this institution, and it is some satisfaction to know that one of the latest and nearest approaches to this truly philanthropic standard of morals, is by a writer of our own Society.

The examinations appear to be conducted with much judgment on the part of the teachers, and if the opinion of a stranger to the institution is of any moment, I should congratulate parents and students on the appointment of young men as teachers, who combine so much acquirement with the moral qualities that constitute so essential a part of a good preceptor of youth.

It is very obvious that the state of the funds of Haverford school, as exhibited in a printed account of it, which has been distributed, are greatly in need of improvement. That much further expenditure is requisite to complete the improvements that have been thus happily commenced, is very apparent, but it is to be hoped that a knowledge of this fact will be sufficient to excite the liberality of those who are able, from their superabundant incomes, speedily to supply the means of perfecting an establishment that can scarcely fail to furnish a most healthful stimulus to the youth of the Society, and to relieve many a parent from the anxiety he has felt respecting the right education of his sons.

VIAIOR.

New York, 9 mo. 24th, 1835.

MUSINGS.

For "The Friend."

"While we are at home in the body, we are absent from the Lord."

How many can testify to the truth of the apostle's declaration! Yes, "while we are at home in the body, we are absent from the Lord." When adversity throws a shade over our pleasant pictures; when sickness pales the cheek, and dims the eye, and debars us from the pleasures of social intercourse; when the death of a beloved friend overwhelms us with

anguish, and the wounded heart cannot be relieved but by the balm of Gilead, and the good Physician, how precious are the consolations of the gospel! Then we are willing to open the door to Him who had long been knocking in vain, perhaps, for admittance; then we flee to a Saviour, who, in infinite love and condescension, once became a man of sorrows and acquainted with grief; we find him a present helper in the time of need; and how sweet are his consolations! how prized are moments of communion with him, when he speaks peace to the tossed soul, when we know him to be a refuge, a rock, a strong tower; then we taste the peace which the world cannot give, and drink at the fountain of heavenly joy,—“we are absent from the body, but present with the Lord;” we acknowledge that it is good for us to be afflicted, and we can rejoice in tribulation while we are upheld by the arm of Almighty goodness. But, as our earthly prospects brighten, as we feel the exhilarating influence of returning health, as the world smiles upon us, and spreads on every side its pleasures, honours, and allurements, how insensibly do we become “at home in the body,” and almost losing sight of the end of our race, forget that we are but pilgrims, that we have no abiding city here. Even our necessary occupations and lawful enjoyments engage, for a season at least, with some of us, the whole heart. But there are moments when the still small voice whispers of a holier joy we once have known; we feel that we are too much “at home in the body,” and therefore, alas! absent from our blessed Lord; the heart saddens, and the aspiration arises that our prosperity may be sanctified as well as our adversity; that by humble reliance on our Almighty Redeemer, by watching unto prayer, and by the aid, day by day, of that spiritual strength which is promised to those who seek for it, we may enjoy the prosperity that is permitted to be our portion, without losing the precious presence of our divine master; the petition, under these feelings, is breathed, that, as in the dark and cloudy day, we felt his power support us above the storms that threatened to overwhelm us, now also his power may be known to keep every enjoyment, every blessing, talent, good, subservient to Him; that whether we live or die, it may be to his glory; that we may not be so “at home in the body,” as “to be absent from the Lord;” for

“Give what thou canst, without that thou are poor; And with Thee rich, take thee who wilt away.”

The friendship of the world is, perhaps, one of the greatest hindrances to those who, in middle age, become dissatisfied with the course they are pursuing, and wish to commence a religious life. To break off the ties which have bound us from childhood to those we love, to interrupt the intimacies which have afforded us so much pleasure, and to regard as common acquaintances, merely, those who have shared every thought and feeling of our hearts, is too painful an idea to be endured; and yet we feel assured, that were we to turn our backs upon the world, our

sympathies will no longer be united; our pursuits, many of them, at least, must differ; our pleasures will not be derived from the same sources, and even our business must be followed in a different manner and spirit from theirs. The moment we begin to live to the glory of God, to serve him with uprightness and singleness of heart, that moment a line is drawn between us and our worldly friends; we feel that they cannot appreciate our motives; they will look upon us with an eye of pity, if not of contempt; and yet these friends may be generous, noble-minded men, of unblemished reputation, and tried integrity; some of them distinguished for public spirit, and useful to the community,—others, amiable and pleasant companions. But, should we become the humble and self-denying disciples of a crucified Lord, it may be that with none of these we can take sweet counsel, from none gain encouragement or strength in the fulfilment of our religious duties; indeed, we should be changed to them, and our friendship, perhaps, would be no longer valuable. How does human nature shrink at these considerations! How does the heart of affection bleed at the thought of rending those ties which have grown with our growth, strengthened with our strength, and entwined around every fibre! Yet conscience tells us, that we cannot serve God and man in one; the scripture warns us that “the friendship of the world is enmity against God;” the blessed Spirit pleads for peace here, and eternal glory hereafter; and shall it plead in vain? Happy, indeed, would it have been for us, and many a pang should we have been spared, if we had in youth devoted ourselves to the service of our Creator, and chosen at that time friends of similar feelings, who would have been mutual aids in walking in the path of peace. But we were unwise. Need we continue to be so? Rather let us, seeing the uncertainty of time, and the shortness of life, decide at once, manfully, vigorously, with Christian firmness, to give up all, that we may obtain an interest in Christ; let us even pluck out the right eye, or cut off the right hand, rather than lose the crown held out to us, rather than forego the weight of glory reserved for the faithful disciple, when the shadows of this fleeting world shall be for ever buried in oblivion. J***

From the New Jersey State Gazette.

CROSSING THE ALLEGHANIES.

A distinguished clergyman of New York, a member of the late General Assembly at Pittsburg, gives in a letter the following graphic account of the passage of the Alleghenies by the stupendous railroad constructed by the state of Pennsylvania. It is worth the journey to pass this remarkable work.

The canal, commencing at Columbia, follows the Susquehanna to its junction with the Juniata, and ascends in the direction of the latter stream, towards its source. The most important town it passes is Harrisburg. It is impossible to describe the natural beauties of the country through which this route lies. Let all who are admirers of nature in her loveliest dress, go and see for themselves.

The Pennsylvania canal pursues mostly the north bank of the Juniata. The banks of this river present every variety of scenery. There are cultivated fields coming down to its brink showing on their fine slope the green meadow and the promise of a rich harvest. Then will suddenly burst upon you the tall precipice overhanging the stream, and apparently ready to fall, producing that shuddering, yet delightful sensation, experienced amid the stern features of God's works. Now would come in view the conical hill, clothed to the very summit with soft foliage, and now the deep dark gap where the river seemed to struggle for egress. The Juniata I pronounce one of the most beautiful streams I ever beheld. All my companions united in the same decision. Amid the solitude and sublimity of the scene, our boatmen, perched upon the stern of the packet, played two Kent bugles, whose notes swelled along the river and were echoed by the hills, and one might fancy himself in the regions of a fairy creation.

The length of this canal is 172 miles, having eighteen dams, thirty-three aqueducts, and 111 locks. It terminates at Hollidaysburgh, a few miles from the base of the Allegheny mountains. Now comes the Allegheny and Portage railroad, that crowning work of this enterprising state.

The sun was about setting when we arrived at Hollidaysburgh. It is usual for passengers to spend the night here, and ascend the mountains by daylight. But we were for proceeding. When we made known our wishes to the agent, he declared it impossible to go on, as the fires of the stationary had gone down, and a passage up the mountains at night was a perilous undertaking. A council was called. Some were for proceeding, and some strongly remonstrated. The bold, perhaps I ought to call it, the reckless policy, prevailed. The agent, seeing our anxiety to go, at length seconded our wishes, by sending an express ahead to have fires rekindled, and all things in readiness. And now, just at night, the Alleghenies full in view, we were again on the track, rolling towards our destination.

It was after dark when we arrived on the first inclined plane. As we neared the mountains, their lofty precipices were dimly visible and terrifically grand. It was a moment of intense interest to us all; the scene was new; the ascent by night formidable. Many were the enquiries, “Is it possible;—is it safe?” But there was no retreat. The cars were fastened, and by a signal at the foot of the plane (the waving of a lantern) the light at the top was extinguished, and we began slowly to ascend. Our upward movement increased as we proceeded. We hung on the steep plane by a single rope, and every heart seemed to tremble at the possibility of its rupture. On each side, and within two or three feet of the rail were precipices just discernible by the faint sunlight, whilst over our heads frowned the gigantic pillars of the Alleghenies. But we rose majestically, and soon heard the hissing of steam at the stationary power. One ascent gained without accident, we all began to breathe and take courage. To some of the party the passage of the Alleghenies

For "The Friend."

INSECTS.

NO. X.

Aphides or Plant Lice, and their Enemies.

The history of the aphid, although it does not present so many striking and wonderful traits as that of the ants and termites, which has occupied the preceding numbers of this series, yet, from their immense numbers and destructiveness, they are among the most curious of those whose proceedings have been investigated. In a former number their importance to the ants has been shown, from their furnishing them with a sweet fluid, upon which a great portion of their sustenance depends. They live in societies, if, indeed, it can be called society, where there is no social bond, and apparently no common sympathy or concert of action, in other words, being brought forth in immense numbers and in quick succession, they accumulate upon every thing of a vegetable nature, and having little power of locomotion, and as little inclination to wander, they are content to remain and spend their active life near the place of their birth. If almost any plant be examined, some portion of it will be found covered with little transparent insects, generally of a green colour; these are the plant lice, the species of which are so numerous that it is supposed that almost every plant or tree which they infest has its peculiar kind. The observer, upon closely inspecting them, especially with the aid of a microscope, will perceive that instead of being in a state of repose, which at first sight they appear to be, they are diligently occupied in pumping out the juices of the plant to which they are attached by means of a tube furnished with two instruments, which, though not proved, are conjectured to act like the piston of a pump. This tube, in many species, is much longer than the whole insect, and when they walk is bent under them and forms a projection behind like a tail. The multiplication of these creatures is infinite, and almost incredible; they have been endured, doubtless for some wise purpose, with powers, promoting fecundity which no other insects are known to possess, and which renders them at one time *viviparous*, at others *oviparous*, and, what is more astonishing, and certainly without parallel, the impregnation of one female serves for all the generations which proceed from her for a whole succeeding year, and it is supposed there may be twenty in the course of that time, in five of which, Reaumur has satisfactorily determined, she may be the progenitor of 5,904,000,000 descendants. When this fact is taken into consideration, it cannot be surprising that these creatures are capable of causing great destruction among the plants upon which they abound to any extent. A million suckers at work on one branch of a plant, small as they are, must necessarily drain it of the fluids necessary to furnish it with vitality, and cause it to pine away, and ultimately die. This effect is often produced, and instances have occurred where they have entirely destroyed crops of hops, peas, and other vegetables. The effect produced by

by night was full of pleasurable excitement. The very darkness added to the interest; and the ascent flight after flight, by five steep inclined planes; each nearly a mile long, seemed, like Jacob's ladder, to be carrying us to the very heavens.

We reached the summit level in safety, and all, I believe, were disposed to breathe a silent thanksgiving to our gracious Preserver.

We took supper at midnight on the summit of the mountain, and after two or three hours of sleep, some on beds, and some on the floor, we resumed our journey as the dawn appeared. We were all in fine spirits. The air was bracing. We were on the ridge of the partition wall which nature has interposed between the east and west. I had always seen the rivers run east, and now for the first time I saw them take an opposite direction. Can any one stand on this elevation and not feel excited.

It was soon apparent that we were descending towards the west. The railroad traverses some of the most solitary passes of the mountains. Amid one of the wildest gorges we met a train of cars under the conduct of a locomotive. As it neared us, coming on with sublime pace, fortunately not in the same track, every eye was fixed; but it flashed by like lightning, causing us to recoil at its close and dreadful proximity. After it passed, the road curved so as to give us a view of the whole train, which swept along in fine style and out of sight in a moment. Let any man see, amid the solitary defiles of the Alleghenies, such a train borne on by the power of steam, and he must feel a full impression of the enterprising spirit of the age. The double track not being completed the whole distance, our cars met occasionally a heavy laden train, and then the only alternative was to lift our cars off the track, let the occurrent pass and lift them back again. This we had to do several times.

Before we began to descend, we came to the celebrated tunnel, a passage through which was of course anticipated with great delight. This wonderful work of art is through a solid rock, 570 feet in length, consisting of an arch of heavy masonry twenty feet high. The rumbling of the cars in this subterranean way is like the reverberations of distant thunder. Now came the five inclined planes by which you descend the mountain, and the sensation is scarcely less than in the ascent. The length of this rail road over the Alleghenies is thirty-six miles, overcoming an aggregate height of 2,570 feet. Besides the inclined planes and the tunnel, there are four extensive viaducts. All the works are of the most substantial masonry. One gentleman was heard to say, in relation to them, "These Pennsylvanians think the reign of time is over; they are building for eternity." Ah! how few are really building for eternity!

At Johnstown, on the river Conemaugh, we entered the western division of the Pennsylvania canal. It follows this stream to the Allegheny and terminates at Pittsburg. It is 104 miles long, has sixty-four locks, ten dams, two tunnels, sixteen aqueducts, sixty-four culverts, and 152 bridges. The whole dis-

tance to Pittsburg from Philadelphia, by rail road and canal, is 395 miles. The canal which commences at Johnstown passes through a tunnel more remarkable even than the one here described. The height of the hill which it perforates is 250 feet. We passed it in the night; by the help of lanterns we saw it to a fine advantage—but our amazement rose greatly, when informed that we were actually passing under a man's farm, and that the well of its owner was directly over the tunnel. What will not human enterprise accomplish! But now the black volumes of smoke in the distance, tell us we are near the great Birmingham of the west. J. B. W.

From the Journal of Commerce.

POWER OF CONSCIENCE.

Mr. Editor—Sir, I take much pleasure in acknowledging through the columns of your newspaper, the receipt of a letter by me, through the post office, containing \$125. The letter enclosing it is as follows:—

New York, Sept. 2, 1835.

"Sir, I had you enclosed the sum of \$425, four hundred of which I stole from you about four years ago. Having been for some time past, as I supposed, on my death bed, owing to the rupture of a blood vessel, all my evil deeds which I had done in my past life, (and they were many,) at once came across my mind, and Oh! my God! what horrors did I feel!—the horrors of a guilty conscience. I ventured to pray, and I promised the Father of all good, that if he would again restore my health, I would do all in my power to repay all those whom I had wronged. My petition was granted. I am now by the blessing of God, in a fair way to recover, though I am unable to walk far at present. I hope in a short time to pay others, as well as yourself, the amounts taken by me from them. In many cases the amounts taken are greater than yours. By persevering industry, I hope to be able to pay every cent I owe them. Have the goodness to acknowledge the receipt of the money in one of the papers in the city, that I may know it has been received by you.

"I have not the courage to sign my name."

It was about four years ago that I was robbed of this money in your city. The circumstances, doubtless, are familiar to many of your readers, since which time, until the present, nothing has been heard respecting it. As the borrower has paid me good interest, the loan has turned out much more fortunate than I expected.

J. S. WHEELER.

From the Genesee Farmer.

TIME FOR PAINTING HOUSES.

Repeated experiments show that paint put on houses late in autumn, or in winter, will last far longer than that put on in warm weather. In cold weather the oil dries on the clapboards, and with other ingredients forms a durable body, but in hot weather the boards absorb the oil, and what remains on the surface has but little substance.

'heir sucking one side of a branch is often very curious, for instead of withering the part thus drained, it is often enlarged and wisted, and by so doing, furnishes them a helter from the weather; and this effect takes place on the shoots as well as leaves, under the embowring shades of which they pursue the direction of their instincts, in great measure secluded from the observation and attacks of their natural enemies. The females of some species puncture the soft part of the outward covering of plants, whence a little protuberance is formed, which, swelling out, finally encompasses her, so that, instead of burying an egg like the gall-fly, she actually buries herself, and then, as the walls of her self-created mansion rise up around and enclose her, she begins to people her abode. When Reaumur examined a small protuberance of this description, he found it tenanted by one old aphid only; and in a larger one, he found, in addition to the old aphid, one or two young ones; and in one of a still larger size, he discovered a more abundant population. Another class of aphides, those especially which inhabit the poplar, instead of forming galls, contrive to double the leaf so nicely on the nerve which runs through the middle, as to bring the two edges exactly together, and so construct a closed sack. This they effect by pricking the under surface in various places so as to give rise to small galls, which cause the leaf to curve. Reaumur observes that these punctures must be made according to some definite measure, on each side of the centre nerve, or else the edges of the two sides would not exactly meet. Besides these modes of protection, few species of aphides destined to live in the open air have been discovered, which are not encased in a downy stuff, which gives the plants and trees on which they abound in large numbers the appearance of being white-washed. The author of the Journal of a Naturalist, speaking of these insects, says, "Our apple trees here are greatly injured, and some annually destroyed by the agency of what seems to be a very feeble insect. We call it from habit, or from some unassigned cause, the American blight, (aphis lanata,) this noxious creature being known in some orchards by the more significant name of 'white blight.' In the spring of the year a slight hoariness is observed upon the branches of certain species of our orchard fruit. As the season advances this hoariness increases, it becomes cottony, and towards the middle or end of summer, the under sides of some of the branches are invested with a thick, downy substance, so long as at times to be sensibly agitated by the air. Upon examining this substance, we find that it conceals a multitude of small wingless creatures which are busily employed in preying upon the limb of the tree beneath."

The inordinate increase of this pest of the vegetable world is kept in check in some degree by other insects, which seem to have been created for no other purpose than to destroy them. Among these is the syrphus, whose instinct leads them to deposit their eggs in the midst of the aphides, so that their

larvæ are born, as Reaumur says, "in the midst of a people, pacific, unprovided with offensive or defensive arms, who patiently await the mortal blow, without suspecting the quarter from whence it comes." These grubs are armed with a singular mandible furnished like a trident with three points, with which they transfix their prey; when disposed to feed, he fixes himself by his tail, by means of a glutinous secretion which he has the power of emitting at pleasure, to a spot well stocked with aphides, where he can devour hundreds without changing his station, and being blind, gropes about on every side until he touches one, which he immediately transfixes with his trident, and elevating it into the air that he may not be incommoded with its struggles, sucks it dry in a few seconds. Reaumur used to make these syrphi fast a few hours, and then, placing one on his hand, he could, with the assistance of a lens, see the whole operation of feeding, and observe the juices and even the young aphides sucked out of the body of their parent, go down the transparent gullet of their voracious enemy.

There are several other insects which devour the aphides; among them is that beautiful and favourite little creature which we know by the name of "Lady bug," or lady bird, which, as well as most of its congeners, feeds entirely upon aphides when in their larvæ state. "The havoc made amongst them," says Kirby and Spence, "may be conceived from the myriads upon myriads of these little interesting animals, which are often to be seen in years when the plant louse abounds. In 1807, the shore at Brighton, and all the watering places on the south coast of Great Britain, was literally covered with them, to the great surprise and even alarm of the inhabitants, who were ignorant that their little visitors were emigrants from the neighbouring hop grounds, where, in their larvæ state, each had slain his thousands and tens of thousands of the aphid, which, under the name of the fly, so frequently blasts the hopes of the hop grower. It is fortunate," continue the same authors, "that in most countries the children have taken these friendly coccinella under their protection. In France they regard them as sacred to the Virgin, and call them *Vaches a Dieu*, *Bêtes de la Vierge*, &c. and with us, commiseration for the hard fate of a mother whose 'house is on fire and children will burn,' insures them kind treatment and liberty."

HUBER.

DEW.

Simple as the process of the formation of dew is, there have been some mistakes and disputes about it. Some have written and spoken about "rising" dew, and others about "falling" dew. But the dew, as dew, that is, as visible drops of water, neither rises nor falls, but is formed on the surfaces; and as the air has access to all surfaces except the interior surfaces of air-tight vessels, the dew may form on the side of a substance or under it, just the same as on the top; for while the water in the air is invisible vapour, and floats in the air, it must go with the air wherever

that goes; and though it is under an inverted basin on the grass, there is no reason, if the surface cools so rapidly, why there should not be dew there as well as any where else. If, indeed, the basin is inverted before sunset, there should be, and really there is, more dew there than upon the same surface of the exposed grass. Take a large flower-pot, and turn it a little before sunset, and leave it a little after sunrise, on the same spot, for a week, and you will find a circle of stronger and greener grass than that around. Even if you keep the pot constantly on the place till the grass becomes yellow, you will find that it is light that has been wanting, and not moisture. Every gardener knows that fact, and acts practically upon it, when he turns down a flower-pot over his pipings of pinks or carnations to make them *strike*, by nourishing them with the gentle dew which their own cool leaves melt out of the warmer air. A shady tree will refresh a man with dew when he escapes from the burning sun, even though he be so hot that that dew is evaporated again before it touches him.

The dew forms into beautiful drops on those surfaces between which and it there is a sort of repulsion. Vegetable leaves when in action have that quality, and hence the beauty of the morning dew on the grass. If those who are fond of looking at gemas would get up in the morning, when the dew-drops are large on the grass, and the sun's rays low and slanting, they would, by just sitting or standing a few minutes with their back to the sun, get a gratis sight of a far finer casket than any monarch on earth can boast of possessing. Many people make a boast of having been at court, and having seen the queen in her jewels; but if they would get up in time, they might, almost any sunny morning, see the queen of nature in her jewels, and gain both health and time by the sight.

One of the most beautiful displays of dew is that on the web of a spider; and perhaps that of the sceptre spider, or large mottled garden spider, is one of the best, as the web is large and strong, and the rainbow tints of the web are seen along with the glitter of the dew-drops, if the proper light is chosen—and any one may catch it by moving from side to side a little. At a more advanced period of the season, the drops freeze, and the main braces of the web may be taken by the ends and examined like little strings of seed pearls. The spider is not on the web in the dew, and it is dead, or in its winter retirement, before the frost.—*Mudie on the Observation of Nature.*

Substitute for Coffee.—A German physician, by the name of Mark, discovered that acorns may be used with advantage as a substitute for coffee. Considering the high price of this article, it will prove a discovery of much importance.—*Farmers' Register.*

Substitute for Tea.—The wood of the tender branches of the *sassafras*, dried in the shade early in the month of May, makes an excellent substitute for foreign tea. The bark has a stronger taste and smell than the wood; and from the quantity of volatile oil it contains, is too stimulating and heating. The tree is cultivated in Jamaica, and the inhabitants commonly employ the root in making tea.—*Ibid.*

For "The Friend."

The following striking narrative has been kindly put into my hand for insertion in "The Friend," in the hope that its contents may furnish a salutary warning to some who may be running the giddy rounds of pleasure, too much regardless of the high and holy purposes for which they were created, and to the neglect of the great work of the soul's salvation. It matters little whether business or pleasure, or any other object, engross the attention of the mind, and absorb its energies and affections. If the habit of the soul is formed to inferior objects and attachments, the harmony and holiness of heaven would be oppressive and discordant. Unless the heart be changed, and its affections attuned to the purity and peace which reign in those blest abodes, it could no more enjoy them than a man without visual organs could be delighted with the beauty of the material world, or one devoid of hearing be enraptured with the harmony of the heavenly anthem. "because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."

In order to effect this happy change, and fit the soul for participation with saints and angels in glory, our compassionate Redeemer is graciously pleased to afford to each one of us a day of grace, in which he visits us by his holy spirit, and offers us his aid in the work of regeneration. They who listen to these kind offers of his love, and submit to the heart-changing operations of the spiritual baptism, experience the new birth spoken of in the gospel, in which the soul receives new desires, new hopes, new affections; in a word, becomes a new creature, adapted to the sphere in which she is destined to live for ever. On the other hand, those who resist these visitations of mercy, and go on in a course of sinful indulgence, or put them by to a more convenient season, in order to follow their favourite pursuits, may outlive the day of mercy, for "my spirit shall not always strive with man," saith the Lord; and many find themselves in that awful condition spoken of by the apostle, in which "there is no more sacrifice for sin, but a fearful looking for of judgment and fiery indignation." Such would seem to have been the condition of the unhappy subject of the following narrative; and to these heaven would not be a place of enjoyment, having nothing about them in unison with its purity or its happiness; they "could not join in the dance for they knew not the measure—they could not unite in the song for they knew not the strain."

How often, like her, do we look upon the friendly invitations of those who watch over our souls for good, as officious interference, and instead of yielding to their tender persuasions, turn away from them in anger or disgust, though we know not that they may be the last message of love sent to us from heaven, to turn our feet from the broad way into that narrow but peaceful path which leads to eternal life and glory. Let then the solemn warning which the following lines convey, sink deep into our hearts, and incite each one to the conscious enquiry, "am I

prepared to join the heavenly host in the anthem of praise to Him who hath washed me from my sins in his own blood?"

"None is the accepted time—now is the day of salvation—harden not your hearts." Our heavenly Father has the undoubted right to the surrender of the whole heart, *now, at this moment*; and if, when he is calling, we procrastinate and begin to make excuses, he may pass us by, perhaps for ever, and leave us to the darkness and wretchedness of our own corruption. Short is our journey to the grave, and uncertain the moment when it may open to receive our mortal remains, and "neither work nor knowledge, nor device;" is there—for as death meets us, so judgment will find us. Every moment's delay is hazarding our eternal welfare, and lessening the probability of our ultimate surrender to the manifested will of God, and of consequence it increases the danger of our everlasting separation from the Divine presence, and from the society of the church triumphant. May we then listen to the sweet pleadings of his divine witness in our hearts, and to the voice of his chosen messengers, and with full purpose turn to Him with whom there is mercy, that he may be feared, and in whose hand there is plenteous redemption.

A WELL AUTHENTICATED FACT.

In the year 1814, the late Mr. and Mrs. Foster, who were lost in the *Rothsay Castle* steamer in 1831, were acquainted with three sisters residing in London, two of whom were very serious retiring women, and the third just as gay and volatile. They were all elderly, which rendered the gaiety of the third less becoming, and also inclined her more easily to take offence at any remarks made upon it: she hated the piety of her sisters, and though it often in many petty spiteful ways; and they endeavoured sedulously to accommodate themselves to her wishes, and to render the difference of their opinions as little disagreeable as possible.

One night, towards the close of the year 1814, she had been out at an assembly very late, and the next morning at breakfast was so remarkably different from her usual manner, that her sisters feared that she was either unwell, or had met with some misfortune that had affected her deeply; instead of her usual incessant chatter about every person she had met, every thing they wore, and had said, and done, she sat silent, sullen, and absorbed; the gloom upon her brow was a mixture of temper and distress, which seemed to indicate a fixed resolution formed upon circumstances disagreeable to her, as if she was determined to pursue her own will, though it should lead her into trouble, rather than pursue the course she knew to be right, but would reduce her to submit to the control of another. As she sat nothing, her sisters asked her if she were unwell. "No." What was the matter. "Nothing." Had nothing distressed her? "She had no idea of people prying into what did not concern them." The whole of the morning she spent in her own room, and at dinner the same scene as in the morning recurred; she ate little, never spoke but to answer uncivilly, and

then with an appearance of depression and melancholy that spread their influence very powerfully over the cheerfulness of her companions. She retired to rest late, and with the spirit of one that expects from sleep neither alleviation nor refreshment.

The next morning she again scarcely tasted breakfast, and seemed in the same distressed, uncomfortable state as on the preceding day; her sisters again renewed their enquiries. She said, "I am well, and nothing pains me." Then you have something on your mind; why will you not tell us, do we not love you, have we not the same earthly interest as you, and can we seek any good but yours in our anxious wish to share your sorrows? "Oh you have superstitions enough of your own, without mine being added; I shall not tell you what ails me; so you have no occasion to rask your curiosity; I dare say you would think it some spiritual triumph, but I laugh at such things; I am not quite old enough yet to be the victim of dreams and visions." "We do not live in dreams and visions, Anne," was replied; she answered harshly, "No, and I do not intend you shall." The sisters looked at each other, and remained silent.

The second day passed as the first; Anne was gloomy and moody, and her sisters both from pity and anxiety were unhappy. The third morning she again entered on the day as one who loathes the light, who has no object in living, and to whom the lapse of time in the prospect of futurity brings neither comfort nor hope. As her sisters looked on her, one of them suddenly said, "Anne, what was your dream?" "Ha! what was it, you would give the world to know, but I shall not tell you; I thought you did not believe in dreams." "Neither do we in general, we know them to be the offspring of a disordered stomach, confused images and fancies, when reason is dormant, and the memory of them usually passes away, as soon as we are engaged in our daily avocations; yet there is no doubt, some dreams are no more sent in vain, than any other affliction or warning. There is a verse in Scripture, which mentions God as speaking 'In the visions of the night, when deep sleep falleth upon man.'" She laughed again. "You have a verse in the Bible for every thing that suits you, but I do not choose to be warned in such a manner, and there is no doubt I shall get it out of my head in a day or two." "Anne, we do beseech you to tell us; if you really have had a dream from Heaven, you surely would not wish to forget it, and if not, we will help you to laugh it off."

She answered, "Well if I must tell you, I must; no doubt it was very extraordinary and very frightful; I should have thought it the effects of the ball, but that I never saw anything any where in the least like it.

"I thought I was walking in the wide street of a great city; many people were walking there besides myself, but there was something in their air which immediately struck me; they seemed thoughtful and cheerful, neither occupied with business or with pleasure, but having about them such a dignity of repose, such high and settled purpose, such grace, and such purity, as never were stamped on mortal

brow; the light of the city was also strange, it was not the sun, for there was nothing to dazzle; it was not the moon, for all was clear as day; it seemed an atmosphere of light; calm, lovely, and changeless. The buildings seemed all palaces, but not like palaces of earth; the pavements were all alike of gold, bright and shining, and clear as glass; the large and glittering windows seemed like divided rainbows, and were made to give and transmit none but the rays of gladness; it was indeed a place to which hope may bend, and whereon charity might dwell. I could not help exclaiming as I walked along; 'these are the habitations of righteousness and truth; all was beauty, bright and perfect; I could not tell what was wanting to make me wish for an eternity in such a place, and yet its very purity oppressed me; I saw nothing congenial, though looks of kindness met me in every face of that happy throng. I felt nothing responsive; I returned in silence their friendly greetings, and walked on alone, oppressed and sad. I saw that all went one way, and I followed, wondering the reason.'

'At length I saw them approach a building much larger and finer than the rest. I saw them ascend its massive steps, and enter beneath its ample porch; but I felt no desire to go with them, further than to the foot of the steps. I approached from curiosity; I saw persons enter who were dressed in every varied costume of the nations; but they disappeared within the porch, and then crossed the hall in white. Oh! that I could describe that hall to you! It was not marble, it was not crystal, it was not gold; but light, pure light, consolidated into form. It was the moon, without the coolness, it was the sun without his dazzling ray; and within was a staircase mounting upwards, all of light, and I saw it touched by the snowy feet, and white and spotless garments of those who ascended. It was indeed passing fair, but it made me shudder, and I turned away. As I turned, I saw on the lower step one looking at me with an interest so intense, and a manner so anxious, that I stopped to hear what he had to say; he asked in a voice like liquid music. 'Why do you turn away? Is there peace elsewhere? Is there pleasure in the works of darkness?' I stood in silence, he pressed me to enter, but I neither answered, nor moved; suddenly he disappeared, and another took his place with the same look and manner; I wished to avoid him, but I seemed riveted to the spot. 'Art thou come so far,' he said, 'and wilt thou lose thy labour? Put off these own garments, and take the white livery here.' He continued to press me until I got weary and angry, and I said, 'I will not enter, I do not like your livery, and I am oppressed by your whiteness.' He sighed, and was gone. Many passed by me with looks of mingled kindness and pity, and pressed me to follow on with them, and offered me a hand up the steps which led to their mysterious change, but I rejected them, and stood melancholy and distressed.

'At length one bright young messenger came up to me, and entreated me to enter, with a voice and a manner which I could not resist. 'Do not turn away, he said, where canst thou go? Do not linger, for why shouldst thou

wear thyself for nought? Enter thou and taste of happiness. Do not all tribes and colours press into that hall? Are they not clothed, and washed, and comforted?' He gave me his hand, and I entered the hall along with him.

'Here I was sprinkled with pure water, and a garment of pure white was put upon me, and I know not how, but I mounted the white staircase with my happy guide. Oh! what a light burst upon me when I reached its summit! Mortal words cannot describe it, nor mortal fancy conceive it. Where are the living sapphires—where are the glittering stars that are like the bright radiance on which I stood? Where are the forms either, or the looks of love that breathed in the innumerable company that moved around me? I sunk down overpowered and wretched; I crept into a corner, and tried to hide myself, for I felt that I had nothing in unison with the blessed creatures of such a place; they were moving in a dance to the music, to the harmony of songs that never fell upon mortal ear; my guide joined in raptures, and I was left alone. I saw the tall forms all fair and brilliant in their ineffable felicity, their songs and looks of gratitude forming the circumstances and differences of each.

'At length I saw one taller than the rest, one every way more fair, more awful, surpassing thought, and to him every eye was turned, and in his face every face was brightened. The songs and the dance were to his honour, and all seemed to drink from him their life and joy. As I gazed in speechless and trembling amazement, one who saw me left the company, and came where I stood. 'Why?' he asked, 'art thou silent? Come quickly and unite in the dance, and join in the song.' I felt a sudden anger in my heart, and I answered with sharpness—'I will not join in your song, for I know not the strain, I will not unite in your dance, for I know not the measure.' He sighed, and with a look of surprising and humiliating pity, returned to his place. About a minute after another came, and addressed me as he had done, and with the same temper answered him in the same words; he seemed as if he could have resigned his own dazzling glory to have changed me; if Heaven knew anguish, he seemed to feel it; but he left me and returned. What could it be that put such tempers into my heart?

'At length the lord of the glorious company of these living forms of light and beauty saw me, and came where I stood. I thrilled in every pulse with awe; I felt my blood curdle, and the flesh upon me tremble, and my heart grew hardened, my voice was bold. He spoke, and deep toned music seemed to issue from his lips. 'Why sittest thou so still, when all around thee are glad? Come join in the dance, for I have triumphed? Come join in the song, for now my people reign.' Love ineffable, unutterable, beamed upon me as though it would have melted an heart of stone, but I melted not. I gazed an instant, and then said, 'I will not join in the song, for I know not the strain, I will not join in the dance, for I know not the measure.' Creation would have fled at the change of his countenance.

His glance was lightning, and in a voice louder than ten thousand thunders, he said, 'Then what dost thou here?' The floor beneath me opened, the earth quaked, and the whirlwind encompassed me, and I 'sunk into tormenting flame.' With the fright I awoke.

There was silence for a time, for the sisters were struck with awe. They considered the dream, the deep impression it had made. 'Anne,' said they, 'we cannot wish you to forget this dream, we surely believe it is from God. Your description of the Holy City is much the same as we find in the Bible: 'the city hath no need of the sun, nor of the moon to lighten it, for the temple of God is there, and the Lamb is the light thereof; all who enter there must put off their own garments, that is, their own righteousness, and must be clothed with linen clean and white, even in the righteousness of the saints, and their righteousness is of me, saith the Lord.' Those that walk in the heavenly temple, are those that have come out of tribulation, and washed their robes and made them white in the blood of the Lamb; wisdom waits daily on the steps to call the sons of men into that temple, and the people of God try to persuade their followers to tread in their steps. O dear sister, you know something of the way; do hearken to the faithful warning, join us, and walk in the path that leads to heaven.' Anne's brow again darkened, and she answered, 'I will do as I please, I do not intend you to preach to me.' She continued in this melancholy state until the end of the week, and was found in her own room a corpse; no one knows the cause of her death; she died without disease, and without change.

For "The Friend."

'How long halt ye between two opinions?' Said the prophet Elijah unto all the people, 'If the Lord be God, follow him, but if Baal, then follow him.' How dangerous is indecision in religion! Life is short at the longest; still, were we certain of living to advanced age, the danger of delay would not appear so great; but when we behold the great proportion of our race who are swept away in middle age, in youth and even in childhood; when we consider how suddenly disease may prostrate these frail bodies, to how many fatal accidents we are every moment exposed, and how often in the midst of all their pursuits, God says to unheeding mortals, 'This night thy soul shall be required of thee,' who that has not an interest in Christ, can indulge a thought of safety? But indecision on this account is perhaps still less dangerous than on account of its influence in *hardening the heart*. Our active faculties are strengthened by exercise; but passive impressions always leave that part of the system on which they are made, weakened and less liable to be again affected by the same cause. The soldier, whose blood almost freezes in his veins at the first explosion of the cannon, after the exchange of a few shots, scarcely remembers that he is upon the field of death. The surgeon, whose visage whitened, and whose whole frame trembled at the sight of an ordinary wound, after a few years' practice can amputate a limb, or trepan

a writhing patient, without realising that he is engaged in any other than a common operation. Not less evident are the effects of this principle of our nature in stealing the heart against religious impressions. The child hears but a few remarks respecting the infinite love of our Redeemer, or a boundless eternity, before his eyes are suffused with tears. When he has arrived at the season of youth, and these subjects have been more frequently brought before his mind, he is not so easily affected. Still he is tender. Impressive sermons, alarming occurrences, or sudden deaths, seize upon his heart, and tears yet flow from his eyes. But go with him to the period of middle age, and he is seldom seen to weep. Every thing that should arouse his attention to the concerns of eternity has become so familiar that nothing makes any perceptible impression. Follow him to the confines of second childhood. This season, it might be supposed, would be favourable to seriousness. It might be expected that the honours, the riches, and the pleasures of the world would now lose their hold upon his heart, and the near approach of eternity would lead him to dwell upon the awfulness of a never ending state, with benefit to his soul. But what is the fact? Is the effect usually produced, which we might anticipate? It is true, as his system grows feeble, a degree of tenderness returns. But if he weeps, it is at the recollection of youthful scenes, which even then produced no lasting effects upon his mind, and are much less likely now to make any salutary impression. He mourns that his youthful energies were wasted; that the day is far spent; the summer is gone, the harvest is ended, and he is not saved; but his faculties are benumbed, his mind weakened, and the taper is flickering in its socket. Yes, it is dangerous to delay. The very state of indecision has a powerful tendency to harden the heart. When truth is forced upon the understanding, when our weight of obligations is pressed upon the conscience, when the spirit of truth pleads for peace here, and a glorious immortality hereafter, we are deeply affected; we are on the point of resolving; to obey, we are reluctant; yet, refuse compliance, we dare not. But the moment the expedient of *delaying* the decision occurs to the mind, we find an opiate for our uneasiness, that too effectually lulls the conscience.

quality of indecision in religion. Rebels, worms of the dust, ungrateful creatures as we are, for us the compassionate Lamb of God left his throne of glory, lived a life of humiliation and suffering, and died a shameful death, the death of the cross; to us an eternity of bliss is offered for a short life of self-denial, bringing even here a reward with it; and year after year, day after day, the Holy Spirit, instrumentally, immediately, and providentially pleads with us to accept the offers of redeeming love. None of the precepts of the volume of truth anticipate *delay*. Its commands are decisive, "My son, give me thine heart." "Remember now thy Creator in the days of thy youth." "God now commandeth all men every where to repent." No one can plead want of knowledge with regard to the duties of repentance, amendment of life, and obedience. What should we think of the child, whom the highest degree of parental kindness could not excite to the performance of his duties, and who should pay no other regard to the injunctions and entreaties of the most affectionate parent, than coldly saying, "They are proper, I may some time attend to them." Who would not be shocked at such unnatural and ungrateful conduct? And yet the obligations of a child to his earthly parent bear no more proportion to our obligations to God, than man, a worm of the dust, bears to the infinite Jehovah. Why then dost thou "halt between two opinions?" Why art thou only *almost* persuaded to be a Christian? Why should the trifles, the bubbles, the toys of this fleeting world delay thy decision? Thou art convinced that religion is necessary to peace here, and felicity hereafter. Thou art desirous of possessing it sooner or later. Thou art inwardly sighing over the ties which bind thee to the hard service of the world. Hast thou concluded that some remarkable event of providence, or some signal display of almighty grace must pass before thee, and that, then, thy attention will be excited? that, then, thou wilt become a devoted Christian? Suffer me to ask, on what basis is this presumption founded? If the tinders of mount Sinai, the mercies of Calvary, and the retributions of eternity, have hitherto produced no lasting effect upon thy mind, what will arouse thee? Thou hast felt the terrors of the law for sin after repeated *renewals*. Will Sinai again be out to ask, on what basis is this presumption founded? If the tinders of Calvary will no more be crimsoned with blood, will the blood of a crucified Redeemer, whose Spirit shall not always *trick* thee from childhood—the terrors of

Why not take up the cross manfully, despise the shame, and looking forward to the crown of glory at the end of the race, press towards the mark of thy high calling in Christ Jesus? Halt no longer. Exchange shadows for substance, trifles for realities—begin to live a life of peace and virtue here, and, through the merits of an atoning Saviour, look forward with confidence and joy to endless bliss and glory, an exceeding weight of glory hereafter.

... a.

THE CHEROKEE ALPHABET.

At page 253, Vol. 3, of "The Friend," may be found an account of See-quah-yah, or George Guess, the inventor of the Cherokee Alphabet. The following, on the same subject, is taken from the last number of "Annals of Education."

Facts relating to the Invention of the Cherokee Alphabet.

(Communicated in a letter, from one of the Cherokee Nation, to the Corresponding Secretary of the American Lyceum.)

WASHINGTON CITY, February 3, 1831.

SIR:—I proceed to give you such information relating to Guess and his invention of the Cherokee Alphabet, as my memory will allow. There are in this city some papers which contain more on this subject than I can at present bring to recollection, but I have not been enabled to obtain them yet, though I probably shall a few days hence, when I will add what of interest is not here mentioned.

Guess is what is generally termed a *half breed*, his father being a white man, and his mother a Cherokee. He is now about seventy-two years of age. In his natural appearance there is nothing very remarkable,—about the middle size, fair complexion, and upon the whole, a fine looking man, possessed of an ingenious and vigorous mind, and was an excellent worker of silver, (I speak of him now as he was when in our nation,) though he acquired the art entirely within himself. He was more particularly famed for the beauty and neatness with which he manufactured silver spurs. He had a fine talent and taste for painting; but for want of proper culture and materials, they were not allowed to expand. He was a man of steady and temperate habits, peaceable with all around him, yet possessed somewhat of a morose disposition, as I have learned from those who knew him better.

invented a single and distinct character for each word, but soon found the number so great, that it was impossible to retain them in memory. His friends ridiculed the strange idea he had imbibed of writing his language in some peculiar way unknown to educated men, skilled in the learning and literature of ages, and in striving to emulate a *Cadmus*; but he was not to be dissuaded, and continued inflexible and persevering in the visionary scheme, as all thought it, that his imagination had moulded. After several months' labour, he succeeded in reducing his first plan, so that, in lieu of a separate character to denote every word in the language, he gave to each a syllabic sound, and ascertained that there were but eighty-six variations of sounds in the whole language; and, when each of these was represented by some particular character or letter, the language was at once reduced to a system, and the extraordinary mode of writing it, now used, crowned his labours with the most happy success. - Considerable improvement has been made in regard to the formation of the characters, in order that they might be written with more facility; and type cast for the printing of a paper, &c. One of the characters was found to be superfluous, and discarded; reducing the number to eighty-five.

The council of the nation were about making him an appropriation of money, on account of the invaluable service rendered by the invention, but were prevented by a declaration on his part, that he would not accept of any. A silver medal, however, was voted, and procured by the Cherokee delegation in this city, in 1824; the inscription I do not recollect. It has been much regretted that Guess did not remain with the nation east of the Mississippi, and witness the advantages and blessings enjoyed by his discovery. He left the nation, I believe, in 1824, and emigrated to the west, and was one of the delegates who negotiated the treaty of 1828, with the government, in this city, on behalf of the Arkansas Cherokees.

The knowledge of this mode of writing is easily acquired. An apt scholar, one who understands the language, can learn to read in a day; and indeed, I have known circumstances where it has been learned in a single evening. It is only necessary to learn the different sounds of the characters to be enabled to read at once. In the English language, we must not only first learn the letters, but

wish you with a printed copy of the alphabet, and some further remarks on the subject.

Respectfully, your friend.

W. S. COODEX.

THE SETTING SUN.

FROM THE GERMAN.

How I love to see thee,
Golden evening sun!
How I love to see thee,
When the day is done.
Sweetly thou recallest
Childhood's joys days;
Hours when I so fondly
Watched thy evening blaze.
When in tranquil glory
Thou didst sink to rest,
Then what heavenly rapture
Filled my burning breast!
Were it mine thus brightly
Virtue's race to run;
Mine to sleep so sweetly
When my work is done—
Thus I wished in childhood
When I gazed on thee!
Wished my heavenly pathway
Like thine own might be.
Still I love to see thee,
Golden evening sun!
Evermore to see thee,
When the day is done.

Singular Trade in Brazil.—Many owners send their slaves for daily employment to the neighbouring quarries, while very many others send them out to catch insects; and this is the reason why the most brilliant insects are to be had so cheap at Rio de Janeiro. When a man has attained to some adroitness in this operation, he may on a fine day catch, in the immediate vicinity of Rio, more than five or six hundred beetles. This trade in insects is considered very lucrative, six millreis (four rixdollars, or about fourteen shillings) being paid for the hundred, during our stay. There is a general demand for these brilliant beetles, whose wing-cases are now sought for the purpose of adorning the ladies of Europe—a fashion which threatens the entire extinction of this beautiful tribe. The diamond-beetle (*chlamys haeca Kert.*, and especially the *chlamys cuprea, Klug.*) was in great request for brooches for gentlemen, and ten piastres were often paid for a six-sided diamond beetle.

Wm. Scattergood, Southwest corner of cond and Green streets.

M. C. Cope, No. 342, Arch street.
G. M. Haverstick, No. 23, Chesnut street
James Kite, No. 58, Walnut street.
John C. Allen, No. 180, South Second street.

Josiah H. Newbold, No. 180, Callow street.

After the school is opened, application may also be made to the teacher at the School room.

According to a statement in a late paper the 4th day of the 10th month, will complete the third century since the printing of the first English Bible.

From another paper we extract the following:—

Fifty-nine tons of Bibles have been shipped from England to Antigua and Jamaica, for the use of the emancipated blacks. Upwards of 20,000*l.* sterling has been raised in England to educate the negroes of the West India Islands.

We have been requested to insert the annexed for the information of Friends here and other parts. It forms the head of a subscription paper, now in circulation for a new edition of a work admirably calculated to diffuse correct views in regard to the peaceable spirit and tendency of the Christian religion, and affords the opportunity to those possessed of the means to become the instruments, possibly, of great good at comparatively an inconsiderable expense. One of the papers is lodged with George W. Taylor, at the office of "The Friend," and to him, persons at a distance who wish to subscribe may direct.

Dymond on War.—The first American edition of Dymond's Essay on War being exhausted, it is believed that much good would result from a more general knowledge of this excellent and unanswerable argument against war, and that this would be effected by placing a copy in the hands of every member of our national and state legislatures. It is therefore proposed to stereotype the work and print two thousand copies, which will cost

To defray this expense

a writing patient, without realising that he is engaged in any other than a common operation. Not less evident are the effects of this principle of our nature in stealing the heart against religious impressions. The child hears but a few remarks respecting the infinite love of our Redeemer, or of boundless eternity, before his eyes are suffused with tears. When he has arrived at the season of youth, and these subjects have been more frequently brought before his mind, he is not so easily affected. Still he is tender. Impressive sermons, alarming occurrences, or sudden deaths, seize upon his heart, and tears yet flow from his eyes. But go with him to the period of middle age, and he is seldom seen to weep. Every thing that should arouse his attention to the concerns of eternity has become so familiar that nothing makes any perceptible impression. Follow him to the confines of second childhood. This season, it might be supposed, would be favourable to seriousness. It might be expected that the honours, the riches, and the pleasures of the world would now lose their hold upon his heart, and the near approach of eternity would lead him to dwell upon the awfulness of a never ending state, with benefit to his soul. But what is the fact? Is the effect usually produced, which we might anticipate? It is true, as his system grows feeble, a degree of tenderness returns. But it is in the recollection of youthful scenes, which even then produced no lasting effects upon his mind, and are much less likely now to make any salutary impression. He mourns that his youthful energies were wasted; that the day is far spent; the summer is gone, the harvest is ended, and he is not saved; but his faculties are benumbed, his mind weakened, and the taper is flickering in its socket. Yes, it is dangerous to delay. The very state of indecision has a powerful tendency to harden the heart. When truth is forced upon the understanding, when our weight of obligations is pressed upon the conscience, when the spirit of truth pleads for peace here, and a glorious immortality hereafter, we are deeply affected; we are on the point of resolving; to obey, we are reluctant; yet, refuse compliance, we dare not. But the moment the expedient of delaying the decision occurs to the mind, we find an opiate for our uneasiness, that too effectually lulls the remembrance of conscience—a shield always at hand to resist the arrows of divine truth. Again, indecision is dangerous because it tends to provoke the Most High to withdraw from us his Holy Spirit. "My Spirit shall not always strive with you." The Holy Scriptures speak of those who are "left to hardness of heart and blindness of mind." We know not but that each visitation will be the last vouchsafed to us. And shall the long-suffering of a gracious God be a reason for our delay? Shall we, by such monstrous ingratitude, provoke him to leave us to inevitable destruction? If, while, in compassion to our obduracy, he grants us the influences of his Spirit, we treat with listless indifference his repeated invitations, is it not saying in the most decisive language, "depart from us, for we desire not the knowledge of thy ways?" Much, very much might be said of the criminality of indecision in religion. Rebels, worms of the dust, ungrateful creatures as we are, for us the compassionate Lamb of God left his throne of glory, lived a life of humiliation and suffering, and died a shameful death, the death of the cross; to us an eternity of bliss is offered for a short life of self-denial, bringing even here a reward with it; and year after year, day after day, the Holy Spirit, instrumentally, immediately, and provisionally pleads with us to accept the offers of redeeming love. None of the precepts of the volume of truth anticipate delay. Its commands are decisive, "My son, give me thine heart." "Remember now thy Creator in the days of thy youth." "God now commandeth all men every where to repent." No one can plead want of knowledge with regard to the duties of repentance, amendment of life, and obedience. What should we think of the child, whom the highest degree of parental kindness could not excite to the performance of his duties, and who should pay no other regard to the injunctions and entreaties of the most affectionate parent, than coldly saying, "They are proper, I may some time attend to them." Who would not be shocked at such unamoral and ungrateful conduct? And yet the obligations of a child to his earthly parent bear no more proportion to our obligations to God, than man, a worm of the dust, bears to the infinite Jehovah. Why then dost thou "halt between two opinions, and sayest thou only almost persuaded to be a Christian?" Why shouldst the trifles, the bubbles, the toys of this fleeting world delay thy decision? Thou art convinced that religion is necessary to peace here, and felicity hereafter. Thou art desirous of possessing it sooner or later. Thou art inwardly sighing over the ties which bind thee to the hard service of the world. Hast thou concluded that some remarkable event of providence, or some signal display of almighty power must pass before thee, and that, then, thy attention will be excited? Or dost thou wilt become a devoted Christian? Suffer me to ask, on what basis is this presumption founded? If the touders of mount Sinai, the mercies of Calvary, and the retibutions of eternity, have hitherto produced no lasting effect upon thy mind, what will arouse thee? Thou hast felt the terrors of the law for sin after repeated transgression. Will Sinai again be outwardly clothed in flames and dark clouds? Thou hast read again and again the thrilling narrative of thy Saviour's agony and death. Calvary will no more be crimsoned with the blood of our Redeemer. His spirit has visited thee from childhood—the touders of Sinai have at times melted thy heart; but thou art yet only almost a Christian. Art thou waiting for a new revelation to portray in livelier colours the indescribable terrors, the endless and fearful agonies of the world of darkness? Or wouldst thou wish the angel of death to tear from thy embrace the dearest object of thy affections, and thus cause thy eyes to weep, and thy heart to bleed? Why then dost thou not accept, fully and unreservedly, the offers of salvation, and enjoy the comfort and blessings of the gospel? Would one iota of thy present happiness be diminished? Would one substantial enjoyment be taken from thee?

Why not take up the cross manfully, despise the shame, and looking forward to the crown of glory at the end of the race, press towards the mark of thy high calling in Christ Jesus? Halt no longer. Exchange shadows for substance, trifles for realities—begin to live a life of peace and virtue here, and, through the merits of a atoning Saviour, look forward with confidence and joy to endless bliss and glory, an exceeding weight of glory hereafter.

THE CHEROKEE ALPHABET.

At page 262, Vol. 9, of "The Friend," may be found an account of See-quah-yah, or George Guess, the inventor of the Cherokee Alphabet. The following, on the same subject, is taken from the last number of "Annals of Education."

Facts relating to the Invention of the Cherokee Alphabet.

(Communicated in a letter, from one of the CherokeeNation, to the Corresponding Secretary of the American Lyceum.)

WASHINGTON CITY, February 3, 1831.

SIR:—I proceed to give you such information relating to Guess and his invention of the Cherokee Alphabet, as my memory will allow. There are in this city some papers which contain more on this subject than I can at present bring to recollection, but I have not been enabled to obtain them yet, though I probably shall a few days hence, when I will add what of interest is not here mentioned.

Guess is what is generally termed a half breed, his father being a white man, and his mother a Cherokee. He is now about seventy-two years of age. In his natural appearance there is nothing very remarkable,—about the middle size, fair complexion, and upon the whole, a fine looking man, possessed of an ingenious and vigorous mind, and was an excellent worker of silver, (I speak of him now as he was when in our country,) though he acquired the art entirely within himself. He was more particularly famed for the beauty and neatness with which he manufactured silver spoons. He had a fine talent and taste for painting; but for want of proper culture and materials, they were not allowed to expand. He was a man of steady and temperate habits, peaceable with all around him, yet possessed somewhat of a morose disposition, as I have learned from those who knew him better.

His extraordinary invention for writing the Cherokee language, was made in 1821. He was at the time not only perfectly unacquainted with letters, but entirely so with any other language than his own. The first impression or idea of the practicability of such a project, was received by looking at an old piece of printed paper, and reflecting upon the very singular manner (to him) by which the white people could place their thoughts upon paper, and communicate them, precisely as they existed, to others at a distance. A thought struck him that here must surely be some mode by which the Indians could do the same. He set about the work of discovery. He began first by marking upon a soft rock, (probably slate) and afterwards obtained paper. He thus

gle and distinct character for soon found the number so great, possible to retain them in memoris ridiculed the strange idea he of writing his language in some unknown to educated men, skilling and literature of ages, and mutilate a *Cadmus*; but he was aided, and continued inflexible in the visionary scheme, as all his imagination had moulded. months' labour, he succeeded in first plan, so that, in lieu of a letter to denote every word in the gave to each a syllabic sound, and that there were but eighty-six sounds in the whole language; each of these was represented by a character or letter, the language reduced to a system, and every mode of writing it, now used, labours with the most happy and considerable improvement has been added to the formation of the characters that they might be written with and type cast for the printing of One of the characters was found unus, and discarded; reducing the fifty-five.

of the nation were about mak appropriation of money, on account ble service rendered by the in were prevented by a declaration that he would not accept of any. he, however, was voted, and pro-Cherokee delegation in this city, inscription I do not recollect. It he regretted that Guess did not be nation east of the Mississippi, he advantages and blessings en discovery. He left the nation, 1824, and emigrated to the west, of the delegates who negotiated 1828, with the government, in behalf of the Arkansas Chero-

edge of this mode of writing is ad. An apt scholar, one who the language, can learn to read and indeed, I have known circumc it has been learned in a single is only necessary to learn the dif of the characters to be enabled acc. In the English language, only first learn the letters, but are reading; but in Cherokee, quired is to learn the letters, for blic sounds, and by connecting together, a word is formed; in is no art. All who understand can do so, and both read and as they can learn to trace with the form of the characters. I more than one half of the Chero and their own language, and are led to acquire much valuable in which they otherwise would be blessed. Many portions of have been translated, and also b have been printed by their own you a small sample of our writing, shall be able, in a short time, to fur-

nish you with a printed copy of the alphabet, and some further remarks on the subject. Respectfully, your friend.

W. S. COODEY.

THE SETTING SUN.

FROM THE GERMAN.

How I love to see thee,
Golden evening sun!
How I love to see thee,
When the day is done.
Sweetly thou recall'st
Childhood's joyous days;
Hours when I so fondly
Watched thy evening blaze.
When in tranquil glory
Thou didst sink to rest,
Then what heavenly rapture
Filled my burning breast!
Were it mine thus brightly
Virtue's race to run;
Mine to sleep so sweetly
When my work is done—
Thus I wished in childhood
When I gazed on thee!
Wished my heavenly pathway
Like thine own might be.
Still I love to see thee,
Golden evening sun!
Evermore to see thee,
When the day is done.

Singular Trade in Brazil.—Many owners send their slaves for daily employment to the neighbouring quarries, while very many others send them out to catch insects; and this is the reason why the most brilliant insects are to be had so cheap at Rio de Janeiro. When a man has attained to some adroitness in this operation, he may on a fine day catch, in the immediate vicinity of Rio, more than five or six hundred beetles. This trade in insects is considered very lucrative, six milreis (four rix-dollars, or about fourteen shillings) being paid for the hundred, during our stay. There is a general demand for these brilliant beetles, whose wing-cases are now sought for the purpose of adorning the ladies of Europe—a fashion which threatens the entire extinction of this beautiful tribe. The diamond-beetle (*chlamys baeca* Kert., and especially the *chlamys cuprea*, Klog.), was in great request for brooches for gentlemen, and ten piastres were often paid for a single beetle.—*Meyen's Voyage round the World.*

THE FRIEND.

TENTH MONTH, 3, 1835.

The present number brings to a close the eighth volume of this journal; a table of contents is in a state of forwardness, and will be furnished to subscribers with as little delay as practicable.

The Men's School, under the care of the Association of Friends, for the free instruction of adult coloured persons, will be opened for the season, on second day evening next, at seven o'clock. Persons wishing to obtain admission, are requested to apply to—

Wm. Scattergood, Southwest corner of Second and Green streets.
M. C. Cope, No. 342, Arch street.
G. M. Haverstick, No. 23, Chesnut street.
James Kite, No. 58, Walnut street.
John C. Allen, No. 130, South Second street.
Josiah H. Newbold, No. 180, Callowhill street.

After the school is opened, application may also be made to the teacher at the School-room.

According to a statement in a late paper, the 4th day of the 10th month, will complete the third century since the printing of the first English Bible.

From another paper we extract the following:—

Fifty-nine tons of Bibles have been shipped from England to Antigua and Jamaica, for the use of the emancipated blacks. Upwards of 20,000*l.* sterling has been raised in England to educate the negroes of the West India Islands.

We have been requested to insert the annexed for the information of Friends here and in other parts. It forms the head of a subscription paper, now in circulation for a new edition of a work admirably calculated to diffuse correct views in regard to the peaceable spirit and tendency of the Christian religion, and affords the opportunity to those possessed of the means to become the instruments, possibly, of great good at comparatively an inconsiderable expense. One of the papers is lodged with George W. Taylor, at the office of "The Friend," and to him, persons at a distance who wish to subscribe may direct.

Dymond on War.—The first American edition of Dymond's Essay on War being exhausted, it is believed that much good would result from a more general knowledge of this excellent and unanswerable argument against war, and that this would be effected by placing a copy in the hands of every member of our national and state legislatures. It is therefore proposed to stereotype the work, and print two thousand copies, which will cost six hundred dollars. To defray this expense, the under-signed agree to pay William Brown, Printer, the sums subscribed by them respectively;—the amount to be repaid to us in the work, at twenty-five cents per copy, if we desire it.

DIED, of consumption, on seventh day, the 26th of 9mo., at his residence in Cluetttenham Township, Montgomery County, EZRA JONES, in the 29th year of his age.

— on the 5th ult. AARON CLAYTON, of West Bradford, Chester County, Pa., in the 82d year of his age; and on third day following, (5th ult.) SARAH CLAYTON, in the 88th year of her age, wife of the former. They were members of Bradford particular meeting, and had been united more than half a century.

